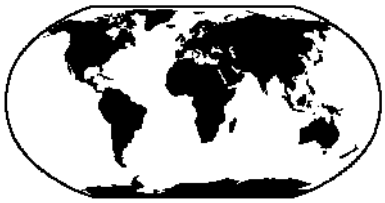
ENCYCLOPEDIA OF WORLD HISTORY

The Expanding World
600 c.e. to 1450



VOLUME II

EDITED BY

Marsha E. Ackermann
Michael J. Schroeder
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Mark F. Whitters

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Encyclopedia of World History

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Volume II

CONTENTS

About the Editors	*vi*
Foreword	*vii*
Historical Atlas	*viii*
List of Articles	*ix*
List of Contributors	*xiii*
Chronology	*xvii*
Major Themes	*xxix*
Articles A to Z	*1–446*
Resource Guide	*447–450*
Index	*451–469*

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Foreword

The seven-volume *Encyclopedia of World History* is a comprehensive reference to the most important events, themes, and personalities in world history. The encyclopedia covers the entire range of human history in chronological order—from the prehistoric eras and early civilizations to our contemporary age—using six time periods that will be familiar to students and teachers of world history. This reference work provides a resource for students—and the general public—with content that is closely aligned to the *National Standards for World History* and the College Board's Advanced Placement World History course, both of which have been widely adopted by states and school districts.

This encyclopedia is one of the first to offer a balanced presentation of human history for a truly global perspective of the past. Each of the six chronological volumes begins with an in-depth essay that covers five themes common to all periods of world history. They discuss such important issues as technological progress, agriculture and food production, warfare, trade and cultural interactions, and social and class relationships. These major themes allow the reader to follow the development of the world's major regions and civilizations and make comparisons across time and place.

The encyclopedia was edited by a team of five accomplished historians chosen for being specialists in different areas and eras of world history, as well as for having taught world history in the classroom. They and many other experts are responsible for writing the approximately 2,000 signed entries based on the latest scholarship. Additionally, each article is cross-referenced with relevant other ones in that volume. A chronology is included to provide students with a chronological reference to major events in the given era. In each volume an array of full-color maps provides geographic context, while numerous illustrations provide visual contexts to the material. Each article also concludes with a bibliography of several readily available pertinent reference works in English. Historical documents included in the seventh volume provide the reader with primary sources, a feature that is especially important for students. Each volume also includes its own index, while the seventh volume contains a master index for the set.

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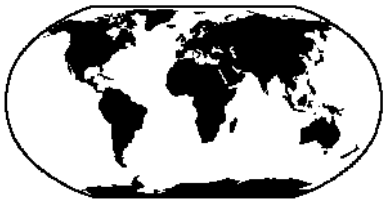
Historical Atlas
List of Maps

Viking Trade, Settlements, and Raids, c. 1000	M33
China during the Tang Dynasty, 626–783	M34
The Islamic World, c. 600–750	M35
Europe in c. 800	M36
Africa and the Mediterranean Region—Major Empires and Kingdoms, 400–1450	M37
The Islamic World, c. 800–1200	M38
Holy Roman Empire, 1000	M39
Byzantine Empire under Basil II, 1025	M40
Norman Conquests, 1066–1087	M41
The Crusades, 1095–1221	M42
China during the Song Dynasty, 1038–1279	M43
Norman Kingdom of Sicily, 1059–1154	M44
Religion and Scholarship in Medieval Europe, 1100–1300	M45
Holy Roman Empire, 1215–1250	M46
Mongol Invasions of Russia, 12th–13th Centuries	M47
The Delhi Sultanate, 1236–1398	M48
Byzantine Empire, 1265	M49
The Hanseatic League and the Union of Kalmar, 14th Century	M50
Voyages of the Polos in Asia, 1260–1295	M51
Trade in Europe, c. 1300	M52
The Black Death in Europe, 1347–1352	M53
Yuan Dynasty, 1330	M54
Major Battles in Medieval and Early Modern Japan	M55
Voyages of Ibn Battuta, 1325–1354	M56
Ottoman Empire, 1359–1520	M57
Battles and Campaigns of the Hundred Years' War, 1337–1453	M58
The Great Schism, 1378–1417	M59
Zheng He's Voyage along Coastal Asia and Africa, 1431–1433	M60
The Holy Roman Empire and Habsburg Lands, c. 1400	M61
China during the Ming Dynasty, c. 1415–1624	M62
Poland and Lithuania, 1386–1470	M63
Pre-Columbian Civilizations in Central and South America, 1200 B.C.E.–1542 C.E.	M64



List of Articles

A
Abbasid dynasty
Abelard, Peter and Heloise
A'isha
Albigensian Crusade
Alcuin
Alfred the Great
Ali ibn Abu Talib
Almoravid Empire
Andes: pre-Inca civilizations
Anglo-Norman culture
Anglo-Saxon culture
Anglo-Saxon kingdoms
An Lushan (An Lu-Shan) Rebellion
Anselm
anti-Jewish pogroms
Aquinas, Thomas
Aquitaine, Eleanor of
Ashikaga Shogunate
Athos, Mount
Averroës
Avignonese papacy
al-Azhar

B
Bacon, Roger
Baghdad
Bantu
Bayezid I
Becket, Thomas
Bede
Benin
Berbers
Bernard of Clairvaux
bhakti movements (devotional Hinduism)
Black Death
Blanche of Castile
Boccaccio, Giovanni
Bohemia
Boniface
Borobudur
Brahma
Brunelleschi, Filippo
Bruni, Leonardo
Bulgarian Empire
Bulgar invasions
Burma
Byzantine Empire: architecture, culture, and the arts
Byzantine Empire: political history

C
Caesaropapism
Caliphs, first four
Canute
Capet, Hugh
Carolingian dynasty
Carolingian Renaissance
Celtic Christianity
Chagatai Khanate
Champa kingdom
Charlemagne
Chaucer, Geoffrey
Chenla
Chinese poetry, golden age of
chivalry
Chola kingdom
Christian states of Spain
Chrysoloras, Manuel
Cluny
Columban of Leinster
Constance, Council of

Constantinople, massacre of
Crusades
Cyril and Methodios

D
Damascene, John
Danelaw
Dante Alighieri
Delhi Sultanate
Dhimmi
Divine Caliphate and the Ummah
Donatello
Dvaravati

E
East African city-states
Edward I and II
El Cid
English common law
Ericson, Leif
Ethiopian Empire

F
fairs of Champagne
Fatimid dynasty
feudalism: Europe
feudalism: Japan
Ficino, Marsilio
Firdawsi
Five Dynasties of China
Five, or Six, Pillars of Islam
Florence, Council of
Florentine Neoplatonism
Frankish tribe
Frederick I
Fujiwara clan

G
Gempei War
Genghis Khan
Genoa
Ghana, Mali, and Songhai
Ghaznavids
Ghazzali, Abu Hamid Muhammad, al-
Ghiberti, Lorenzo
Giotto di Bondone
Godfrey of Bouillon
gold and salt, kingdoms of
Golden Bull of 1356
Gothic and Romanesque styles
Grand Canal
Gratian
Greenland
Gregory Palamas
Gutenberg, Johann

H
Habsburg dynasty (early)
Hafiz
Hangzhou (Hangchou)
Hanseatic League
Harsha Vardhana
Harun al-Rashid
Hausa city-states
Heian
Henry II
Henry IV
Henry V
Henry "the Navigator," Prince
heresies, pre-Reformation
Hildegard of Bingen
Hindu epic literature
Hojo clan
Holy Roman Empire (early)
Honen Shonin (Honen Bo Genku)
Horns of Hattin, Battle of the
Huaxteca
Huizong (Hui-tsung)
Hulagu Khan
Hundred Years' War
Huss, John

I
Ibn Batuta
Ibn Khaldun
Ibn Sina
Ibn Taymiyya
iconoclasm
Île-de-France
Innocent III
Inquisition
Irene
Irish monastic scholarship, golden age of
Islam
Islam: art and architecture in the golden age
Islam: literature and music in the golden age
Islam: science and technology in the golden age
Islamic law
Isma'ilis
Italian city-states
Italian Renaissance

J
Jin (Chin) dynasty
Joachim of Flora
Joan of Arc

K
Kaifeng (K'ai-feng)
Kamakura Shogunate
Kanem Bornu
kanji and *kana*
Kemmu Restoration
Khmer kingdom
Kilkenny, Statutes of
Knights Templar, Knights Hospitallers, and Teutonic Knights
Kojiki and *Nihon Shoki*
Koryo dynasty
Kosovo, Battle of (1389)
Kubilai Khan

L
Ladislas
Lalibela
Lateran Councils, Third and Fourth
Latin states of the Crusades
Lazar I
Le dynasty of Annam
Liao dynasty
Lithuania, Grand Duchy of
Lombard, Peter
Louis IX

M
Magna Carta
Magyar invasions
Mahmud of Ghazni
Maimonides
Majapahit kingdom
medieval Europe: educational system

medieval Europe: sciences and medicine
Mehmed I
mendicants
Merovingian dynasty
Mesoamerica: Postclassic period
Mesoamerica: southeastern periphery
Ming dynasty
Mixtec and Zapotec
Mon
Mongke Khan
Mongol invasions of Japan
Mongol rule of Russia
Moravia
Moscow: Third Rome
Muhammad, the prophet
Muhammad of Ghur
Murasaki Shikibu
Muslim Spain

N
Nalanda
Nanjing (Nanking)
Naples
Nara
Neo-Confucianism
Nevsky, Alexander
Nicaea, Second Council of
Nicheren
Nicholas I
Norman and Plantagenet kings of England
Norman Conquest of England
Norman kingdoms of Italy and Sicily

O
Ogotai Khan
Olaf I
Omar Khayyam
Onin War in Japan
Ottoman Empire: 1299–1453

P
Pallava kingdom
Papal States
Peasants' Revolt
Pepin, Donation of
Petrarch
Philip II Augustus
Philip IV
Pico della Mirandola
Pizan, Christine de
Poland
Polo, Marco
Portugal
Printing, invention in China
Puranas

Q
Quetzalcoatl
Quiché Maya
Qur'an

R
Rajput confederacies
Reconquest of Spain
Richard I
Roland, Song of
Rome, medieval
Rome, papacy in Renaissance
Rus

S
Saladin (Salah ad din, Yusuf)
Salutati, Coluccio
Samarkand
samurai
Schism of 1054
Scholasticism
Scotland
Sejong
Seljuk dynasty
Shahnamah
Shi'ism
Shinran
Shiva
Shona
Shotoku Taishi
Siamese invasion of the Khmer kingdom
Silla dynasty
Sind, Arab conquest of
Song (Sung) dynasty
Srivijaya kingdom
Stephen I
Su Shi (Su Shih)
Subotai
Sufism
Sui dynasty
Sukhothai
Sundiata
Sviatoslav
Sylvester II

T
Taiho Code
Taika Reforms
Taira-Minamoto wars
Taizong (T'ang-tsung)
Taizu (T'ai-Tsu)
Talas River, Battle of
Tamil culture
Tang (T'ang) dynasty
Tarascans
Tenchi (Tenji)
Tibetan kingdom
Timurlane (Tamerlane)
Toghon Temur Khan
Tours, Battle of (732)
Truce and Peace of God
Tughlaq dynasty
Tului Khan

U
Uighur Empire
Umayyad dynasty
universities, European
Urban II
Urbino

V
Valla, Lorenzo
Venice
Verdun, Treaty of
Vijayanagara Empire
Vikings: Iceland, Icelandic sagas
Vikings: North America
Vikings: Norway, Sweden, and Denmark
Vikings: Russia
Vladimir I (Vladimir the Great)

W
Wales, English conquest of
Wang Anshi (Wang An-shih)
Wang Yangming (Wang Yang-ming)

Worms, Concordat of
Wu Zhao (Wu Chao)
Wycliffe, John

X
Xixia (Hsi Hsia)
Xuanzang (Hsuan-tsang)
Xuanzong (Hsuan-tsung)

Y
Yarmuk, Battle of
Yaroslav the Wise
Yelu Chucai
Yongle (Yung-lo)
Yuan dynasty (1279–1368)
Yue Fei (Yueh Fei)

Z
Zen (or Ch'an) Buddhism
Zhao Kuangyin (Chao K'uang-yin)
Zheng He (Cheng Ho)
Zhu Xi (Chu Hsi)
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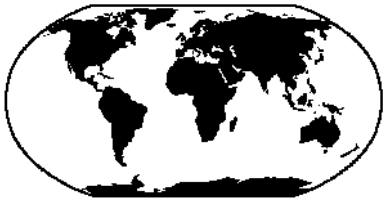


Chronology

600 C.E. Late Preclassic Period in Maya Zones
Beginning of the Late Preclassic period in the Maya zones of Mesoamerica.

604 C.E. Shotoku's Reforms
Between 593 and 628 Empress Suiko rules Japan. During her reign regent Prince Shotoku undertakes major reforms with China as a model culminating in a 17-article constitution based on Confucian principles.

606–648 C.E. Harsha Reunifies India
His work is undone at his assassination. India is divided after its short unity.

610 C.E. Prophet Muhammad Receives Revelations
The prophet Muhammad in Mecca receives revelations that are set down in the *Qur'an*, the Muslim holy book.

618 C.E. Tang Dynasty Founded
The Tang dynasty is founded by Li Yuan and his son Li Shimin at the fall of the Sui dynasty. It inaugurated China's second imperial age.

618 C.E. Grand Canal
By the fall of the Sui dynasty the Grand Canal has been extended to Hangzhou, providing an efficient water transport system.

622 C.E. New Muslim Community Flees to Medina
The fledgling Muslim community led by the prophet Muhammad makes the Hijrah (flight) from Mecca to Medina to escape persecution.

627 C.E. Battle of Nineveh
At the Battle of Nineveh, the forces of the Byzantine Emperor Heraclius defeat the Sassanids.

629–645 C.E. Xuanzang Travels to India
Chinese Buddhist monk Xuanzang's journey and translation of Buddhist canons mark the height of Buddhism in China.

632 C.E. Muslim Rule over Mecca and Medina and the Prophet Muhammad Dies
Following several battles, the Muslims retake Mecca and establish a Muslim community; following the prophet Muhammad's death Abu Bakr is chosen as the first caliph or leader.

634 C.E. Omar Chosen as Second Caliph
Omar, known as the "second founder of Islam,"

establishes a single authoritative version of the *Qur'an* and presides over the rapid expansion of the Muslim state. Within 100 years the Arab/Muslim state would stretch from the Indus River in the east to Morocco in North Africa and Spain in the west.

636 C.E. Battle of Yarmuk
The Arab/Muslim forces decisively defeat the Byzantine Empire at the Battle of Yarmuk and rapidly expand their new empire.

638 C.E. Arab Forces Take Jerusalem
Having taken Damascus, Arab/Muslim forces take Jerusalem, the third most holy city in Islam, but grant religious freedom to "people of the book," Jews and Christians.

642 C.E. Arab Conquest of Egypt
Arab forces under the command of Amir ibn al-As attack Egypt and in 642 Egypt surrenders.

644 C.E. Omar I Assassinated
While at prayers in the mosque at Medina, Omar is assassinated by a Persian slave; Uthman, from the powerful Umayyad family, is chosen as the third caliph.

645 C.E. Fujiwara Clan
This clan receives its name and rises to dominate Japan under the emperor as a result of a coup d'état.

645 C.E. Taika Reform
Great political and economic changes that are made in Japan according to the Chinese model.

650 C.E. Fall of Teotihuacán
Partial destruction and abandonment of Classic-era city-state of Teotihuacán in the Basin of Mexico.

656 C.E. Ali Selected as the Fourth Caliph and the Battle of the Camel
Following Uthman's assassination by rebels, Ali, the prophet Muhammad's son-in-law, is selected caliph. However, the succession is opposed by the Umayyads and A'isha, the Prophet's favorite wife, who astride a camel leads forces against Ali at what becomes known as the Battle of the Camel, but Ali's supporters win.

657 C.E. Battle of Siffin
At the Battle of Siffin, Muaw'iya of the Umayyad family challenges Ali's supremacy and wins. In 661, Ali is assassinated by opponents, thereby ending the age of the "rightly guided" caliphs.

660 C.E. Kingdom of Silla (Korea)
The kingdom of Silla, on the Korean Peninsula, conquers the Paekche and Koguryo Kingdoms. They bring about the first unification of the Korean Peninsula.

661 C.E. Umayyad Caliphate Established
Muaw'iya establishes the Umayyad Caliphate with its capital at Damascus. He establishes a centralized empire that incorporates many institutions and artistic forms from the older Byzantine Empire.

673–678 C.E. Arab Forces Fail to Capture Constantinople
Arab forces besiege Constantinople. The siege fails due to both the strength of the city walls and a new invention: "the Greek Fire" that caused havoc among the Arab fleet. In 678, a 30-year peace treaty is negotiated.

680 C.E. Battle of Kerbala
At Kerbala, in present-day Iraq, supporters of the Umayyad Caliphate kill Ali's son Husayn and his supporters. This marks the split between the Sunni Muslims and Shi'i Muslims who believe that the line of leadership for the Muslim community should follow through Ali and the Prophet's family; Husayn becomes a martyr to the Shi'i community.

680–1018 C.E. First Bulgarian Empire
The first Bulgarian Empire is created when the Bulgars defeat the Byzantines.

685 C.E. Caliph Abd al-Malik
Under Abd al-Malik I, reigned 685–705, Arabic becomes the major language of the Umayyad Empire and the first Arab/Muslim coins are minted at Damascus; his further centralization of the empire causes internal disputes.

690–705 C.E. Empress Wu of China
Wu Hou becomes the first female ruler of China after serving as regent upon her husband's death.

700 C.E. Chinese Invent Gunpowder
The Chinese combine saltpeter, sulfur, and carbon to create gunpowder. It is initially used for fireworks.

700 C.E. Srivijaya Empire (Indonesia)
The Srivijaya Empire becomes the leading power in Indonesia. The Srivijayas originated in southern Sumatra. They control commercial trade routes through the islands.

701 C.E. Taiho Code
Elaborate Chinese-style law code is adopted by Japan as it developed a system of government based on the Chinese model.

707 C.E. Muslim Army Conquers Tangiers
Tangiers is captured by Muslim armies, and the territory is placed under a governor appointed by the Umayyad Caliphate in Damascus.

710 C.E. Nara
Nara becomes Japan's first permanent capital, modeled on the Chinese capital Chang'an. The court moves to Heian in 794.

711 C.E. Islamic Conquest of Spain
The Islamic conquest of Spain begins when Tariq, a Muslim general, crosses the Straits of Gibraltar (Jabal Tariq). His army of 7,000 men defeats Roderick, the last king of the Visigoths, and Spain (or Andalusia) becomes a Muslim territory for almost 800 years.

712–756 C.E. Tang Xuanzong
Xuanzong's reign marks the zenith of Tang culture. It is the golden age of Chinese poetry. It ends in the disasterous An Lushan Rebellion.

730 C.E. Khazars Defeat Arab/Muslim Forces
The Khazar commander Barjik leads Khazar troops through the Darial Pass to invade Azerbaijan. At the Battle of Ardabil, the Khazars defeat an entire Arab army. The Khazars then conquer Azerbaijan and Armenia and, for a brief time, northern Iraq.

732 C.E. Battle of Tours
At the Battle of Tours, the Franks, under Charles Martel, defeat a Muslim expedition led by Abd al-Rahman; this marks the furthest incursion of Muslim forces into western Europe.

750 C.E. Abu al-Abbas Founds the Abbasid Dynasty
Having taken most of Iran and Iraq, Abu al-Abbas and his followers overthrow the Umayyad dynasty centered in Damascus and establish a new Abbasid dynasty with its initial capital at Kufa in present-day Iraq.

751 C.E. Battle of Talas River
The Chinese army is defeated by forces of the caliph near Samarkand. China withdraws from Central Asia as a result.

754 C.E. Pepin the Short Founds the Carolingian Dynasty
Pope Stephen II sanctifies Pepin as both king of the Franks and king of the Frankish Church.

755–763 C.E. An Lushan Rebellion
Though put down, the Tang dynasty never recovers from the rebellion's effects.

756 C.E. Abd al Rahman III Rules Andalusia
Under Abd al Rahman III, reigned 756–788, of the Umayyad Caliphate, Córdoba, in present-day Spain, becomes one of the richest cities in the world and a center for scholarship and the arts.

762 C.E. Abbasid Caliphate under al-Mansur and the Construction of Baghdad
The Abbasid Caliph Abu Jafar, or al-Mansur, reigned 754–775, builds a new capital, Baghdad, on the west bank of the Tigris River. A circular fortress, the city becomes one of the largest and richest in the world.

771 C.E. Charlemagne
Charlemagne becomes the Frankish ruler in the east after the death of his brother Caroman I. Until his brother's death, Charlemagne had ruled the Neustri and Aquitaine. In a series of campaigns, Charlemagne expands his empire to include all of Germany.

774–842 C.E. Uighur Empire
Seminomadic state on the western border of the Tang Empire in China. Uighurs were vassals and troublesome allies of the Tang.

780–809 C.E. Golden Age of Islam and Harun al-Rashid
Under Harun al-Rashid, reigned from 786–809, and his son Mamun, reigned 813–833, the Abbasid Caliphate reaches the zenith of its power and glory and is memorialized in the *Arabian Nights*. An academy for study of sciences and other disciplines, Bayt al Hikmah, becomes the center for scholars from around the world.

794 C.E. Heian Founded
The Heian period in Japanese history begins when the emperor moves the capital from Nara to a site near that of present-day Kyoto. The Heian period was noted for its high culture.

800 C.E. Charlemagne, Roman Emperor of the West
Charlemagne is crowned emperor of the West by Pope Leo III on December 25th—Christmas Day—in St. Peter's Church.

800–900 C.E. Terminal Classic Period in Maya Zones
Transition from the Late Classic to the Terminal Classic period in the Maya lowlands of Mesoamerica.

802 C.E. Angkor Period
The Angkor period begins in 802, when Jayavarman II establishes his capital at Angkor. Jayavarman unites all of Cambodia and achieves independence from Java.

843 C.E. Treaty of Verdun
Under the Treaty of Verdun, the Carolingian Kingdom is divided into three parts. Louis II rules the Frankish Kingdom east of the Rhine; Lothair I rules northern Italy, part of France, and Belgium; and Charles II (the Bald) rules the western Frankish Empire, consisting of most of present-day France.

851 C.E. Danish Vikings Sack London
Danish Vikings sailed up the Thames in 851. They sack London and Canterbury but are defeated at Ockley by the king of the West Saxons.

860 C.E. Khazar Kings Convert to Judaism
The Khazar kings convert to Judaism. A Jewish dynasty of kings presides over the Khazar Kingdom until the 960s.

862 C.E. Rurik Leads Viking Raids, Founded Russia
The Viking chieftain Rurik leads raids on northern Russia, marking the beginning of the imperial Russian period.

866–1160 C.E. Fujiwara Period
The Fujiwara period begins in Japan in 866. Fujiwara Mototsune becomes the first civilian dictator.

867 C.E. Basil Founded Macedonian Dynasty
Basil has his co-emperor Michael III murdered and becomes the sole ruler of the Byzantine Empire. Basil creates what became known as the Macedonian dynasty that lasts until 1076.

872 C.E. Harold I King of Norway
Harold I creates modern Norway by deposing many of the petty chieftains to unify the country.

878 C.E. Alfred the Great
Alfred the Great wins a major victory over the Danes in the Battle of Edington in southern England.

900 C.E. Ghanaian Kingdom in West Africa
The Kingdom of Ghana, made rich on the trade of salt and gold, dominates West Africa.

900 C.E. Mesoamerican Civilizations
Fall of the Zapotec city-state of Monte Albán in Oaxaca Valley in Mexico, and the height of Classic Veracruz states along Mexican gulf coast.

907 C.E. Five Dynasties in China
At the fall of the Tang dynasty, China is divided between 907 and 959, known as the period of Five Dynasties. Five short-lived dynasties successively rule parts of North China while 10 kingdoms rule parts of southern China.

911 C.E. Treaty of St-Clair-sur-Epte
The Treaty of St-Clair-sur-Epte is signed. Under the terms of the treaty, the kingdom of Normandy is established; Rollo the Viking becomes the first ruler, and he converts to Christianity.

916–1125 C.E. Liao Dynasty in Northeastern China
A nomadic people called Khitan establish a state in northeastern China and force the Song to pay annual tribute.

918 C.E. Koryo Dynasty Founded
The Koryo dynasty is founded by Wang Kon, who unites Korea. This dynasty remains in power until 1392.

945 C.E. Collapse of the Abbasid Caliphate and Establishment of Buyid Dynasty
Ahmad Ibn Buwa, a Shi'i from Iran, takes Baghdad and is made caliph.

955 C.E. Otto the Great Defeats Magyars
Otto the Great defeats the Magyars in 955 C.E. at the

Battle of Lechfeld. This ends 50 years of Magyar raids on western Europe.

960 C.E. Song Dynasty Founded
The Song dynasty is founded by Zhao Kuangyin, who reigns as Emperor Taizu. Even at its height, the Song dynasty (960–1126) does not rule the entire Chinese world. Kaifeng becomes the capital.

962–1886 C.E. The Ghaznavids
The Ghaznavid dynasty is founded by Subaktagin, a Turkish slave who converts to Islam. The dynasty establishes itself in present-day Afghanistan.

962 C.E. Otto I Emperor of Rome
Otto the Great is crowned Holy Roman Emperor by Pope John XII and revives the power of the Western Roman Empire.

968 C.E. The Fatimid Dynasty in Egypt
The Fatimids establish a Shi'i Muslim dynasty in Egypt.

970 C.E. Al-Azhar, Islamic University, Founded by Fatimid Dynasty
The Fatimid dynasty in Egypt founds the al-Azhar University in Cairo that becomes the premier educational center in the Islamic world.

980–1037 C.E. Ibn Sina (Avicenna), Foremost Philosopher and Medical Scholar
Ibn Sina, born in Iran, spent most of his academic career in Baghdad, where he wrote extensively on medicine, religion, and philosophy.

989 C.E. The Peace of God
The Peace of God is passed at the Council of Charroux. It is supported by Hugh Capet, king of France. The Peace of God attempts to reduce feudal warfare by limiting private wars to certain parts of the year, and by providing protection for noncombatants.

1000 C.E. *Tale of Genji*
Murasaki Shikibu, author of what some claim is the world's first novel, used the Japanese written form—called *kana*—to describe Japanese court life.

1000 C.E. Zimbabwean Complex in Southern Africa
The massive stone complex at Zimbabwe is one of the largest Bantu cites and serves as a capital for several Bantu rulers.

1014 C.E. Basil II Defeats the Bulgarians
The Byzantine Emperor Basil II routs the Bulgarians at the Battle of Cimbalugu.

1016 C.E. Canute II Rules All of England
On the death of Ethelred II, the king of England, Edmund II succeeds to the throne. Following his death, Canute II, a Dane, is chosen by the Witan, the advisory council to the king.

1025 C.E. Boleslas, First King of Poland
Poland gains independence from the Holy Roman Empire when Boleslas I is crowned the first Polish king at Gniezno.

1031 C.E. The Umayyad Caliphate of Spain Dissolves
After 30 years of anarchy, the Umayyad Caliphate of Spain dissolves after the death of Hisham III and Andalusia (Spain) is divided into a number of small Muslim states.

1038–1227 C.E. Xixia a State in Western China
Proto-Tibetan Xixia—a Buddhist state—was Genghis Khan's first victim, destroyed by the Mongols.

1050 C.E. Kingdom of Ghana at Its Most Powerful
The kingdom of Ghana at its most powerful but it begins to decline in the 1070s.

1055 C.E. Seljuk Turks Take Baghdad
The Seljuk Turks, under the command of Tughril, reigned 1038–63, capture Baghdad from the Buyids in 1055.

1057 C.E. Anawratha Unites Burma
Anawratha, the Burmese king of Pagan, conquers the Mon kingdom of Thaton. For the first time, all of Burma is under unified rule.

1066 C.E. Normans Win at the Battle of Hastings
At the Battle of Hastings, William the Conqueror defeats Harold II, king of England. The victory leads to the complete domination of England by the Normans.

1071 C.E. Battle of Manzikert
At the Battle of Manzikert, in present-day Turkey, the Seljuk Turks led by Alp Arslan defeat the Byzantine forces and capture the Byzantine emperor, Romanus IV. The Seljuks subsequently take most of Asia Minor and gain control over trade routes used by Christian

pilgrims to reach Jerusalem. The persecution and harassment of Christians is a contributing cause to the Crusades.

1076 C.E. Kingdom of Ghana Defeated by Amoravids
The Berber Almoravids who control most of Morocco conquer the Kingdom of Ghana; its capital Koumbi Saleh is sacked but the Almoravids are soon forced to withdraw.

1085 C.E. Alfonso VI Conquers Toledo
Alfonso VI, the Christian king of León and Castile, captures Toledo from the Almoravids and makes it his capital.

1094 C.E. El Cid Takes Valencia
Rodrigo Díaz de Vivar, known as El Cid, captures the Moorish kingdom of Valencia after a nine-month siege.

1095–1099 C.E. Christian Crusades against the Seljuk Turks and Muslims
The First Crusade begins with a call by Pope Urban II for Christian states to free the Holy Land from the Muslim Seljuk Turks.

1099 C.E. Crusaders Arrive in Jerusalem
The crusaders capture Jerusalem and kill thousands of Muslims, Jews, and eastern Orthodox Christians indiscriminately. The Crusades establish feudal states in the territories they hold in the eastern Mediterranean.

1100 C.E. Fall of Chichén Itzá
Approximate date of the fall of the Maya Postclassic state of Chichén Itzá in the northern lowlands.

1113 C.E. Khmer Empire Reaches Peak
The Khmer Empire in present-day Cambodia is established in 600 and reaches its peak under Suryavarman II.

1115–1234 C.E. Jin Dynasty in North China
The seminomadic Jurchen in northeastern China destroy the Liao dynasty and establish the Jin dynasty. Then the Jin drive the Song out of North China. Thus the Song is divided into the Northern Song (960–1127) and Southern Song (1127–1279).

1125 C.E. Song Huizong is Captured by Jin
Huizong's disastrous reign results in his capture by the seminomadic Jin dynasty and ending the Northern Song.

1127–1129 C.E. Tului Khan Regent of Mongol Empire
Tului is the youngest son of Genghis Khan. His two sons, Mongke and Kubilai, later become grand khans.

1141 C.E. Yue Fei Murdered
General Yue led a successful campaign to recover North China from the invading Jin dynasty. His murder in jail by leaders of the Southern Song government led to peace between the Song and Jin, with the Jin controlling northern China.

1143 C.E. Afonso I King of Portugal
Under the terms of the Treaty of Zamora in 1143, the independence of Portugal is recognized. Afonso I becomes the first king.

1147 C.E. Second Crusade
The Second Crusade is organized by Louis VII, king of Spain and Conrad III, king of Germany. The crusade comes to a disastrous end due to a lack of leadership.

1147 C.E. Almohads Conquer Morocco
Morocco is conquered by Abd al-Mumin, the leader of the Berber Muslim Almohad dynasty. This conquest ends the Almoravid dynasty.

1157 C.E. Eric IX Defeats the Finns
Eric IX, Christian king of Sweden, defeats the Finns and forces them to convert to Christianity.

1163 C.E. Gothic Architecture and the Building of Notre-Dame
Construction of one of the most notable Gothic churches, Notre-Dame in Paris, begins.

1168 C.E. Oxford Founded
The school of Oxford is founded in 1168 in England, the oldest university in the English-speaking world.

1171 C.E. Saladin (Salah ad-Din) Founds the Ayyubid Dynasty
Saladin, reigned 1174–93, abolishes the Shi'i Fatimid Caliphate in Egypt and establishes the Sunni Muslim Ayyubid dynasty.

1171 C.E. Henry II Invades Ireland
Henry II, king of England, responds to a request for

help from Ireland's deposed king Dermot MacMurrough by sending forces to Ireland.

1174 C.E. William the Lion Defeated
Henry II defeats William the Lion, king of Scotland, at the siege of Alnwick Castle.

1176 C.E. Frederick I Barbarossa Defeated
The Holy Roman Emperor Frederick I (Barbossa) is decisively defeated by the Lombard League at Legnano and therefore fails to take northern Italy.

1180–1185 C.E. Gempei Wars
Wars in Japan between two prominent clans. The Taira clan won the first round and became shogun. The Minamoto clan won the second round and gained control of the country; established the Kamakura Shogunate.

1181 King Lalibela Rules Ethiopia
Under King Lalibela massive stone churches are constructed in Ethiopia.

1187 C.E. Saladin (Salah ad Din) wins the Battle of Hittin against the Crusaders
At the Battle of Hittin, Saladin decisively defeats the crusaders and retakes Jerusalem and most of the main cities in the eastern Mediterranean.

1186 C.E. Second Bulgarian Empire
A successful revolt takes place against the Byzantine rule of Bulgaria. This establishes the second Bulgarian empire that lasts until 1396.

1192 C.E. The Third Crusade
Spurred by Saladin's triumph, the Christians launch the Third Crusade, led by Richard the Lionhearted. Following a two-year siege, the crusaders capture Acre; Richard then negotiates a truce with Saladin that ensures Christian access to holy sites in Jerusalem, but the crusaders retain only a small area along the coast and the island of Cyprus.

1199 C.E. Richard the Lionhearted Dies
Richard the Lionhearted dies of an arrow wound while besieging Chalus in western France.

1199 C.E. Rise of the Hojo
The Hojo clan controls Japan through marriage into the Minamoto clan, gaining control of the Kamakura Shogunate.

1200 C.E. Rise of Mayapán
Approximate date of the rise of the city-state of Mayapán in the Maya northern lowlands.

1200 C.E. University of Paris Founded
Philip II, king of France, issues a charter to establish the University of Paris.

1202 C.E. Fourth Crusade
The Fourth Crusade begins at the behest of Emperor Henry, king of Sicily. Pope Innocent III issues a call to European monarchs to participate in the crusade. The call is answered primarily by French nobles.

1202 C.E. Danish Empire
Valdemar II succeeds to the Danish throne and expands the Danish empire to include northern Germany.

1204 C.E. Crusaders Capture Constantinople
Crusaders capture Constantinople in 1204; they kill many Eastern Orthodox Christians and pillage the city; this is a devastating blow to the Byzantine Empire, and the city never regains its former power.

1206 C.E. Genghis Khan
Temujin is proclaimed Genghis Khan, or universal ruler, after he unifies various Mongol tribes. His empire at his death includes northern China, Korea and Central Asia to the Caspian Sea and Don River in Russia.

1215 C.E. Magna Carta
In 1215, a group of determined barons force King John of England to sign the Magna Carta, under which the British aristocracy is granted the rights of trial by jury and protection from arbitrary acts by the king.

1217 C.E. French-English Battles
With the death of King John, civil war divides England. The French intervene and occupy parts of England, but the French are defeated by the English at the Battle of Lincoln and then lose their fleet at the naval Battle of Sandwich.

1222–1282 C.E. Nichiren
Nichiren, a Japanese monk, founds a sect based on a militant and nationalist interpretation of Buddhism.

1227 C.E. Chagatai Khanate Established
Central Asia became domain of Genghis Khan's second son Chagatai and his descendants down to Timurlane.

1227 C.E. The Golden Horde
This Mongol Khanate ruled Russia through Genghis Khan's eldest son, Juji.

1229 C.E. Crusaders Retake Jerusalem
The Sixth Crusade, led by Frederick II, gains control of Jerusalem through a diplomatic settlement with Malik al-Kamil, a nephew of Saladin. Under the agreement, the crusaders control Jerusalem but the Ayyubids rule Damascus and control the valuable trade routes to India and further east. Internal disputes further weaken the crusader-state.

1229–1241 C.E. Ogotai Becomes Khan
Ogotai, Genghis Khan's third son, is confirmed as the second Mongol grand khan. He continues conquests in China and eastern Europe.

1232 C.E. First Known Use of Rockets
The Chinese use rockets in battle for the first time. This demonstrated the military use of gunpowder. From this moment the use of gunpowder spreads rapidly around the world.

1235 C.E. Sundiata Defeats King Sumanguru at the Battle of Kirina
King Sundiata of Mali defeats the Ghanaian ruler King Sumanguru at the Battle of Kirina, making Mali a major power in West Africa.

1236 C.E. Córdoba Taken from Muslim Rulers
Ferdinand III captures Córdoba; after 1248 with the capture of Seville, only Granada remains under Muslim rule in Andalusia, present-day Spain.

1240 C.E. Nevsky Defeats the Swedes
In 1240, Alexander Nevsky, a Russian prince, defeats the Swedes, near St. Petersburg. The Swedes invade at the request of Pope Gregory IX, who wanted to punish the Orthodox Russians for helping the Finns avoid conversion to Latin Catholicism.

1243 C.E. Seljuk Turks Crushed at Battle of Kosedagh
The Seljuks are crushed by the Mongols at the Battle of Kosedagh in present-day Turkey.

1244 C.E. Jerusalem Recaptured by Muslims
Mamluks from Egypt take Jerusalem from the crusaders.

1250 C.E. Seventh Crusade and the Founding of the Mamluk Dynasties
In 1250, the Seventh Crusade is defeated by Egyptian forces led by Turanshah who captures Louis IX whom he releases after the payment of a ransom. The Mamluks, former slaves and professional soldiers, subsequently overthrow Turanshah and continue to rule Egypt until 1517.

1250 C.E. Mali King Sundiata Conquers Ghana
Sundiata, king of Mali (r. 1234–1255), conquers the older Ghanaian kingdom in West Africa and establishes a huge empire with its capital at Niani on the Upper Niger. The empire becomes wealthy from its control of the trade of salt and gold.

1250 C.E. Migration of Aztecs
First wave of migration of the Mexica (Aztecs) from the northern deserts into the Basin of Mexico.

1250–1280 Chinese Invent the First Gun
The technology for the manufacture of this weapon reached Europe in the 1320s.

1251–1259 C.E. Mongke Made Fourth Grand Khan
Mongke is the grandson of Genghis Khan. He continues Mongol expansion against Southern Song China and in the Middle East. His death results in a civil war between his remaining brothers.

1260 C.E. Battle of Ain Jalut
The Mamluks defeat the Mongols at the Battle of Ain Jalut in Palestine, ending the Mongol threat to Egypt.

1260 C.E. The Mamluk Sultan Baybars Defeats the Crusaders
The Mamluk sultan Baybars (r. 1260–1277), drives the crusaders out of most of their holdings.

1260 –1294 C.E. Kubilai Khan Made Fifth Grand Kahn
Kubilai's election split the Mongol Empire. He destroys the Southern Song and establishes the Yuan dynasty centered in China.

1271 C.E. Marco Polo
Marco Polo, accompanied by his father and uncle, sets off for China. They arrive at the court of the Kubilai Khan, where Marco Polo serves Kubilai Khan. He later dictates *The Travels* about his adventures.

1273 C.E. Founding of the Habsburg Dynasty
The Great Interregnum from 1254 to 1273 ends, and Rudolf I of Habsburg is elected Holy Roman Emperor. In 1278, the Habsburgs gain control over Austria and rule a dynasty that lasts until 1918.

1274 and 1281 C.E. Mongols Fail to Conquer Japan
Kubilai Khan's naval expeditions fail to subjugate Japan. The second one involves an armada of 4,500 ships and 150,000 men. It is destroyed by Japanese resistance and a typhoon.

1282 C.E. King of Denmark Accepts Limitation of Power
Danish nobility forces Eric V to sign a Danish "Magna Carta." This document establishes a Danish parliament that meets once each year and the king is made subordinate to the parliament.

1284 C.E. Genoa Defeats Pisa
The Republic of Genoa fights the rival Italian city-state of Pisa.

1291 C.E. Founding of the Swiss Confederation
Three Swiss cantons form the League of the Three Forest Cantons in 1291; the league is established for mutual defense.

1291 C.E. Fall of the Last Crusader Territory
In 1291 Acre, the last crusader territory, falls to Muslim forces.

1298 C.E. Scottish Rebellion against the English
The English under Edward I win a decisive victory over the Scots at the Battle of Falkirk. The Scots rebelled under the leadership of William Wallace.

1300–1326 C.E. Osman Lays the Foundations of the Ottoman Empire
Osman (r. 1299–1326) leads his Ghazi warriors into battle and extends his rule in the Anatolian Peninsula; his son Orhan then takes Bursa that becomes the capital of the new Ottoman Empire.

1302 C.E. Philip IV Calls Meeting of the Estates General
King Philip IV of France calls together representatives of the nobility, townspeople, and clergy for the first time; the gathering becomes known as the Estates General.

1309 C.E. Avignonese Papacy
Pope Clement V, heavily influenced by King Philip IV, moves the papacy to Avignon, France. Clement rescinds Boniface's pronouncements against Philip.

1314 C.E. Battle of Bannockburn, Scotland
The Scots, led by Robert the Bruce, rout a larger force led by Edward II, king of England.

1314–1317 C.E. Great European Famine
The worst famine to strike Europe occurs. It is widespread and affects all of northern Europe.

1315 C.E. Swiss Victory
Swiss forces gain a victory over Leopold I (Habsburg), duke of Austria, at the Battle of Morgarten. The victory leads to an expanded Swiss alliance.

1324–1325 The Mali King Mansa Kankan Musa Makes Famous Pilgrimage to Mecca
At the height of his powers as king of Mali, Mansa Kankan Musa and an enormous entourage laden with gold travel from West Africa to Arabia.

1325 C.E. Foundation of Tenochtitlán
According to Aztec legend, the fulfillment of an ancient prophecy and year of the foundation of their capital island-city of Tenochtitlán in the Basin of Mexico.

1337 C.E. Hundred Years' War
The Hundred Years' War begins when Philip VI contests the English claim to Normandy and other northern provinces in France.

1338 C.E. Ashikaga Shogunate
Established by Ashikaga Takauji, the Ashikaga replaces the Kamakura Shogunate in Japan. It lasts until 1573, though exercising effective power only during its first century.

1340 C.E. Battle of Crécy
A smaller British force under the command of Edward III defeats a French army under the command of Philip VI.

1347–1353 C.E. Black Death
The Black Death (bubonic plague) that spread throughout Europe between 1347 and 1353 is the worst natural disaster in European history. It is estimated that of a population of 75 million people, between 19 million and 35 million die.

1356 Nanjing Capital of Ming Dynasty
After consolidating southern China, the founder of the Ming dynasty establishes his capital in Nanjing (Nanking). It remains capital until 1421 when it is moved to Beijing (Peking).

1356 C.E. Battle of Poitiers
At the Battle of Poitiers, Edward, the "Black Prince" of Wales, defeats the French. In the course of the battle, the French king, John II, is taken prisoner and brought to England.

1362 C.E. Murad I Takes Title as Sultan of the Ottoman Empire
Murad I takes the title of sultan of the Ottoman Empire and leads his forces into Thrace, taking Adrianople, which then becomes the new Ottoman capital of Edirne.

1368 C.E. Ming Dynasty Established
Zhu Yuanzhang leads a successful revolt that expells the Mongols from China. Zhu rules as Ming emperor Taizu and begins the rebuilding of China.

1369 C.E. Timurlane Conquers Empire
A descendant of Genghis Khan, Timurlane sets out from Samarkand and conquers and despoils Russia, Afghanistan, the Middle East, and northern India.

1377 C.E. Ibn Khaldun as Pioneer in the Study of the Philosophy of History
Ibn Khaldun, born in present-day Tunisia, begins his pioneering study in the philosophy of history.

1381 C.E. War of Chioggia
The Venetians and the Genoese fight in the War of Chioggia. The Genoese blockade the Venetians after seizing Chioggia, but the Venetian fleet defeats the Genoese thereby beginning the golden age of Venice.

1381 C.E. Peasants' Revolt in England
Peasants, led by Wat Tyler, rebel against high poll taxes, leading to reforms of the old feudal system in England.

1385 C.E. Portugal Free from Spain
The Portuguese, under John the Great, fight Castile at the Battle of Ajubarrota; their victory ensures the independence of Portugal.

1389 C.E. Ottomans Defeat the Serbs at the Battle of Kosovo
At Kosovo the Ottoman forces defeat the Serbs in a battle that becomes an important milestone in Balkan history.

1392 Yi Dynasty in Korea
Founded by General Yi Songgye, this dynasty (also known as the Li dynasty), with the capital located at modern-day Seoul, lasts until 1910.

1397 C.E. Union of Kalamar
Magaret, queen of Sweden, completes the conquest of Denmark and Norway. She then forms the Kalamar League, a union of all three countries.

1400 C.E. Kingdom of Malacca Founded
The Kingdom of Malacca is founded on the Malay Peninsula in current-day Indonesia. Malacca, which is founded by Paramesva, soon becomes the leading maritime power in Southeast Asia.

1400 C.E. Rise of Inca Empire
The beginning of the rise of the Inca Empire in the Peruvian highlands.

1402 C.E. Timurlane Defeats the Ottoman Sultan Bayezid at the Battle of Ankara
At the Battle of Ankara, Timurlane defeats Sultan Bayezid; he dies in captivity and Timurlane turns over the Anatolia territories to Bayezid's sons.

1403 C.E. Mehmed (Mehmet) I Reunites and Expands the Ottoman Empire
Mehmed I (r. 1403–21), begins to reunite and expand the Ottoman Empire after the loss to Timurlane.

1403 C.E. Moveable Type Invented in Korea
This was an important improvement on the block printing first invented and used in China in the ninth century.

1403 C.E. Yongle Becomes Ruler of the Ming
Yongle (Yung-lo) defeats his nephew and becomes emperor of the Ming dynasty. He crushes the Mongols, moves the capital from Nanjing to Beijing, and sends naval expeditions across the Indian Ocean to the east coast of Africa.

1405 C.E. Mongol Empire Divided
Timurlane, the leader of the Mongols, dies suddenly while preparing to attack Ming China. With his death the Mongol Empire rapidly falls apart.

1405–1433 C.E. Explorations of Zheng He
Ming admiral Zheng He (Cheng Ho) sails in six maritime expeditions. The expeditions showed the flag, cleared pirates, and promoted trade across Southeast Asia and the Indian Ocean.

1410 C.E. Battle of Tannenberg
The Poles and the Lithuanians defeat German knights at the Battle of Tannenberg. Despite the victory, at the Peace of Thorn signed in 1411, the Poles fail to gain access to the sea.

1415 C.E. Battle of Agincourt
The English decisively defeat the French at the Battle of Agincourt. As a result, the French nobility is shattered and the feudal system is destroyed. Normandy lays open to reconquest by the English.

1415 C.E. Henry the Navigator Takes Ceuta
The Portuguese explorer and prince, Henry the Navigator, captures Ceuta on the northern coast of present-day Morocco. This begins the Portuguese conquest of coastal areas and cities around Africa.

1420 C.E. Chinese Capital Beijing (Peking)
The second Ming emperor moves the capital of China from Nanjing to Beijing.

1420 C.E. Treaty of Troyes
The French under Philip and England under Henry V sign the Treaty of Troyes. Under the terms of the treaty Henry becomes the king of both France and England.

1421 C.E. Murad II Enlarges the Ottoman Empire
Murad II (r. 1421–44; 1446–51) brings all of western Anatolia under his control and takes Salonica.

1424 C.E. France Invades Italy
Charles VIII, king of France, begins the Italian Wars by invading Italy; Naples surrenders to Charles and he temporarily becomes the king of Naples.

1428 C.E. Aztecs Gain Predominance in Basin of Mexico
Aztecs become the "first among equals" in the Triple Alliance with city-states of Texcoco and Tlacopán in the Basin of Mexico, the beginning of the Aztec Empire's domination of much of central and southern Mexico.

1429 C.E. Joan of Arc Frees Orléans
War between France and England continues on and off, despite various agreements for peace. In 1428, the English lay siege to the city of Orléans. Joan of Arc, a young girl from Lorraine, begins to have visions and claims to hear voices; she convinces the French dauphin to provide her with a small army that liberates Orléans. However she is ultimately captured by the English and put to death.

1431 C.E. Angkor Sacked
Angkor, the capital of the Khmer, is captured and sacked by the Thai. The Khmer Empire is forced to move its capital to the present site of the Cambodian capital Phnom Penh.

1433 C.E. Tauregs Occupy Timbuktu
In 1433–34 the nomadic Tauregs occupy Timbuktu; this weakens the kingdom of Mali that would fall in the mid-15th century.

1435 C.E. Peace Treaty of Arras
Duke Philip of Burgundy signs a peace treaty with Charles VI that recognizes Charles as the one king of France.

1438 C.E. Inca Dynasty Founded
The Inca dynasty that rules Peru until 1553 is founded in 1438. Its founder is said to have been Pachacutec. He rapidly expands the empire.

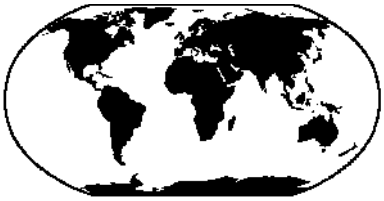
1440 C.E. Ewuare the Great Rules Benin
Ewuare the Great (r. 1440–73) rules a rich West Africnan kingdom stretching from Lagos to the Niger.

1444 C.E. Ottomans Win the Battle of Varna
In 1444 the Hungarians, the Byzantine emperor, and the pope join forces in a crusade to defeat the Ottomans and push them out of Europe; however, Murad II commands a victorious Ottoman army at the Battle of Varna, marking the end of Western attempts to regain the Balkans and assist Constantinople.

1450 C.E. Printing Press Invented in Europe
In 1450 Johann Gutenberg invents the printing press, which revolutionizes communication and education.

1450 C.E. Decline of Mayapán
The Maya city-state of Mayapán splinters into numerous petty kingdoms the in northern lowlands of Central America.

Major Themes



600 c.e. to 1450

FOOD PRODUCTION

Unlike the significant advances in food production of the previous era, Europe, Asia, and Africa witnessed no revolutionary advances in agricultural technology from 600 to 1450. Nor were significant new crops introduced comparable to what occurred after 1492 as a result of Europeans coming to the Americas. As during earlier eras, forests continued to be cut down and swamps drained and turned into grazing and agricultural land. More efficient methods were developed to plant and harvest food, using iron implements. Trade and migrating peoples introduced food crops to new regions. Tea made from leaves of a bush grown in southern China became a popular drink throughout the land after the seventh century because of political unity and better transportation. From China, tea drinking and tea cultivation spread to Japan, to its nomadic neighbors, and later to Europe. Grapes and wine were introduced to China from western Asia via the Silk Road. Coffee, from a plant indigenous to the Arabian Peninsula, became a ubiquitous drink from western Asia and the Ottoman Empire to Europe.

Europe. Europe suffered centuries of invasions and disruption with the decline and fall of the Roman Empire. Life fell to subsistence level, not to improve until around 1000 with the end of barbarian invasions. During the following centuries, the clearing of forests and repopulating of lands previously abandoned because of the invasions tripled available farmland, sharply increasing the food supply and population. Medieval farmers also improved productivity by adopting the three-field system and crop rotation, thereby producing crops from two-thirds of the cultivated land rather than half under the previous two-field system. They also farmed more efficiently by adopting improvements such as a heavier plow, the shoulder collar and metal horseshoes for draft horses, and water and windmills. As a result, the population of Europe jumped from 25 million in 500 c.e. to more than 70 million in 1300 c.e.

Most European farmers were serfs, free in person but tied to the land. They lived in villages ranging from 10 to several hundred families around a manor house that belonged to a secular lord or to the church. Each farming family was allotted strips of land scattered around the village so that all had good as well as poor land. Families shared the pastureland and woods and retained

about half of what it produced for itself, giving the remainder to the lord or the church. They were subsistence farmers, though bartering took place for products that the serfs did not produce locally. By the 13th century, rising prosperity had led to improved conditions for serfs, and some were able to raise cash crops, pay off their obligations to their lords, and move to towns. However, European economies suffered sharp reverses in the 14th century due to climatic changes; colder and rainier weather caused lower harvests, higher prices, and population decline. Wars ravaged farmlands and contributed to famines. Between 1348 and 1354, the bubonic plague (Black Death) struck, reducing the population by about a third. It did not recover to pre-plague levels until about 1600; ironically, the sharply reduced labor supply resulted in better working conditions for the surviving serfs.

Asia and Africa. Like Europe, northern China suffered repeated nomadic invasions and warfare between c. 200 and 600. They caused economic disruption in northern China and development in the south, which was spared invasions and saw an influx of northern immigrants and rapid development. The completion of the Grand Canal around 600 C.E., which connected lands from south of the Yangzi (Yangtze) River to the Yellow River valley, would be crucial for the economic integration of the Chinese Empire after reunification and ensured efficient distribution of food and other resources. Wheat and millet were the main cereal crops in northern China, and rice from irrigated fields was the main staple crop of the south.

The introduction of early ripening rice from the Champa Kingdom (modern Vietnam) around 1000 made double cropping possible; this, together with major projects to build irrigation canals and clear land, made possible significant population increases in subsequent centuries. Whereas the Chinese population remained fairly static at about 60 million during the Han dynasty (202 B.C.E.–220 C.E.) and Tang (T'ang) dynasty (618–907), it had surged to about 150 million in the early 13th century. It dropped to below 100 million, or by 40 percent, by the end of the 14th century because of disruptions caused by the Mongol invasions and subsequent Mongol misrule, including turning farmland to pasture land and hunting ground, neglecting irrigation systems, and the bubonic plague.

China's population would not reach 150 million until the early 17th century. The ability to feed an increasing population was because of effective government measures that improved agricultural technology by investment in hydraulic engineering that drained marshes and extended irrigation. Sea walls were built along the southern coast to protect delta lands from storm tides, and a well developed network of granaries, roads, and canals were maintained to store and transport food. According to nutritional experts, a wide variety of food crops, fish, and meat from domesticated animals made the Chinese among the best fed people of Asia, and perhaps of the world during this era, at an average daily intake of more than 2,000 calories. Except under Mongol rule, Chinese farmers during these centuries either owned their land or worked as tenants or sharecroppers. Chinese technological advances in agriculture were transferred to Vietnam, Korea, and Japan. Thus agricultural patterns and food habits followed similar patterns throughout eastern Asia.

There is little information on food production from similar periods in India. Indian governments, since the Mauryan dynasty (324–c.185 B.C.E.), claimed ownership of agricultural land and let it out to the tiller for an annual rent and tax, up to about half of the product. Rice was grown along river valleys and on delta land, relying on monsoon rains and irrigation. Where water was available, up to three crops could be harvested on some lands. The farmers also cultivated wheat and millet, many kinds of vegetables, and fruits. India was famed for growing a wide variety of spices used in cooking. The Spanish and Portuguese voyages of exploration in the 15th century were motivated in part by the desire to obtain spices and other riches from India. Increasing emphasis on vegetarianism by Hindus meant that there was less raising of animals for meat in India than in many other lands. However, Indian farmers used bullocks for draft animals and raised cows for milk, which provided much of the protein in their diet. In the eastern Mediterranean and Ottoman Empire, the production of grains and fruits was the main agricultural activity. From China, Central Asia, Persia, the Middle East, to North Africa, sedentary agriculturalists and nomadic (or seminomadic) herders and pastoralists depended on one another to supply what each could not produce. Pastoralism

generally existed in areas less favored with rainfall. As a result, pastoralists were more dependent on outsiders for vital food items such as grains and salt than were farming societies. Therefore, hard times or inability to trade for needed items often led to nomadic raids, wars, and migrations.

In sub-Saharan Africa, farming ranged from advanced to slash-and-burn methods. Herding, hunting, and fishing were also important sources for food in many regions. In most European and Asian societies, men performed the heavy agricultural work and women spun and wove cloth, but in many African societies, men hunted and herded animals while women farmed and produced most of the food. Major crops included millet, sorghum, and ground nuts as well as some vegetables.

The Americas. The method of food production and the types of food produced throughout the Americas did not change from the beginning of the Neolithic age to this period. Maize, beans, and squash remained the staple crops. The range of animals available for domestication remained the same also—dogs, turkeys, llamas, alpacas, and guinea pigs. All farm work was done (by humans) with stone, bone, wooden, and sometimes copper tools, as there were no sturdy draft animals. In the Amazon basin the people combined slash-and-burn tropical forest agriculture with hunting for wild game, fishing, and gathering of nuts and edible plants. In North America, the peoples combined agriculture with hunting both big and small game and gathering edible nuts and fruits.

Peoples across the world used many methods to produce food. Incremental improvements in food production were most noticeable in Europe and eastern Asia during this period, where most of the population increases and improvements in living standards occurred.

SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENTS

Between the seventh and mid-15th centuries, Christian and Muslim scholars of Europe and the Middle East preserved and studied the scientific and technological knowledge that they had inherited from ancient Greek, Roman, and Hellenistic civilizations. They also made progress in many fields, including astronomy, mathematics, and human physiology, that led to greater understanding of the natural world. They thus laid the foundations for the Renaissance to come. Life, culture, and learning were severely set back in Europe when the Roman Empire fell. Several centuries would elapse before the barbarian invasions subsided, allowing recovery to begin.

Education. Before about 1000, monks dominated learning and education in monastic and cathedral schools where boys from elite families were educated in the seven liberal arts derived from ancient Greco-Roman civilizations. These were grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music. Later they benefited from knowledge from the classical world transmitted through Jewish and Arab scholars. After 1000, universities were founded where monks and secular scholars taught theology, law, the sciences, and medicine.

Roger Bacon (1214–94) made Oxford University famous by pioneering the inductive investigation method of observation and experimentation. He described the nervous system of the eye, made magnifying glasses, and wrote about creating gigantic mirrors that would focus the Sun's rays to incinerate one's enemies in warfare. A hundred years before Copernicus, Jean Buridan (c. 1300–58), rector of the University of Paris, had written that Earth was round and rotated on an axis. Many universities became famous in particular disciplines, for example, medicine at the University of Padua. Two inventions first made in China and then spread across Eurasia had an incalculable affect on advancing learning. They were the introduction of paper making that spread from China to the Muslim world in the eighth century, thence to Europe, and the invention of printing and movable type, which reached Gutenberg in Germany in 1450.

Theoretical advances in such areas as mathematics had practical application. For example, the architectural style for church building during the 11th and early 12th centuries was called Romanesque because it employed the plan of the Roman basilica. It featured a cross-shaped floor plan with intersecting aisles and a large open rectangular area called a nave to accommodate the worshippers and a semicircular apse for the altar. A new Gothic style was introduced in the 12th century, reflecting mastery of complicated mathematical calculations and great engineering skill. Its innovative features were height, with raised high roofs supported by pointed arches and external buttresses,

space, and brilliant light through soaring windows decorated with stained glass. All major European cities would build cathedrals in the Gothic style until the 16th century.

Europe and the rest of the world owed much to Islamic civilization for the preservation of ancient Persian and Hellenistic manuscripts after the conquest of Persia and the eastern Mediterranean area by the first caliphs. The early caliphs at Damascus encouraged the arts and education and established universities, the most famous being the al-Ahzar in Cairo, probably the oldest continuing university in the world. The famous Bayt al-Hikmah (House of Wisdom) in Baghdad attracted scholars from around the Mediterranean. Islamic culture reached its zenith between the eighth and 13th centuries. Arts and the sciences flourished during this era, called the golden age, and incorporated the earlier achievements of lands that the Arabs had conquered. Scholars of many cultures, including Jewish, Zoroastrian, and Christian, worked together, translating Hebrew, Indian, and Persian texts into Arabic, the lingua franca of the entire Muslim Empire. For example, major works of ancient Greek physicians and scientists such as Hippocrates and Galen were studied and advanced in centers from Baghdad to Granada in Spain.

Scientific Developments. During the Islamic golden age from the eighth to 13th centuries, Arab and Muslim scientists and scholars were the most advanced in the fields of medicine and pharmacology as well as in applied sciences and mechanical engineering. Scholars like Ibn Rushd (Averroës) and al-Kindi made major contributions to the knowledge of mathematics as well as music.

Muslim medical doctors and scientists were pioneers in treating such ailments as kidney stones and small pox. Hospitals were established in many cities under Muslim rule. Arab astronomers were influenced by the Ptolemaic (Earth-centered) system of the universe, based on which they developed new accurate tables of solar and lunar eclipses. Their superiority to earlier calculations were such that Muslim astronomers were given employment in the Bureau of Astronomy in the Chinese court and were given the responsibility for calendar making and predicting eclipses until around 1600 when they were replaced by Jesuit astronomers from the by then more advanced Europe. The first paper mill in the Islamic world was established in Baghdad in 793, followed by many others. Paper was important to transmitting technological inventions among scholars of many cultures and enabled the growth of libraries with large collections.

Most of India's many contributions to world civilization, including those in the sciences and technology, occurred before 600. The Indian subcontinent suffered repeated devastating conquests after 600 from Scythians, Huns, Afghans, and Turks. Muslim raids and conquests launched by Afghans and Turks from Afghanistan were particularly destructive. Besides destroying cultural centers and libraries, the invaders amassed huge amounts of loot, massacred the population, and deported many as slaves. Indians gradually ceased sailing to other lands as they had done during earlier eras, when they had spread so much of their scientific and technological knowledge to the peoples of South and Southeast Asia. However, many Arabs who came to India learned and spread much of Indian learning on mathematics (for example, the zero) and astronomy to other lands.

Many of China's great scientific breakthroughs occurred before the era covered here, although knowledge continued to be advanced, refined, and spread throughout China and to other cultures. Japan in particular was the beneficiary of many of China's earlier inventions after 600. This was due to Japan's policy to learn all major aspects of China's civilization, starting around 600, that continued for several centuries. An important example of technological breakthrough and diffusion is the stirrup. The use of a loop made of rope or leather to assist people in mounting horses probably first began with the nomads north of China. Expert at metal casting and needing to counter the threat of the nomads on their northern borders, the Chinese began to make cast iron stirrups in the third century. Fierce nomads called Avars in the sixth century carried this invention to Europe as Avar attacks threatened the Byzantine Empire.

In response, Byzantine emperor Maurice Tiberius promulgated a military manual in 580 that specified the need for Byzantine cavalry to use iron stirrups. After that, stirrups became universal throughout Eurasia. China was also the first to make true porcelain in the third century through high-temperature firing in kilns. In the next 1,000 years and beyond, all innovations and advances

in porcelain making were initiated by the Chinese, hence the name *china* for porcelain. This technology was later copied by every culture throughout Europe and Asia. The same is true of gunpowder used in warfare, first invented by Chinese in the ninth century. Its invention and rapid spread throughout Europe and Asia forever changed the nature of warfare.

Alchemy and Metallurgy. Alchemy was an area of inquiry that preoccupied many people throughout Europe and Asia. Many alchemists conducted experiments in their quest to turn base materials into gold. This quest turned out to be a dead end. However, although incidental, the experiments of the alchemists contributed to advancing scientific knowledge in many fields, including pharmacology, chemistry, and metallurgy. In China, alchemy was associated with Daoists (Taoists) and their quest for longevity and immortality as well as the search for gold. This association between science with magic and alchemy contributed to the denigration of scientific research by scholars in traditional China. Similarly in Europe alchemy acquired ill repute among scientists. The cultures of Mesoamerica made no dramatic advances in scientific and technological developments during this period, due in part to political fragmentation. The Mayan city-states had earlier developed sophisticated calendrical and astronomical knowledge, which they continued to rely on.

The centuries between 600 and 1450 witnessed gradual and incremental increases in human knowledge in the sciences and technology. Islamic civilization led the way in assimilating the knowledge of the ancients, integrating them with that garnered by other cultures, and advancing them during the first part of this era. Its achievements made those centuries the golden age of Islam. By the latter part of the period under discussion, Europeans were rising to the forefront in many areas of scientific inquiry and technological improvements. This trend of rapid progress would continue and accelerate in the following centuries and result in Europeans becoming world leaders.

SOCIAL AND CLASS RELATIONSHIPS

From 600 to 1450, social and class relationships varied greatly from society to society around the world. Within each society, developments were dependent on local circumstances, wars, invasions, and migrations. Many invasions and group migrations that occurred throughout Eurasia during this period greatly affected relationships between different peoples and social classes. While much information is available about some societies, little is known of others, especially those without written languages.

In Europe the invasions and chaos that contributed to the end of the Roman Empire continued through this period as Germanic tribes, Magyars, and Vikings raided, conquered, and settled. Feudalism emerged because governments failed to provide the needed protection. Under feudalism, lords provided protection in return for allegiance and service from their vassals. It was a graded social relationship with the king at the apex, followed by nobles of varying ranks who served their superiors in war and governed the fiefs that were granted to them. The bulk of the population were serfs, free in person, but obligated to remain on the land that they worked, living in villages around a manor. Slavery was rare. Marriages in Europe were monogamous because of the teachings of the Christian Church. Most marriages took place within the individual's social group.

The church also functioned to mitigate the harsher aspects of feudalism. As in lay society social class divisions were rigid within the church; whereas most parish priests came from the common people, high-ranking clerics almost invariably came from the aristocracy. However religious orders, beginning with the Benedictine order from the sixth century, presented an alternative class structure and a powerful source of social organization because they were independent of the political rulers of the land and were put directly under papal control after the 10th century. Missionaries, some belonging to religious orders, notably the Knights of the Teutonic Order, spread Catholic Christianity and culture to northern and parts of eastern Europe that had not been part of the Roman Empire. Throughout this period in Europe, religious orders of monks and nuns provided education for boys and girls in monastic and convent schools and, later, for young men in the universities.

European economy prospered after 1000 because of the waning of outside invasions, technological advances in agriculture, and new lands brought under cultivation. The church also promoted economic growth because the lands that belonged to it were among the best administered and, as

a result, most productive. Local and international trade also increased. These factors led to the growth of towns, many of them self-governing and not subject to the strict feudal social order. The flight of serfs to towns and the need for workers to develop new lands led to better and freer conditions for serfs who remained on the land, leading to the eroding of serfdom.

In Asia, Japan was the only country where social and class relationships approximated those in Europe. Beginning in the sixth century, Japanese leaders attempted to replicate China's political and social institutions in order to achieve rapid progress. However, conditions in Japan differed significantly from those of more developed China. Thus Japanese society failed to advance into the more meritocratic and open Chinese model; instead, it developed along feudal lines. Paying lip service to powerless emperors, feudal lords, descended from aristocratic clans that traced their lineages to antiquity, were served by hereditary warriors (called *bushi* or samurai). They ruled the land that was worked by peasants whose position approximated that of European serfs. Social mobility was extremely rare.

In contrast to Europe and Japan, Chinese society became more egalitarian as the great families that were descended from ancient aristocratic clans declined and lost power. Although individuals were rewarded with high rank and titles, a hereditary aristocracy had ceased to exist by the end of the ninth century. Bureaucrats recruited through civil service exams dominated government. The invention of paper and printing, both of which took place in China, and government and private support of education all contributed to the development of an increasingly egalitarian society where many family fortunes rose and fell through the educational attainment of their sons.

The social leveling and increasing egalitarianism was severely set back when the Mongol Yuan dynasty completed its conquest of all China in 1279. The Mongols instituted a class structure in China that placed themselves on top, followed by their subjects of non-Chinese ancestry from Central Asia, then northern Chinese, with southern Chinese at the bottom. Huge numbers of Chinese were made slaves. A similarly iniquitous class structure characterized Mongol rule in Persia and Russia. In Russia, local princes were obliged to render tribute of gold and human beings to their Mongol overlords. The Chinese rebel who expelled the Mongols from China and founded the Ming dynasty (1368–1644) was an orphan from an impoverished family and felt great compassion for the poor. He emancipated people enslaved by Mongols and enacted laws that favored the poor and dispossessed. Thus Ming Chinese society was more egalitarian than that of pre-Yuan eras, and people enjoyed social mobility that was determined by economic and educational success. Marriages were monogamous for the majority, though rich men could take concubines. Divorces were rare and favored men when they occurred.

Indian society continued to be divided by caste, which originated with the Aryan invasion or the migration of Indo-Aryans from the Eurasian plains into the Indian subcontinent during the second millennium B.C.E. Caste was a method to separate the Aryans from the non-Aryans—the Dravidians and aboriginal tribes—and was a more peaceful solution than the victors enslaving, killing, or evicting the conquered. The four castes were Brahman, who were priests and scholars; Kshatriya, who were warriors and rulers; Vaisya, who were farmers, artisans, and merchants; and Sudra, who were servants. The first three castes claimed Aryan origins, while Sudras were the natives. Each caste was subdivided into numerous occupational groups or subcastes called *jati*.

Below the four castes were outcasts, also called untouchables—peoples relegated to the bottom of society who performed scorned functions. They were probably descended from tribal peoples or those that had been thrown out from their original places in society because of crimes or other misdeeds. Over the centuries, invaders and immigrants had assimilated into the caste structure. Around 500 B.C.E., Buddhism and Jainism, two major new religions that evolved out of the Aryan Vedism-Hinduism, both rejected caste, but by 600 C.E. Buddhism was in decline in India, while Jainism never claimed the loyalty of large numbers of people. Thus the caste system remained the prevailing method of social organization. While there were many local variations in marriage customs, most Hindus were monogamous, although the ruling elite had concubines.

While many earlier incoming groups had been absorbed, Muslims who came into India after 712 either as conquerors, settlers, or traders maintained their own religious and social structures. Since

the Muslim impact was felt mainly in northern India, many Hindus fled southwards, while those who remained retreated into the relative safety of their caste social structure, which became stricter as a result. Hindu women in northern India began to veil themselves in public, and girls married earlier partly due to fear for their safety in an area that was constantly under threat of Muslim raids and conquest. Some Hindus, mainly from lower castes, converted to Islam voluntarily. However, many were forcibly converted. Social intercourse between Hindus and Muslims was restricted. Even among Hindus, interdining between castes was taboo, and intermarriages were severely frowned upon. Vegetarianism, especially among upper castes, was encouraged, and the immolation of widows at the cremation of their husbands was esteemed and encouraged among the upper castes. Great divisions existed between the upper classes and the majority farmers, and while many men and women of the upper classes/castes were educated, the majority of both faiths were illiterate.

Until the rise of Islam in the seventh century, much of eastern Europe and western Asia was ruled by the Byzantine Empire. It was ethnically and culturally diverse, with many Arabs, Slavs, Armenians, and Jews among the population, but was dominated by peoples of Greek descent. Much of the land was owned by wealthy aristocrats and worked by free tenant farmers. The small numbers of slaves mostly worked in the home. Society was hierarchic, and while a few highly placed women wielded power, most women tended to affairs related to the home. Missionaries from the Byzantine Empire converted the Slavic peoples of eastern Europe to Christianity and also passed to them the ideals and mores of Greek civilization.

In western Asia, the rise and spread of Islam had significant impact on all aspects of life. Victorious Muslim leaders did not attempt to force the conquered people to adopt Islam and allowed them to maintain their own laws, content with collecting taxes in lands under their control. Those who did not convert were sometimes treated as second-class subjects. Thus, in time, many of the local populations converted to Islam and were then treated as equals within the community. Islamic law also strictly regulated the treatment of slaves. Muslims could not enslave other Muslims, and slave owners were encouraged to free their slaves. Most slaves in Islamic societies were used for domestic chores, or as soldiers. Although women in Islam enjoyed higher status than did women in many other contemporary societies, men remained dominant. They were allowed a maximum of four wives and were favored in divorce, among other advantages. By the eighth century, as in most of the world, there was great disparity between the ruling wealthy and the rest of the community in the Islamic realms under the Abbasid Caliphate.

While northern Africa was Islamized, the many peoples who lived in sub-Saharan Africa followed diverse cultures with different social patterns. Islam spread peacefully to sub-Saharan Africa through commerce and the movement of peoples. Societies and polities of sub-Saharan societies were extremely varied. Some, for example the Kikuyu of Kenya, were open and egalitarian, while others in societies in central Africa were narrowly hierarchic. Work in most was divided along gender lines; men were hunters, warriors, and herders, while women farmed and produced most of the food. Assignment of tasks by age was also common. One group, the Bantus, migrated from central to eastern and southern Africa, spreading their language from a common language group. Bantu societies were often led by tribal chieftains who also maintained armies. The societies were generally polygamous and patriarchal, although a few passed descent or "blood" through women.

THE AMERICAS

The peoples in North America lived in tribal groups, including the Hohokam, the Mogollon (Zuni), and Anasazi in the Southwest, the Algonquian and Iroquoian in the East, and the Hopewell and Cahokia in the Mississippi and Ohio Rivers region. Very advanced cultures developed in regions from modern Mexico to southern America, including the Teotihuacán northwest of the Mexico Valley (ended c. 650), the Mayan city-states in southern Mexico and Central America, and in the highlands of Peru. In general, as the states became more advanced and expanded, they also became more hierarchic, and greater social distinctions prevailed. In Mesoamerica and the Andes, the exceedingly elaborate social and class distinctions were based on birth, lineage, and occupation. A hereditary

ruler and the nobility topped the class structure, followed by a priestly class, a warrior class, merchants and traders, farmers, servants, and slaves at the bottom. The rulers claimed divine sanction and jealously guarded astronomical and calendrical knowledge, aided by priests who served them. On the other hand, there was less stratification among the less urbanized and developed peoples in the Amazon basin and in the grasslands of southeast South America.

No overall trend characterized social and class relationships on any continent. Within each society, class distinctions ranged from the extremely hierarchic in medieval Europe, feudal Japan, and Hindu India to the gradually more open one in China. Two factors instigated dramatic upsets and lasting changes in social and class relationships in many societies during these centuries. One was internal—the result of economic and technological changes that eroded feudalism in Europe and made Chinese society relatively more egalitarian. The other was war that brought a new religion: Islam introduced a new way of life to much of Asia and northern Africa. Invasions—Mongol, Viking, and others—disrupted and forced the reorganization of societies in much of Europe and Asia.

TRADE AND CULTURAL INTERACTIONS

From 600 to 1450, many old patterns of trade continued, others were disrupted, while new ones developed among Europe, Asia, and Africa. The Western Hemisphere continued isolated from the rest of the world. The fall of the Western Roman Empire in the fifth century and subsequent centuries of barbarian invasions severely disrupted trade in western Europe and between western Europe and the rest of the world, although the Byzantine Empire continued to serve as go-between for European and Asian goods. Eastern Christian missionaries from the Byzantine Empire converted most Slavic peoples of eastern Europe from the Balkans to Ukraine and Russia to Orthodox Christianity and Greek cultural traditions. In western Europe, Catholic missionaries converted the Anglo-Saxons, Lombards, and others to the Catholic Church and Latin culture. By the late eighth century, there had been sufficient recovery in western European lands controlled by Emperor Charlemagne to warrant calling the period the Carolingian Renaissance. However, subsequent widespread Viking invasions would bring back a "Dark Age" for much of Europe.

Asia. These centuries were highly active ones along the Silk Road that connected China with India, Central Asia, the Indian subcontinent, Afghanistan, Persia, the Byzantine Empire, and the Umayyad and later Abbasid Caliphates. Traders, missionaries, and conquering armies linked cultures and spread innovations across continents. European lands became linked to the international trading network as a result of the Crusades that brought large numbers of English, French, Germans, and Italians to western Asia and introduced them to goods from Asia. The taste for Eastern luxuries led to increased trade overland and via sea routes. In the 12th and 13th centuries Marco Polo became world famous for traveling vast distances and writing colorful accounts about other peoples and ways of life. Polo traveled from Italy to China. Arab seafarers also traveled along the east coast of Africa and in Southeast Asia. Other Europeans had traveled via land to the Persian Gulf and then by sea to India and China. Political and other obstacles encountered on these traditional routes would motivate Spanish and Portuguese navigators to seek alternate routes to the East in the latter part of the 15th century.

In East Asia at the beginning of this era, the emerging Japanese state made a concerted effort to learn all it could from the higher civilization of China by sending many embassies, each with around 500 students, to spend years studying in China and then spread what they had learned in Japan. Japan adopted China's written script, system of government, philosophy, art and architectural styles, legal codes, and Chinese schools of Buddhism. During the early centuries, Japan exported raw materials such as pearls and shells to China in return for books, textiles, art works, ceramics, and even Chinese metal coins that became currency in Japan. In time, as Japanese culture advanced, it began to export its manufactures to China; these included steel swords, folding fans, and painted screens that the Chinese prized.

The Silk Road that connected India and China through Afghanistan brought goods between the countries—mainly silks from China for cottons, optic lenses, and precious stones from India. It also

brought Buddhist missionaries from India and Central Asia to China and Chinese pilgrims to study in India. Buddhist missionaries first entered China at the beginning of the Common Era and continued to come until cut off by Muslim forces in the eighth century. Buddhism was the single most influential foreign ideology that affected the Chinese civilization until modern times. Buddhism, then flourishing in Central Asia, acted as a melting pot of Greco-Roman, Persian, and Indian cultures. It brought to China the art and architectural styles of all the lands that had influenced it, enriching Chinese intellectual and artistic life. Chinese Buddhists then synthesized the foreign with native Chinese traditions and passed on Sinicized Buddhism to its cultural satellites—Vietnam, Korea, and Japan.

The Silk Road was so called because China's most prized export was silk. By the seventh century, India and other lands had acquired the art of raising silkworms and the technology of silk weaving. However, Chinese silks continued to be prized. China imported cotton from India. Later, China also began to cultivate the cotton plant and manufacture cotton cloth and passed the skill to Japan. Cotton cloth became widespread for clothing because it was cheaper than silk. The Silk Road was also the conduit of innumerable food items from different lands that enriched all people's diets and introduced items that changed people's lifestyles. For example the ancient Chinese sat on futons placed on raised floors. Buddhist monks introduced the chair to China. Initially only Buddhist monks sat on chairs, but by the 10th century, chairs had become universal in Chinese households. The Tang (T'ang) Chinese garments, like many other Chinese artifacts, were adopted by contemporary Japanese, who modified them and continued to wear them as the kimono, even after the Chinese had changed clothing styles.

The Silk Road also brought peoples of many ethnic groups to new lands throughout Eurasia and created cosmopolitan cultures. This was especially true during the seventh century when a vibrant Tang dynasty in China exchanged ambassadors, merchants, and religious pilgrims with a flourishing India under Emperor Harsha, the Sassanid Empire in Persia, and the Byzantine Empire. Although early Muslim conquests disrupted trading and political relations, they would be resumed between China and the Muslim caliphate in Damascus and Baghdad. The Muslims who conquered the eastern Mediterranean lands became heirs of the Hellenistic and Byzantine cultures of the region. The early caliphate continued many Byzantine institutions, especially in taxation and the bureaucracy, and employed Greek architects to design mosques that incorporated the architectural style of Byzantine churches. Muslim scholars became the best mathematicians and astronomers; for centuries they would be employed by the Chinese governments as official astronomers and put in charge of issuing the calendar. Muslim scholars held primacy in these fields until the Renaissance. The Crusades brought major disruptions in the eastern Mediterranean region during the 11th and 12th centuries, but they also accelerated cultural contacts and created new tastes for luxuries. They in turn led to land and sea voyages of exploration to create new trade routes, leading to vast discoveries in subsequent centuries.

Asia, the Middle East, and eastern Europe suffered major disruptions in the 12th and 13th centuries as a result of Mongol imperialism under Genghis Khan and his successors. Huge areas across Eurasia were devastated and depopulated as a result. However, once established, the Mongol Empire, largest in the world, would encourage trade and provide security in a Pax Tatarica, similar to the Pax Romana and Pax Sinica of earlier centuries. Examples of cultural interactions that took place under the Mongols would be the adoption of Tibetan Buddhism by the eastern Mongols and Islam by those Mongols who had migrated westward. Another example is the import of cobalt from Persia to China for creating a blue color for decorating porcelains that became prized from Japan, India, and the Middle East to Africa. Cobalt blue underglaze porcelains from China would be imitated from Iznik in Turkey to Delft in Holland.

The collapse of the Western Roman Empire in the fifth century and subsequent power changes in western Asia disrupted the flourishing sea trade with India of previous centuries. However, Indian merchants, settlers, and missionaries remained active in Southeast Asia, sailing from ports along the Bay of Bengal to Burma (modern Myanmar), Malaya, Cambodia, and Java, Sumatra, and other islands of the East Indies. They brought Hinduism and Buddhism, Indian art and architectural styles, Sanskrit-based written scripts, and many other elements of India's great civilization to the entire region, which entered the historic era due mainly to the influence of India. Outside their

home regions, Chinese and Indian cultures met at the southern tip of mainland Southeast Asia—in a region called Indochina, named for that reason. Chinese culture and political control prevailed in Vietnam, whereas Indian culture predominated in Laos and Cambodia.

Africa. Just as the Silk Road spread goods and ideas across Eurasia, trading routes spread Islam from North Africa across the Sahara to sub-Saharan West Africa. In a reverse pattern, export of salt and gold northward via camel caravans made West African kingdoms of salt and gold fabled lands of wealth. West African Muslims also traveled through North and East Africa and Arabia to make a hajj, or pilgrimage, to Mecca and Medina. The hajj was a major factor in the exchange of goods and ideas among Muslims from Africa to Asia. Ivory from African elephant tusks was valued as material for art and ritual objects from medieval Christian Europe to China. East Africa developed a cosmopolitan culture as a result of trade with Arab Muslims. Many Arabs and Persians settled in coastal regions in East Africa, and Islam spread there through intermarriage and conversion. Swahili, an African language infused with many Arabic and Persian words, became the international language of trade in East Africa.

War also created opportunities for cultural exchanges. Chinese prisoners of war captured by armies of the Muslim caliphs in the mid-eighth century taught their captors paper making, which spread from the Middle East to Europe. Likewise, gunpowder, cannons, and guns spread from their Chinese inventors to their Mongol enemies, westward across Eurasia, and changed the nature of warfare throughout Eurasia. Wars also resulted in relocations of populations, either forcibly as refugees or deportees, or willingly by conquering powers. In either case, the transfers of peoples to new lands resulted in cultural interactions.

The Americas. In the Americas, there was a continuation of regional exchange networks and cultural interactions that had developed before 600. The people of the Mississippi River valley area in North America made significant advances after about 700; that culture reached its zenith between 1200 and 1400 and disappeared about 1700. Archaeologists have excavated large settlements with earthen temple mounds shaped like truncated pyramids, on top of which the people had built major community buildings. The Mississippian Culture extended its influence throughout northern America east of the Rocky Mountains, probably through trade and travel along the various river systems. In Central America, long-distance trade depended on the strength of states that could protect it. In central Mexico, the fall of Teotihuacán around 650 splintered both political and trading structures of previous centuries. To the south, the city-state of Monte Albán dominated regional exchange for several centuries after 650. In Central America after 900, powerful city-states, most notably Tikal, conducted trade throughout the region. Two main state systems, the Tiwanaku and Wari, dominated the Andes region of South America, with textiles as major trading items.

Despite major disruptions caused by the rise and fall of empires and the introduction of new religions, international trade continued along long-established routes in Europe and Asia. While Islam was spread by military conquest in much of western and southern Asia, its gradual acceptance by many peoples in eastern and sub-Saharan Africa was the result of trade. Christian and Buddhist missionaries mostly worked to convert through peaceful means. Chinese culture spread to Korea and Vietnam aided by Chinese political control, while Japan's acceptance of all things Chinese was entirely voluntary. Except for the Mongol conquest of Eurasia, which only benefited the Mongols, and some Turko-Afghan raids on northern India, other cultural contacts, even those imposed by war, had some beneficial results.

WARFARE

During 600–1450, military technology throughout Eurasia retained the principal characteristics of earlier times. Iron and steel weapons had long since replaced those made of bronze. In large empires such as those of China and the Byzantine, Persian, and Islamic Empires, large-scale industrial production of weapons became commonplace. Japan, Damascus in present-day Syria, and Toledo in Spain were famous centers for the production of swords. Refinements and improvements were continuously made to older inventions, such as poison gas and smoke bombs. The crossbow was first

manufactured in China in the fourth century B.C.E. and possibly in Greece about the same time and then disappeared in Europe. It reappeared in western Europe in the 10th century (some scholars suggest, reintroduced through Central Asia by the Khazar people), and was reputedly used by the forces of William the Conqueror at the Battle of Hastings. Its effects were so lethal that its use was condemned at the Second Lateran Council of the Catholic Church in 1139 for use against Christians. Its use was, however, accepted by the Catholic Church against the infidels (Muslims). It was one of the main weapons used by Hernán Cortés to subjugate Mexico in 1521.

China revitalized the ancient means of defense of wall building in the early 15th century. The Romans had built Hadrian's Wall in Britain in the second century C.E., and the Chinese had built a longer Great Wall during the Qin (Ch'in) dynasty and Han dynasty before the Common Era. The Great Wall had fallen into disuse between the 10th and 14th centuries because nomads controlled northern, and later all of China. Even though the Ming dynasty (1368–1644) had ousted the Mongols, they remained a threat, hence the rebuilding and reinforcing of the Great Wall along China's northern frontiers. The survival of large sections of the Ming Great Wall is a testimony to the technical excellence and engineering skills applied in its construction.

Several significant inventions and advances in military technology and weaponry made warfare more destructive. One formidable weapon was called "Greek fire," a petroleum-based incendiary substance that combined sulfur and saltpeter and could be shot from tubes and could not be extinguished by water. It was invented in India in the 600s, refined and used in China as a continuous flame-thrower on land in the 10th century, and used by the Byzantine Empire in naval warfare that allowed it to maintain naval supremacy. Gunpowder was invented in China. It was given military application in the 10th century in response to attacks by its formidable nomadic neighbors, most notably the Mongols. In the 11th through 13th centuries, the Chinese invented rockets, and a proto-gun called a "fire-lance," which worked as a flame-thrower. From these evolved guns and cannons made from cast iron, which became ever bigger and more sophisticated.

A Chinese manual dating to 1412 described a cannon that weighed 60 pounds called the "long-range awe-inspiring cannon." By the mid-15th century, a "great general gun" had been made with a barrel six feet long that weighed 330 pounds and could be placed on a wheeled carriage. It fired an eight-pound "grandfather shell" that traveled 800 paces. Unfortunately for China, the advantage gained by its inventions were short-lived because skilled prisoners of the Mongols quickly replicated the new weapons. In short order, gunpowder, cannons, and guns became available throughout the Middle East and Europe, revolutionizing warfare and castle building. Soon so-called gunpowder empires emerged, including the Ottoman Empire. Wars among Chinese and between Chinese and their neighbors involved hundreds of thousands of men on both sides and inflicted huge casualties that made contemporary European campaigns fought seasonally by a few thousand combatants seem puny by comparison. Although the European knights wore formidable chain-mail armor in battle, it proved too cumbersome against the light armor worn by Mongol horsemen.

Armies of great empires consisted mainly of infantry soldiers, supported by cavalry, and in India, by elephant corps. Soldiers were either conscripts, professional long-term recruits, or came from hereditary military families. In India *kshatriya* clans called Rajputs (which means "sons of kings") proudly bore arms as elite soldiers fighting among themselves and unsuccessfully against Muslim raiders and invaders from Afghanistan. In Japan, hereditary elite fighting men called samurai or *bushi* enjoyed a position in society similar to that of knights in medieval Europe. They lived by their own severe code of conduct and were distinguished from commoners by their right to bear arms. As Japan was an island nation, only the Mongols threatened invasions in late 12th century; thus it never needed to develop large infantry armies.

Western Asian and African Warfare. Among nomadic and seminomadic tribal peoples that included Mongols, Afghans, and Turks, every able-bodied adult male was a soldier, and society was highly militarized. Their mobility and elusiveness made nomads especially difficult for sedentary peoples to defend against. Thus nomads could conquer and control large numbers of sedentary peoples. The Mongols under Genghis Khan and his descendants conquered the largest land empire in history, their

realm at its maximum stretched from Korea on the eastern rim of Asia, across China, Afghanistan, Persia, Central Asia, Russia, and eastern Europe to Hungary. Mongols discovered no new weapons or technology. Their phenomenal success was because of leadership, planning, intelligence gathering, strategy, speed, and above all ruthlessness. Mongols struck like lightning and were willing to exterminate all inhabitants in any area that had opposed them. Their military campaigns inflicted unprecedented destruction throughout Eurasia. On the other hand, victorious nomadic rulers, Mongols included, quickly lost their martial spirit, corrupted by the soft lifestyle they enjoyed as rulers. Thus they were soon overthrown by their subject peoples or by other hardier nomadic tribes. Then they were either assimilated into the majority population or reverted to nomadism in the steppes.

Arabs, inspired by religious fervor, conquered a huge empire in the seventh–eighth centuries. Even some Arab women went to war during the initial campaigns of conquest. The swift expansion of Islam, the limited human resources among the Arabs, and the luxurious lifestyle adopted by the conquerors made finding new sources of soldiers an urgent necessity by the ninth century. The remedy came in the form of the Mamluk (the word means "slave" in Arabic) system, whereby young boys from non-Muslim tribes in the Eurasian steppes, many Turkish, were purchased and brought to Muslim lands. They were given a rigorous military training and Islamic education, converted to Islam, and then freed. Faithful to their masters and comrades, Mamluks became elite soldiers to Muslim rulers; later they became the rulers. Mamluks were a one-generation aristocracy because their sons, who were born free and Muslim, could not become Mamluks. In other words, new batches of boys were continuously bought from the Eurasian steppes to be trained to be the next generation Mamluks. The institution survived for 1,000 years, mainly in Egypt and Syria.

Similarly, in northern India former Turkic slaves to Muslim rulers turned the tables on their masters and established slave dynasties. Likewise, the Ottoman Empire instituted a Janissary Corps (from Turkish words meaning "new soldiers") with boys taken from Christian lands that it conquered. The boys were given military training, converted to Islam, and became elite loyal soldiers to the rulers; they played a key role in the expansion of the Ottoman Empire. Sundiata, the first king of Mali in West Africa, maintained a standing army clad in padded cloth suits of armor or chain mail as well as cavalry with horses and camels. In Africa, some tribes or ethnic groups, such as the Tauregs and Zulus, dominated their weaker neighbors because of their military prowess.

Maritime Warfare. Most major empires during this era relied primarily on land power, but sea power also played a role. The Vikings were expert seafarers who traded and raided throughout the coastal waters and several inland waterways of Europe, traveling in their long boats. One group of Vikings first raided the English coast and later invaded England from their new stronghold in Normandy, France. Another crossed the Baltic Sea to Russia and then sailed southward along the rivers to the Black Sea to Constantinople and to the Mediterranean to conquer ports in Sicily and other areas. Muslims also developed formidable naval forces and merchant fleets, but all of India's Muslim invaders came overland across the mountains from the northwest; China's enemies also came overland during this period.

However, as the Mongols pressed southward across the Yangzi (Yangtze) River and encountered Chinese resistance along the coastal waterways, they, too, ordered their Chinese prisoners to construct a fleet. The last Song (Sung) emperor drowned at sea after suffering final defeat at the hands of the Mongol navy. In 1274 and 1281, Mongol ruler Kubilai Khan launched two invasions of Japan with a huge armada of Korean and Chinese built ships that carried 140,000 soldiers during the second expedition. The ships were no match against typhoons, and both invasions failed. Between 1405 and 1433, Chinese naval power dominated the Asian waters, as six huge armadas fought pirates, intervened in local civil wars, and conducted trade and diplomacy from Java to India, Sri Lanka, to the east coast of Africa. The magnetic compass, discovered centuries earlier, had been used by Chinese sailors in navigation since the ninth century and was passed on to sailors of other lands. China's government abandoned its interest in naval affairs after the last great voyage of Admiral Zheng He (Cheng Ho) in 1433.

The Americas. Isolated from Europe and Asia, the civilizations in the Americas did not develop iron and steel technology, nor did they possess the horse. Across Mesoamerica there was intensified

warfare, militarization, and the glorification of the warrior class during this era. Warfare became endemic; hence this period is called a "Times of Trouble." In both Mesoamerica and among the Mayan city-states, the principal goal of warfare was the creation of subordinate tributary states among the defeated to obtain tribute, although the Maya sometimes occupied the lands of the defeated city-states. Thus the defeated states were often left intact to collect the required tribute. Another goal of warfare was to take captives for prestige and to provide labor for the victor. Artwork depicted warfare and glorified the warrior.

As a result, warfare was often endemic in the regions and contributed to the depletion of resources and, combined with ecological degradation and burgeoning population, led to the decline and fall of Classic Maya in the ninth century. Scholarly debate prevails concerning the nature of warfare in the Andes region. While one school of thought contends that warfare was more ritualized and ceremonial than destructive, another argues that the wars waged in this region was extremely destructive, with the winner achieving domination and rule over the vanquished. Throughout the world, most successful states relied on formidable military forces to conquer and defend their empires. They also devoted considerable resources and effort to developing successful strategies, tactics, and advanced weaponry to maintain their rule and defeat their competitors and enemies.

A

Abbasid dynasty

The Abbasids defeated the Umayyads to claim the caliphate and leadership of the Muslim world in 750. The Abbasids based their legitimacy as rulers on their descent from the prophet Muhammad's extended family, not as with some Shi'i directly through the line of Ali and his sons. The Abbasids attempted to reunify Muslims under the banner of the Prophet's family. Many Abbasid supporters came from Khurasan in eastern Iran. Following the Arab conquest of the Sassanid Empire, a large number of Arab settlers had moved into Khurasan and had integrated with the local population. Consequently, many Abbasids spoke Persian but were of Arab ethnicity.

THE NEW CAPITAL OF BAGHDAD

The first Abbasid caliph, Abu al-Abbas (r. 749–754), took the title of al-Saffah. His brother and successor, Abu Jafar, adopted the name al-Mansur (Rendered Victorious) and moved the caliphate to his new capital, Baghdad, on the Tigris River. Under the Abbasids the center of power for the Muslim world shifted eastward with an increase of Persian and, subsequently, Turkish influences. Persian influences were especially notable in new social customs and the lifestyle of the court, but Arabic remained the language of government and religion. Thus, while non-Arabs became more prominent in government, the Arabization, especially in language, of the empire increased. Mansur's new capital, built between 762 and 766, was originally a circular fortress, and it became the center of Arab-Islamic civilization during what has been called the golden age of Islam (763–809). With its easy access to major trade routes, river transport, and agricultural goods (especially grains and dates) from the Fertile Crescent, Baghdad prospered. Agricultural productivity was expanded with an efficient canal system in Iraq. Commerce flourished with trade along well-established routes from India to Spain and trans-Saharan routes. A banking and bookkeeping system with letters of credit facilitated trade. The production of textiles, papermaking, metalwork, ceramics, armaments, soap, and inlaid wood goods was encouraged. An extensive postal system and network of government spies were also established.

HARUN AL-RASHID AND THE ABBASID ZENITH

The zenith of Abbasid power came under the caliphate of Harun al-Rashid (r. 786–809). Harun al-Rashid, his wife Zubaida, and mother Khaizuran were powerful political figures. Zubaida and Khaizuran were wealthy and influential women and both controlled vast estates. They also played key roles in determining succession to the caliphate. Like the Umayyads, the Abbasids never solved the problem of succession, and their government was weakened and ultimately, in part, destroyed because of rivalries over succession. Under Harun al-Rashid the Barmakid family exerted considerable political power as viziers (ministers to the ruler). The Barmakids were originally from Khurasan and had begun serving the court as tutors to Harun al-Rashid. The Barmakids served as competent and powerful officials until their fall from

favor in 803, by which time a number of bureaucrats and court officials had achieved positions of considerable authority. The wealth of the Abbasid court attracted foreign envoys and visitors who marveled over the lavish lifestyles of court officials and the magnificence of Baghdad. Timurlane destroyed most of the greatest Abbasid monuments in the capital, and Baghdad never really recovered from the destruction inflicted by him.

Under the Abbasids, provinces initially enjoyed a fair amount of autonomy; however, a more centralized system of finances and judiciary were implemented. Local governors were appointed for Khurasan and soldiers from Khurasan made up a large part of the court bodyguard and army. In spite of their power and wealth the Abbasids twice failed to take Constantinople. The Abbasids also had to grapple with ongoing struggles between those who wanted a government based on religion, and those who favored secular government.

CIVIL WAR OVER ACCESSION AND THE END OF THE ABBASIDS

Harun al-Rashid's death incited a civil war over accession that lasted from 809 to 833. During the war, Baghdad was besieged for one year and was fought for by the common people, not the elite, in the city. Their exploits were commemorated in a body of poetry that survives until the present day. The attackers finally won and the new Caliph Mutasim (r. 833–842) moved the capital to Samarra north of Baghdad in 833. During the ninth century the Abbasid army came to rely more and more on Turkish soldiers, some of whom were slaves while others were free men. A military caste separate from the rest of the population gradually developed. In Khurasan, the Tahirids did not establish an independent dynasty but moved the province in the direction of a separate Iranian government. As various members of the Abbasid family fought one another over the caliphate, rulers in Egypt (the Tulunids), provincial governors, and tribal leaders took advantage of the growing disarray and sometimes anarchy within the central government at Samarra to extend heir own power.

The Zanj rebellion around Basra in southern Iraq in 869 was a major threat to Abbasid authority. The Zanj were African slaves who had been used as plantation workers in southern Iraq, the only instance of large-scale slave labor for agriculture in the Islamic world. Other non-slave workers joined the rebellion led by Ali ibn Muhammad. Ali ibn Muhammad was killed fighting in 883 and the able Abbasid military commander, Abu Ahmad al-Muwaffaq, whose brother served as caliph, finally succeeded in crushing the rebellion.

Under Caliph al-Muqtadir (r. 908–932) the capital was returned to Baghdad where it remained until the collapse of the Abbasid dynasty. By the 10th century any aspirant to the caliphate needed the assistance of the military to obtain the throne. The army became the arbiters of power and the caliphs were mere ciphers. A series of inept rulers led to widespread rebellions and declining revenues while the costs of maintaining the increasingly Turkish army remained high. By the time the dynasty finally collapsed, it was virtually bankrupt. In 945 a Shi'i Persian, Ahmad ibn Buya, took Baghdad and established the Buyid dynasty that was a federation of political units ruled by various family members. A remnant of the Abbasid family, carrying the title of caliph, moved to Cairo where it was welcomed as an exile with no authority over either religious or political life.

See also Islam: art and architecture in the golden age; Islam: music and literature in the golden age; islam: science and technology in the golden age; Shi'ism; Umayyad dynasty.

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Janice J. Terry

Abelard, Peter and Heloise

Peter Abelard (1079–1142) was an abbot in the monastery of Saint-Gildas in the province of Brittany, France. He was born in Nantes, moved to Paris at the age of 15, and attended the University of Paris. He became a prolific writer, composing philosophical essays, letters, an autobiography, hymns, and poetry. He is best known for his intellectual work in the area of nominalism, the antithesis of realism and basis of modern empiricism. His book *Sic et Non* posed a number of theological and philosophical questions to its readers. In *Ethics*, he began two works: "Dialogue between a Philosopher, a Jew and a Christian" and "Know Yourself." Neither work was completed. His rebellious nature frequently angered people, particularly those in positions of authority. Often his independent thinking gave rise to conflicts, especially when he demonstrated mastery of

a subject being taught by a mentor. On one occasion he challenged his former teacher, William of Champeaux, regarding realism and logically proved that nominalism, also known as conceptualism, explained what realism could not prove.

At a time when education was not yet public, professors had no permanent place to teach. They would post an announcement that advertised where and when they would teach a particular subject and wait for students to arrive. In this way they established a following. Abelard was quite brilliant at age 25 and set up his own school despite limited teaching experience. He founded his school uncomfortably close to his former teachers', provoking their anger. He lived a life of extremes, gaining the admiration, respect, and awe of those who studied under him, but often receiving the wrath of those whom he defied. He was accused of heresy on many occasions and at one point was forced to leave his monastery because he aggravated his peers so intensely. On two occasions he was excommunicated from the church.

Heloise (1101–64) was the highly intelligent, beautiful, and charming niece of Fulbert, a prominent canon of Notre-Dame. Fulbert doted on her and demanded that she have only the best education, which took her to Paris near the monastery. Abelard heard of Heloise and requested that he be allowed to tutor her in her home. Permission was granted, and he moved in. There he found an eager pupil, 22 years his junior, and they soon became involved in a physical as well as scholarly relationship. When Heloise became pregnant, they rejoiced in their child (whom they later named Astrolabe) and made plans to marry. Heloise was fiercely independent and would not be forced into a marriage where she had no rights.

But in her collected letters she mentions that she did not want to bring shame on Abelard by being a burden to him. In order to hide their relationship, and Heloise's imminent delivery, Abelard took her to his sister's house, where she stayed until she gave birth to their son. They secretly married in Paris, with only Heloise's uncle and a few of their friends in attendance. Right after the marriage, Heloise took refuge in the Argenteuil convent to allay any gossip regarding her relationship with Abelard.

Unaware that both Heloise and Abelard had planned this provisional measure, Fulbert thought that Abelard had abandoned Heloise and forced her into a nunnery. He planned to ambush and restrain him and cut off Abelard's genitalia. In a series of maneuvers he arranged to pay one person to put a sleeping powder in Abelard's evening meal and his servant to allow a gate to remain open. Fulbert sent word that he was looking for a Jewish physician to perform the sordid mutilation. After he had assembled his kinsmen and associates, they sought out Abelard and performed the horrible act. After the surgical alteration, Abelard took vows to become a monk at the monastery of Saint-Denis and persuaded Heloise to take vows to become a nun in a convent in Argenteuil.

Although their physical relationship could not continue, they remained in contact throughout their lives. Ironically, Abelard, who had previously considered himself a ravening wolf to whom a tender lamb had been entrusted, wrote that the alteration had been a positive rather than a harmful event. He wrote, "…divine grace cleansed me rather than deprived me…" and that it circumcised him in mind as in body to make him more fit to approach the holy altar and that "no contagion of carnal pollutions might ever again call me thence."

Abelard and Heloise have been resurrected in a variety of artistic genres since their plight was first told in the 12th century. Although never completed, in 1606 William Shakespeare wrote the play *Abélard and Elois, a Tragedie*. Josephine Bonaparte, upon hearing the tragic story, made arrangements for the two to be buried together in Père LaChaise Cemetery in Paris. Their modest sepulcher can be found on the map at the entrance to the cemetery. In 1819 Jean Vignaud (1775–1826) painted *Abélard and Heloïse Surprised by the Abbot Fulbert (Les Amours d'Héloïse et d'Abeilard*), which is now at the Joslyn Art Museum in Omaha, Nebraska. The extent to which artists have chosen Abelard and Heloise to create operas, plays, and movies is testament to the universality and poignancy of their story.

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Lana Thompson

A'isha

(d. 678) *wife of the prophet Muhammad*

A'isha bint Abu Bakr was the daughter of Abu Bakr, one of the first converts to Islam and a close personal friend of the prophet Muhammad. According to the

custom of the time, the family arranged A'isha's engagement to the prophet Muhammad when she was only nine years old. Because A'isha played an important role in the personal disputes that evolved over the leadership of the fledgling Muslim community after the Prophet's death, accounts about her life vary widely between the majority orthodox Sunni Muslims and Shi'i Muslims. Sunni accounts argue that the marriage was only consummated after A'isha was older, while more negative Shi'i narratives accept the tradition that she was only nine. However, historical accounts are unanimous in describing the union as a close and loving one. A'isha was thought to have been the Prophet's favorite wife.

A'isha played an active role in the political and even military life of the Islamic community in Medina. She was seen as a rival to Ali, the Prophet's son-in-law by marriage to his daughter Fatima. Ali's followers, or Shi'i, viewed Ali and his descendants as the rightful heirs to the leadership of Islamic society. On the other hand, the Sunni, the overwhelming majority of Muslims worldwide, believed that any devout believer could assume leadership of the community. While the Prophet was still alive, Ali accused A'isha of adultery after she left the Bedu (Bedouin) encampment in search of a lost necklace and failed to find the group when she returned. She was rescued and returned to camp by a man named Safwan. A'isha's rivals, including Ali, took this opportunity to urge the Prophet to divorce her. The Prophet took A'isha's side and subsequently received a revelation that adultery had to be proven by eyewitnesses.

According to Ibn Ishaq's *Life of Muhammad* (*Sirat Rasul Allah*), the oldest existing biography, the Prophet died in A'isha's arms in 632 C.E. A'isha's father, Abu Bakr, was then chosen as the first caliph, or leader of the community. Although Ali's supporters felt he should have been the rightful heir, they reluctantly went along with the majority. When Ali's supporters were believed to have been involved in the assassination of the third caliph, Uthman, in 656 C.E. and proclaimed Ali the fourth caliph, A'isha, astride a camel, led an armed force in a pitched battle against him. A'isha lost what became known as the Battle of the Camel and was forced to retire to Medina, where she died in 678 C.E.

See also CALIPHS, FIRST FOUR; SHI'ISM.

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JANICE J. TERRY

Albigensian Crusade

The matter of heresy in the Catholic Church threatened the unity of Christendom precisely at the time that the pope was calling for an all-out war to reclaim the Holy Lands from the Muslims. Pope INNOCENT III conceived of the plan to wipe out the Albigensian heresy in the south of France in the early decades of the 13th century. He would call for a crusade. At first the plan seemed ingenious: The pope would grant to fighters the spiritual benefits of a crusade, but the time of service would be brief (40 days) and close to home in comparison to earlier wars in the Holy Land. His ultimate goal was to unify Europe under papal authority so that he could marshal its resources into the Byzantine Empire, MUSLIM SPAIN, and, most important, the Holy Land. However, the twists and turns in the politics of the Albigensian Crusade (1208–29) ultimately drained resources from the wars abroad and strengthened the anti-Roman forces in France. In the next centuries the blunder of the Albigensian Crusade would be apparent in the schism of Avignon, where a French pope would oppose a Roman pope.

Innocent at first supported the work of preaching and persuasion to win back the Albigensians, a loose network of sectarians and heretics of southern France. A variety of church investigators, from BERNARD OF CLAIRVAUX to the pope, readily admitted that Catholic clergy serving the Albigensian natives stood in grave need of reform. But when peaceful measures did not make speedy enough progress, Innocent lost patience and turned to war. His decision came in 1208 when the papal delegate was murdered in Toulouse. Innocent held Count Raymond of Toulouse accountable both for his death and for the protection of the heretics in southern France and summoned the rest of France to take up arms. Some 20,000 knights and 200,000 foot soldiers responded. Their leader was the crusader veteran Simon de Montfort. Raymond lost no time in making peace with the papal forces, but Simon could never conquer the whole area of the Albigensians. Resistance was too entrenched, and Simon could only count on French troops for 40 days at a time, the terms of service that the church allowed for this crusade. Also, Simon was an outsider and extremely unpopular because of his brutality in war.

In 1213 Innocent seemed to recognize the folly of the crusade and called it off. The king of Aragon, a warrior renowned for his battlefield skills against Muslims in Spain, took up the cause of Raymond. In effect, the Albigensian conflict became a tug of war between Spain and France. Although the pope now supported

Raymond, the French nobles supported Simon. In the political melee that followed, another crusade was summoned. Though it was nominally against heresy, it was really against Raymond and his Spanish allies. On the battlefield the French-backed forces defeated the Spanish-backed forces. Simon's shocking brutality led to his excommunication by Innocent. He died in battle in Toulouse in 1218. His nemesis Raymond died in 1222. The Albigensians rebounded throughout these latter years, leading many Catholic and French officials to threaten yet another crusade. Raymond's son, however, was able to negotiate the Treaty of Meaux (1229), ceding the territory to Capetian France and institutionalizing Catholic influence everywhere. The church meanwhile found a new weapon to combat latent heresy: the Inquisition.

See also Avignonese papacy; Crusades; heresies, pre-Reformation.

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Mark F. Whitters

Alcuin

(c. 735–804) *scholar*

Alcuin of York was an educator, poet, theologian, liturgical reformer, and an important adviser and friend of Charlemagne (c. 742–814 c.e.). He was a major contributor to the Carolingian Renaissance, a ninth century c.e. intellectual revival within Charlemagne's domains that shaped the subsequent history of education, religion, and politics in the Middle Ages.

Alcuin was born in Northumbria, England, around 735 c.e. and educated at the cathedral school at York under its master, Aelbert. In 778 c.e. Alcuin became the librarian and master of the cathedral school at

Toulouse and Alba were the bastion cities of the heretics, and the main targets of the Albigensian Crusade. Carcassonne (above) is a walled city in southern France and was a stronghold of the Cathars during the conflict.

York, where his talent for teaching soon attracted students from other lands. Three years later, while in Parma (Italy), Alcuin met Charlemagne, who invited him to join his court. Excepting two journeys to his native England (in 786 and 790–793 C.E.), Alcuin lived and worked in the Frankish court from 782 C.E. until he retired in 796 C.E. to the abbey of St. Martin at Tours, where he was abbot until his death in 804 C.E. Although Alcuin never advanced beyond the clerical office of deacon, by the late 780s C.E. his aptitude as a teacher and his influence on royal administrative texts distinguished him among the clerics and scholars of the Carolingian court.

One of Alcuin's most significant (and original) contributions to medieval education lies in his mastery of the seven liberal arts and his composition of textbooks on grammar, rhetoric, and dialectic (the traditional arts of the *trivium*). Alcuin's literary output also includes commentaries on biblical books, a major work on the Trinity, and three treatises against the Adoptionism of his contemporaries Felix of Urgel and Elipandus of Toledo. Adoptionism was the heretical belief that Christ was not the eternal Son of God by nature but rather merely by adoption. Alcuin also composed a number of poems and "lives" of saints.

Alcuin contributed to the Carolingian Renaissance most directly as a liturgical reformer and editor of sacred texts. The various reforms that Alcuin introduced into liturgical books (books used in formal worship services) in the Frankish Empire culminated in his edition of a lectionary (a book containing the extracts from Scripture appointed to be read throughout the year), and particularly in his revision of what is known as the Gregorian Sacramentary (the book, traditionally ascribed to Pope Gregory I, used by the celebrant at Mass in the Western Church until the 13th century C.E. that contained the standard prayers for use throughout the year).

In addition to revising liturgical texts Alcuin edited Jerome's Vulgate in response to Charlemagne's request for a standardized Latin text of the Bible. His edition of the Vulgate was presented to Charlemagne on Christmas Day, 800 C.E., the very day on which the Frankish king became emperor. As abbot of St. Martin's, Alcuin supervised the production of several pandects or complete editions of the Bible. Alcuin's preference for the Vulgate likely contributed to its final acceptance as the authoritative text of Scripture in the medieval West. Alcuin died at Tours on May 19, 804 C.E., and his feast day continues to be celebrated on May 19.

See also FRANKISH TRIBE.

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FRANKLIN T. HARKINS

Alfred the Great

(849–899) *king of England*

Alfred the Great was the fifth son of King Ethelwulf (839–55) of the West Saxons (Wessex) and Osburga, daughter of the powerful Saxon earl Oslac. When Alfred became king of Wessex in 871, his small realm was the last independent Saxon kingdom in England. A massive Viking force from Denmark, known as the "Great Army," had landed in East Anglia in 865 and had quickly overrun the Saxon kingdoms of Northumbria, East Anglia, and, eventually, Mercia. During his older brother Ethelred's reign (866–871), Alfred had helped fight off an initial invasion of the Great Army into Wessex, but when his older brother died and Alfred inherited the throne, he was forced to gain peace by buying the Vikings off.

In 878 the Great Army returned, led by the Danish chieftain Guthrum. Alfred's fortunes were considerably augmented at this point by the fact that nearly half of the Vikings in the Great Army had settled down in Northumbria to farm and hence took no part in this new attack. Even so Alfred and his men were hard pressed to survive. Driven from his royal stronghold at Chippenham in Wiltshire in early 878, he retreated to the marshes around Somerset, where he managed to regroup his forces. In May of that year he inflicted a solid defeat on the Vikings at the Battle of Edington and quickly followed this up with another victory by forcing Guthrum and his men to surrender their stronghold at Chippenham. By the Treaty of Wedmore (878), which brought hostilities to an end, the Danes withdrew north of the Thames River to East Mercia and East Anglia; together with Northumbria, these lands would constitute the independent Viking territories in England known as the DANELAW.

Significantly, through this settlement Alfred gained control over West Mercia and Kent, Saxon lands that he had not previously controlled. In addition to acknowledging a stable demarcation between Alfred's kingdom and Viking lands, Guthrum also agreed to convert to Christianity and, shortly thereafter, was baptized. The significance of this cannot be overstated, because it made the eventual assimilation of the Danes into Saxon, Christian society possible.

With this latest Viking invasion having been thwarted, Alfred took steps to ensure the future safety of his people. Across his kingdom he created a series of fortified market places called burhs, which, in addition to aiding the economy of the realm, provided strong points of defense against Viking raids. These were strategically situated so that no burh was more than one day's march (approximately 20 miles) from another. Alfred also reorganized his army so that at any one time, only part of the fyrd, or levy, was out in the field or defending the burhs, while the men in the other half would remain home tending their own and their absent kinsmen's farms and livestock. This enabled Alfred to extend the time of service for which each half of the fyrd could be deployed, because it removed problems of supply and also relieved men from worrying about their families and farms back home. These measures proved immensely effective, not only allowing Alfred to successfully defend Wessex, but even enabling him to go on the offensive against the Vikings, so that by 879 much of Mercia had been cleared of Vikings, and in 885–886 he captured London. After the Danes launched a massive seaborne invasion against England in 892, the *Anglo-Saxon Chronicle* tells us that Alfred also created a new navy, comprised of large, fast ships, in order to prevent any such subsequent overseas invasions from being successful.

Having dealt with the Vikings, in the second half of his reign Alfred took steps to improve the administration of his realm as well as increase the level of learning and culture among his people. In doing so he showed himself to be a competent administrator and possessed of an inquiring and capable mind. He established an Anglo-Saxon law code, by combining the laws and practices of Wessex, Mercia and Kent, and he kept a tight rein on justice throughout his lands.

Like others of his time, the king had a deep respect for the wisdom and learning of the past, and he worked hard to make a variety of works available to his contemporaries for their religious, moral, and cultural edification. He took an active role in improving the spiritual and pastoral qualities of bishops and clerics throughout his realm by personally translating from Latin into the Anglo-Saxon language Pope Gregory the Great's late sixth-century work titled *Pastoral Care*. He showed a similar interest in philosophical and moral issues by rendering Boethius's early sixth-century treatise *The Consolation of Philosophy* into his native tongue, while sprinkling throughout his translation numerous personal observations. Alfred further engaged his passion for ethics, history, and theology by translating from Latin into Anglo-Saxon the work of the fifth-century Spanish prelate Paulus Orosius known as the *Universal History*. This latter work undertook to explain all history as the unfolding of God's divine plan.

To help foster a sense of pride and awareness of Anglo-Saxon history, Alfred rendered (rather loosely) the Venerable Bede's eighth-century work *Ecclesiastical History of the English People*. To this same end he ordered the compilation of the *Anglo-Saxon Chronicle* that was continued from his reign until the middle of the 12th century. Around 888 Bishop Asser of Sherborne wrote his *Life of King Alfred*, celebrating the king as a vigorous and brave warrior, a just ruler, and a man of letters and intellect as well.

The political, military, and cultural accomplishments of King Alfred the Great are significant, especially when viewed within the larger context of late ninth-century European history. As much of the Carolingian dynasty fell into the chaos of feudalism because of the raids of Vikings, Muslims, and Magyars and the infighting among Charlemagne's heirs, Alfred's victories over the Vikings, and his subsequent expansion into Mercia and Kent, began a process that would result in his successors uniting all of England under the House of Wessex and in a fusion of Anglo-Saxon and Viking culture. Thus he is credited with establishing the English monarchy and alone among all English rulers bears the title "the Great."

See also Anglo-Saxon culture; Charlemagne; Vikings: Norway, Sweden, and Denmark.

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Ronald K. Delph

Ali ibn Abu Talib

(c. 598–661) *founder of Shi'ism*

Ali ibn Abu Talib was the second convert to Islam. The son of Muhammad's uncle Abu Talib, Ali married his cousin Fatima, the daughter of the prophet Muhammad and Khadija. Ali and Fatima had two sons, Hasan and Husayn, who both played key roles in the history of Islamic society. Ali also fought courageously in the battles between the small Muslim community based in Medina and the Meccan forces prior to the Prophet's triumphal return to Mecca.

Because of his familial relationship with Muhammad, many of Ali's supporters thought he should be Muhammad's successor. Although the Prophet had not named a successor, some of Ali's allies claimed that Muhammad had secretly chosen Ali to rule the Islamic community after his death. However, after some debate the Muslim majority chose Abu Bakr to be the new leader, or caliph. Many members of the powerful Umayyad clan opposed Ali, and he had also feuded with A'isha, the Prophet's favorite wife. Thus when the next two caliphs were chosen, Ali was again passed over as leader of the Islamic community.

In 656 mutinous soldiers loyal to Ali assassinated the third caliph, Uthman, a member of the Umayyad family, and declared Ali the fourth caliph. But Muaw'iya, the powerful Umayyad governor of Syria, publicly criticized Ali for not pursuing Uthman's assassins. A'isha sided with the Umayyads and raised forces against Ali. But she was defeated at the Battle of the Camel and forced to return home. Feeling endangered in Mecca—an Umayyad stronghold—Ali and his allies moved to Kufa, in present day Iraq. Ali's followers were known as Shi'i, or the party of Ali. This split was to become a major and lasting rift within the Muslim community. Unlike the schism between Catholics and Protestants in Christianity, the division among Muslims was not over matters of theology but over who should rule the community. The majority, orthodox Sunnis, believed that any devout and righteous Muslim could rule. The Shi'i argued that the line of leadership should follow through Fatima and Ali and their progeny as the Prophet's closest blood relatives.

The Syrians never accepted Ali's leadership and the two sides clashed at the protracted Battle of Siffin, near the Euphrates River in 657. When neither side conclusively won, the famed Muslim military commander Amr ibn al-'As negotiated a compromise that left Mu'awiya and Ali as rival claimants to the caliphate. The Kharijites (a small group of radicals who rejected city life and who believed that God should select the most devout Muslim to be leader) were outraged at Amr's diplomacy, Mu'awiya's elitism and wealth, and Ali's indecisiveness. According to tradition, they devised a plot to kill all three during Friday prayers. The attacks on Amr and Mu'awiya failed, but a Kharijite succeeded in stabbing Ali to death in the mosque at Kufa in 661. Ali's tomb in Najaf, south of present-day Baghdad, remains a major site of Shi'i pilgrimage to the present day. After Ali's death, his eldest son, Hasan, agreed to forego his claim to the caliphate and retired peacefully to Medina, leaving Mu'awiya the acknowledged caliph.

Ali's descendants as well as Muhammad's other descendants are known as *sayyids*, lords, or *sherifs*, nobles, titles of respect used by both Sunni and Shi'i Muslims. Within the various Shi'i sects Ali is venerated as the first imam and the first righteously guided caliph.

See also Muhammad, the prophet; A'isha; Shi'ism; Caliphs, first four; Umayyad dynasty

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Janice J. Terry

Almoravid Empire

North Africa's Berber tribes began converting to Islam with the commencement of the Arab conquests during the second half of the seventh century under the al-Rashidun and Umayyad Caliphates. Although Berber Muslims were active participants in the expansion of the Islamic state north from Morocco into Iberia, they remained subservient to Arab commanders appointed by the reigning caliph in the Middle East.

Around 1050 from the Sahara in Mauritania, the first major political-military movement dominated by Berbers, the Almoravids, began to emerge. This revolutionary movement was founded and led by Abdullah ibn Yasin al-Gazuli, a fundamentalist Sunni preacher of the Maliki legal school who had been trained at Dar al-Murabitun, a desert religious school in the Sahara. Abdullah had begun his career as a preacher by teaching the Berber Lamatunah tribes in the Sahara, who had converted to Islam but remained ignorant of its intricacies, orthodox Sunni Islam. The origins of the Almoravid movement lay in the foundation by Abdullah of a small, militant sect that abided by a strict interpretation of Maliki Islamic law. To join Abdullah's movement, new members were flogged for past sins, and infractions of Islamic law were severely punished.

The community was guided by the religious legal opinions of Abdullah and later by the legal rulings of Maliki jurists, who were paid for their services. In 1056

the Almoravids, who had developed into a strong and fanatical military movement, began to advance northward into Morocco, where they subjugated other Berber tribes and preached a strict version of Sunni Islam. Three years later, during a fierce war against the Barghawata Berber tribe, Abdullah was killed.

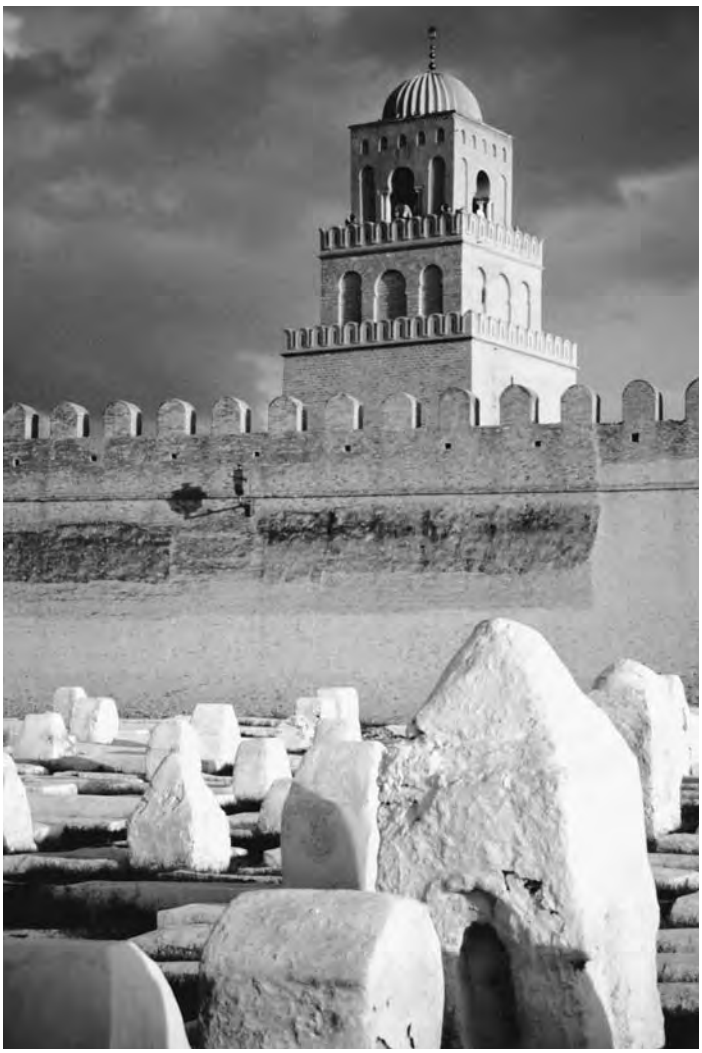
After the death of Abdullah, leadership of the Almoravid movement passed to two cousins, Yusuf ibn Tashfin and his cousin, Abu Bakr. In 1062 the city of Marrakesh was founded in southern Morocco, where it would serve as the Almoravid capital, followed in 1069 by the establishment of Fez. Under Yusuf and Abu Bakr, the Almoravid Empire expanded eastward into Algeria by the early 1080s. The conquest of Morocco was completed by 1084, and by 1075 Almoravid forces had expanded into the West African kingdom of Ghana.

While the Almoravids continued to expand their realm in North Africa, Christian states in Iberia began to chip away at the Iberian Muslim states. Under the leadership of Alfonso VI, the duke of Castile, Spanish Christian forces forced the Islamic city-states in the south, including Seville and Granada, to pay him tribute. In the late 1070s Iberian Muslims sent messengers to the Almoravids, requesting support against the Christians. However, it was not until 1086 that Yusuf crossed the Mediterranean into Iberia, where he defeated Alfonso VI's army at Sagrajas.

Between 1090 and 1092 Yusuf established Almoravid authority over the Muslim states in southern Iberia, forming a strong line of defense against further Christian expansion. Although the Almoravid leadership did not favor the secular arts, such as nonreligious poetry and music, other forms of art and architecture continued to receive government support. Christian and Jewish communities residing in the south were persecuted, and the cooperation and intellectual collaboration that had once existed between Iberia's Muslims, Christians, and Jews ended.

In 1106 Yusuf died of old age and was succeeded as Almoravid caliph by Ali ibn Yusuf. At the time of Yusuf's death, the Almoravid Empire was at the height of its power, stretching across Morocco south to Ghana, north into Iberia, and east into Algeria.

During his reign and that of his successor Ali, Maliki jurists served as paid participants in the government, and the influence of a strict version of Sunni Islam was increased. Although the Almoravids officially recognized the authority of the Abbasid Caliphate in Baghdad, Iraq, they ruled independently and without interference from Iraq. They also maintained generally cordial relations with the neighboring Fatimid Caliphate centered in Egypt.



The mosque and cemetery at Kairouan, Tunisia, is a Muslim holy city that ranks after Mecca and Medina as a place of pilgrimage.

Opposition to the Almoravid Empire had already taken root in North Africa by the time of Yusuf's death. The Almoravid caliph Ali's use of Christian mercenaries and foreign Turkish slave-soldiers raised the ire of a militant fundamentalist Berber movement, the Almohads, led by Muhammad ibn Tumart, a member of the Hargha tribe of Morocco's Atlas Mountains. The Almohads opposed the influence of the Almoravids' Maliki jurists, who Ibn Tumart argued had corrupted Sunni Islamic orthodoxy.

In 1100 Ibn Tumart returned to his native mountain village after spending years in Iberia and then further east studying Islamic theology, legal thought, and philosophy. He founded a mosque and school where he began to preach his interpretation of Sunni Islam. Ibn Tumart ordered that the call to prayer and the sermons during

Friday congregational prayers be delivered in Berber instead of Arabic, and it is reported that he wrote several religious treatises in Berber as well. The growing influence of the Almohads would continue and would come to threaten the authority and existence of the Almoravid Empire, which was further weakened in 1144 with the death of Caliph Ali.

It was during the reign of Ali that Almoravid power began to disintegrate, but it was under his successors that the empire would finally collapse. Faced with growing opposition in Iberia, the Almoravids were defeated in battle by Spanish, French, and Portuguese armies between 1138 and 1147, losing control of the cities of Zaragoza and Lisbon.

In Morocco, the Almoravid heartland, the increasing influence of the Almohads continued to loom, even after the death of Ibn Tumart in 1133. The successor to the Almohad throne, Abd al-Mu'min, supervised the final destruction of the Almoravid Empire, which finally collapsed in 1147 after the fall of its capital city of Marrakesh.

See also Abbasid dynasty; Christian states of Spain; Fatimid dynasty; Muslim Spain; Reconquest of Spain.

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Christopher Anzalone

Andes: pre-Inca civilizations

Building on the economic, political, cultural, and ideological-religious developments that shaped Andean prehistory from the Lithic Period to the mid-Early Intermediate Period (see Volume I), the eight centuries between 600 and 1400 c.e. saw the continuing expansion and contraction of kingdoms, states, and empires across large swaths of the Andean highlands and adjacent coastal lowlands. The three most prominent imperial states were the Huari, the Tiwanaku, and, later, the Chimor. These empires, in turn, laid the groundwork for the explosive expansion of the Inca Empire in the 15th century (see Volume III).

The Tiwanaku culture and polity, whose capital city of the same name was located some 15 kilometers southeast of Lake Titicaca, traced its origins to humble beginnings around 400 b.c.e., with the establishment of clusters of residential compounds along a small river draining into the giant lake. For the next eight centuries, the nascent Tiwanaku polity competed with numerous adjacent settlements for control over the rich and highly prized land in the Lake Titicaca basin, until the mid-300s c.e., when it came to dominate the entire basin and its hinterlands.

Lake Titicaca and its surrounding basin represent a singular feature in the mostly vertical Andean highland environment. The largest freshwater lake in South America (covering some 3,200 square miles and stretching for some 122 miles at its longest) and the highest commercially navigable lake in the world (at an elevation of 12,500 feet), Lake Titicaca tends to moderate temperature extremes throughout the basin while providing an ample supply of freshwater and a host of other material resources, especially reeds, fish, birds, and game. The basin itself covered some 22,000 square miles, significant portions of which were relatively flat and arable when modified with raised fields. All of these features rendered the zone unusually productive and highly coveted—not altogether unlike the Basin of Mexico—permitting it to support one of the highest population densities in all the pre-Columbian Americas.

Archaeologists divide Tiwanaku's growth into five distinct phases extending over a period of some 1,400 years, until the polity's collapse around 1000 c.e. Phases I and II saw the settlement's gradual expansion on the southern fringes of the lake. Phase III (c. 100–375 c.e.) saw extensive construction within the capital city. By Phase IV (c. 375–600 or 700), Tiwanaku had emerged as a true empire, dominating the entire Titicaca Basin and extending its imperial and administrative reach into windswept puna (high plains), throughout large parts of the surrounding altiplano, and south as far northern Chile. Phase V (c. 600/700–1000) was a period of grad-

ual decline, until the capital city itself was abandoned by around 1000. The empire's economic foundations were agropastoral, combining intensive and extensive agriculture with highland pastoralism.

The dominant feature of the capital city, a structure called the Akapana, consisted of an enormous stone platform measuring some 200 meters on a side and rising some 15 meters high. Evidently the ritual and ceremonial center of the city and empire, the flat summit of the Akapana held a sunken court with elaborate terraces and retaining walls in a style reminiscent of Chiripa and other Titicaca sites.

A nearby structure, called Kalasasaya, prominently displayed the famous Gateway of the Sun, chiseled from a single block of stone and featuring the so-called Gateway God, which some scholars interpret as a solar deity. A host of other buildings, walls, compounds, enclosures, and platforms graced the sprawling urban center, which housed an estimated 20,000 to 30,000 inhabitants. Like other Andean cities, Tiwanaku had no markets, its goods and services exchanged through complex webs of kinship networks and state-administered redistribution.

Covering a much larger territory than Tiwanaku was the Huari Empire, with its capital city Huari on the summit of Cerro Baul some 25 kilometers north of the present-day city of Ayacucho in the Central Highlands. The Huari state emerged toward the beginning of the Middle Horizon (c. 600 C.E.). At its height, around 750 C.E., the empire spanned more than 900 miles along the highlands and adjacent coastal plains, touching the northernmost fringe of the Tiwanaku Empire to the south and extending to the Sechura Desert in the north. The capital city, densely packed with walls and enclosures, covered around four square kilometers and is estimated to have housed some 20,000 to 30,000 people. The Huari elite ruled their vast empire through a series of administrative colonies or nodes that exercised political domination in the zones under Huari control.

The Huari Empire is perhaps best known for its extensive agricultural terracing and irrigation projects that spanned large parts of the highlands. Requiring enormous expenditures of labor, the Huari terraces, canals, and related reclamation projects transformed millions of hectares of steep arid hillsides into land suitable for cultivation.

Scholars hypothesize that the extensive terracing and irrigation works undertaken by the Huari state help to explain the empire's survival through the periodic El Niño–induced droughts and floods that comprise a persistent feature of the highland and coastal environments, and that proved catastrophic for the Moche polity during the same period.

In order to acquire the vast amounts of labor necessary for the construction of such terraces, irrigation works, and other infrastructure, both the Huari and Tiwanaku Empires compelled subject communities to contribute substantial quantities of labor to the state —a kind of labor tax required of all subject peoples. Indeed, Andean polities were predicated on stark social inequalities and the division of society into two broad classes: elites and commoners. Public works such as terraces, canals, roads, and urban monumental architecture were built by commoners from ayllus and communities compelled to devote specified quantities of time annually to such endeavors. The state and its agents reciprocated by ensuring military security, food security, and other benefits, a reciprocity rooted, at bottom, in a fundamentally unequal relationship between the sociopolitically dominant and dominated.

With the demise of both the Tiwanaku and the Huari Empires by the end of the Middle Horizon, the Andes entered a period of political decentralization and reassertion of local and regional autonomies. An important exception unfolded along the North Coast and its adjacent highland, where the powerful Chimor Empire emerged around 900 C.E.

With its capital at Chan Chan near the mouth of the Moche River, at its height in the Late Intermediate Period the Chimor Empire spanned nearly 1,000 kilometers from the Gulf of Guayaquil in contemporary Ecuador to the Chillon River valley on the Central Coast. Like the Inca Empire that supplanted them in the mid-1400s, Chimor's rulers deployed a combination of conquest and alliance-building to bring large areas of both coast and highland under their dominion. The capital city of Chan Chan was a huge urban complex, housing upwards of 35,000 people and covering at least 20 square kilometers, while its civic core encompassed at least six square kilometers and housed some 6,000 rulers and nobility.

During the Late Horizon, the young and powerful Inca Empire swept down from its highland capital at Cuzco to bring Chimor, and the rest of highland and coastal Peru, under its dominion (see Volume III).

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M. J. Schroeder

Anglo-Norman culture

The Anglo-Norman culture resulted from the fusion of the culture brought over with William the Conqueror when he killed the last English king of England, Harold Godwineson, at the Battle of Hastings in October 1066, with the culture that existed in England. In the 11th and 12th centuries the Normans not only conquered England but also established a kingdom in Sicily. English culture had developed relatively independent of continental Europe since the time of the coming of the Angles and Saxons in the fifth century, who in turn had been influenced by the native British culture. British culture was a mixture of the Roman culture, which had come with the Roman conquest under Emperor Claudius (41–54), with that of the original Celtic inhabitants.

The English culture at the time of the Norman Conquest of 1066 was dominated by the warrior ethos that the Angles and Saxons had brought with them from mainly what is now Germany. Classics of this period were the poem of "The Battle of Maldon," as well as the better-known saga of *Beowulf*. Heaney describes this militaristic society when he writes of how "the 'Finnsburg episode' envelops us in a society that is at once honor-bound and blood-stained, presided over by the laws of the blood-feud . . . the import of the Finnsburg passage is central to the historical and imaginative world of the poem as a whole." The Anglo-Saxon tongue began to lose out to the Norman French, which also included the influence of Scandinavia, where the Normans had originally come from before settling in France in the 10th century.

It was the rising Anglo-Norman culture that created a hero out of King Arthur. Based on earlier writings, authors like Geoffrey of Monmouth wrote *History of the Kings of Britain* between 1136 and 1138. Arthur was a native British chieftain who fought the Angles and Saxons, thus giving them little cause to celebrate him. But in seeking to give legitimacy to the Norman kings, writers like Geoffrey sought to trace the monarchy back to its earliest days and thus found inspiration in the earlier accounts of Arthur. According to Helen Hill Miller in *The Realms of Arthur*, "the Anglo-Norman kings . . . needed an independent source for their British sovereignty: as dukes of Normandy they were subject to the heirs of Charlemagne," the kings of France. Geoffrey used accounts written by the monks Nennius in the ninth century and Gildas, who may have lived in the time of the historical Arthur, in the sixth and seventh centuries.

According to Helen Hill Miller in *The Realms of Arthur*, "by January 1139, a copy from his rather heavy Latin into Anglo-Norman verse was promptly undertaken at the request of the wife of an Anglo-Norman baron in Lincolnshire. By 1155, a further translation, likewise in verse, had been completed by Maistre de Wace of Caen, a Jerseyman who spent most of his life in France." Geoffrey wrote during the reign of Henry I (1100–35), perhaps the first Norman king to see himself as English first and Norman secondarily. Writing at the same time on Arthurian topics were Walter Map and Maistre [Master] Wace, who wrote the *Roman de Brut* and *Roman de Rou*.

Other writers applied themselves to building up the Anglo-Norman civilization. William of Malmesbury wrote *Acts of the English Kings* and *On the Antiquity of the Church of Glastonbury*. William, like Geoffrey, consciously fused the Normans with the Celtic past, because Glastonbury was the holiest site in Celtic Britain. Tradition had it that Joseph of Arimathea, he who had given his tomb for Christ to be buried in after the Crucifixion, founded a small church at Glastonbury. The pious at the time also believed that Joseph, who traditionally in England had been seen as a merchant for English tin, had even brought the young Jesus (Christ) of Nazareth to visit Glastonbury. The church served as another institution in building a rising new culture in England, as memories of the conquest of 1066 dimmed with the passage of time. Symbolic of this was the actual building of churches in the Romanesque architecture, which the Normans had mainly brought with them from France.

The institution of the church was put to use by Henry I. The Cistercian order of monks arrived in England in 1128 and began development of advanced agriculture and sheep raising. In order to cement the church as an instrument of royal development, the king named the great prelates who ruled the church, to assure their support for his reign. William began this policy after the conquest. Along with the great bishoprics like York and Canterbury, monastic orders also flourished under Anglo-Norman rule and would be a central part of both English culture and economy

until the monastic system was destroyed during the reign of Henry VIII (1509–47).

Using Normandy as a model, Henry I and the kings who followed him freely granted charters to towns, enabling the establishment of a town life that would be one of the hallmarks of England during the Middle Ages. London, where William built his White Tower, gained the ascendancy in England in commercial life that it still enjoys today. Towns, the estates of the great feudal lords, and the church establishments were the pillars that formed the foundation of the Anglo-Norman culture that arose after the conquest of 1066. Feudalism, the system of lords holding their lands at the will of the king, really came to England with William, who granted land holdings to those Breton, French, and Norman warriors who had come with him to fight the Saxon King Harold in October 1066. By the end of Henry I's reign in 1135, only some 70 years after the conquest, the fusion between the old and the new was complete, and the Anglo-Norman culture flourished in England.

See also Norman Conquest of England; Norman and Plantagenet Kingdom of England; Norman Kingdoms of Italy and Sicily.

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John F. Murphy, Jr.

Anglo-Saxon culture

The Anglo-Saxons were Germanic barbarians who invaded Britain and took over large parts of the island in the centuries following the withdrawal of the Roman Empire. They were initially less gentrified than other post-Roman barbarian groups such as the Franks or Ostrogoths because they had less contact with Mediterranean civilization. The Anglo-Saxons were originally pagan in religion. The main group, from northwestern Germany and Denmark, was divided into Angles, Saxons, and Jutes. German tribal affiliations were loose and the original invaders included people from other Germanic groups as well. Although some of the early Anglo-Saxon invaders had Celtic-influenced names, such as Cedric, the founder of the house of Wessex, the Anglo-Saxons had a pronounced awareness of themselves as different from the peoples already inhabiting Britain. Their takeover led to the integration of Britain into a Germanic world. Unlike other groups such as the Franks they did not adopt the language of the conquered Celtic and Roman peoples, but continued speaking a Germanic dialect.

The early Anglo-Saxons highly valued courage and skill in battle, as reflected in the most significant surviving Anglo-Saxon poem, *Beowulf*. Their pagan religion was marked by a strong sense of fatalism and doom, but also by belief in the power of humans to manipulate supernatural forces through spells and charms. They shared a pantheon with other Germanic peoples, and many Anglo-Saxon royal houses boasted descent from Woden, chief of the Gods. Their religion was not oriented to an afterlife, although they may have believed in one.

The Anglo-Saxons strongly valued familial ties—the kinless man was an object of pity. If an Anglo-Saxon was killed, it was the duty of his or her family to attain vengeance or a monetary payment, *weregild*, from the killer. Anglo-Saxon kinship practices differed from those of the Christian British, adding to the difficulty of the assimilation of the two groups. For example, British Christians were horrified by the fact that the Anglo-Saxons allowed a man to marry his stepmother on his father's death. Anglo-Saxons also had relatively easy divorce customs.

The cultural differences between the Britons and the Anglo-Saxons were particularly strong in the field of religion, as British Christians despised Anglo-Saxon paganism. The Anglo-Saxons reciprocated this dislike and did not assimilate as did continental Germanic groups. The extent to which the Anglo-Saxons simply displaced the British as opposed to the British assimilating to Anglo-Saxon culture remains a topic of debate among historians and archeologists of post-Roman Britain.

The conversion of the Anglo-Saxons to Christianity owed more to missionary efforts from Ireland and Rome than it did to the indigenous British Church. Paganism held out longest among the common people and in the extreme south, in Sussex and the Isle of Wight. Some Anglo-Saxons were not converted until the middle of the eighth century. Some peculiar relics of paganism held out for centuries. For example Christian Anglo-Saxon kings continue to trace their descent from Woden long after conversion. The church waged a constant struggle against such surviving pagan Anglo-Saxon customs as men marrying their widowed stepmothers. Reconciling Irish and Roman influences was also a challenge, fought out largely on the question of the different Irish and Roman methods of calculating the date of Easter. Not until the Synod of Whitby in 664 did the Anglo-Saxon church firmly commit to the Roman obedience.

Conversion led to the opening of Anglo-Saxon England, until then a rather isolated culture, to a variety of foreign influences, particularly emanating from France and the Mediterranean. The leader of the missionary effort sent by Rome to Kent to begin the conversion, Augustine, was an Italian, and the most important archbishop of Canterbury in the following decades, Theodore, was a Greek from Cilicia in Asia Minor. Pilgrimages were also important in exposing Anglo-Saxons to more developed cultures.

The first recorded visit of an Anglo-Saxon to Rome occurred in 653 and was followed by thousands of others over the centuries. Since pilgrims needed to travel through France to get to Italy and other Mediterranean pilgrimage sites, pilgrimage also strengthened ties between Gaul and Britain. Anglo-Saxon churchmen found out about innovations or practices in other places, such as glass windows in churches, and came back to England eager to try them out. Despite these influences, Anglo-Saxon Christianity also drew from Germanic culture.

Like other Germanic peoples the Anglo-Saxons tended to view the Bible and the life of Christ through the lens of the heroic epic. Christ was portrayed as an epic hero, as in one of the greatest Anglo-Saxon religious poems, *The Dream of the Rood*. The *Dream of the Rood* recounts the Crucifixion from the seldom-used point of view of the cross itself, and represents Christ as a young hero and the leader of a group of followers resembling a Germanic war band. Another remarkable example of the blending of Germanic and Christian traditions is the longest surviving Anglo-Saxon poem, the epic *Beowulf*. Telling of a pagan hero in a pagan society, the epic is written from an explicitly Christian point of view and incorporates influences from the ancient Roman epic, Virgil's *Aeneid*.

As the Anglo-Saxon Church moved away from dependence on outside forces, Irish or Roman, in the seventh and eighth centuries, the Christian Anglo-Saxon kingdoms produced their own saints, mostly from the upper classes. Anglo-Saxon saints such as Cuthbert (d. 687), a monk and hermit particularly popular in the north of England, attracted growing cults.

The highest point of Anglo-Saxon Christian culture was the Northumbrian Renaissance, an astonishing flowering of culture and thought in a poor borderland society. Northumbria was a kingdom in the north of the area of Anglo-Saxon settlement, an economically backward and primitive society even compared to the rest of early medieval Europe. It was also a place where Continental and Irish learning met. The Northumbrian Renaissance was based in monasteries, and its most important representative was the monk Bede, a historian, chronographer, and hagiographer. Bede's *Ecclesiastical History of the English People* is the most important source for early Anglo-Saxon history. Another Northumbrian was Caedmon, the first Anglo-Saxon Christian religious poet whose works survive. Northumbria also displayed a rich body of Christian art, incorporating Anglo-Saxon and Celtic artistic influences, and some from foreign countries as far away as the Byzantine empire. An enormous amount of monastic labor went into the production of manuscripts.

Despite the importance of Northumbrian Renaissance, Northumbria was not the only place where Christian culture reached a high point. Another area was the West Country, where the Anglo-Saxon kingdom of Wessex encroached on the British territories of Devon and Cornwall. Curiously, Kent, still headquarters of the archbishop of Canterbury who claimed primacy over all the "English," became a cultural backwater after the death of Archbishop Theodore in 690.

The influence of Anglo-Saxon Christianity and the Northumbrian Renaissance spread to continental Europe. Anglo-Saxons, in alliance with the papacy, were concerned to spread the Christian method to culturally related peoples in Germany. The principal embodiment of this effort was the missionary Wynfrith, also known as St. Boniface (680–754), who was born in Wessex. His religious efforts began with assisting a Northumbrian missionary in an unsuccessful mission to the Frisians. He then went to Rome to receive authority from the pope. Boniface made many missionary journeys into Germany, where he became known for converting large numbers of Germans, and for a physical, confrontational missionary style that included chopping down the sacred trees that were a feature of Germanic paganism. Many English people followed Boniface to Germany, where they exerted a strong influence on the development of German Christianity. Boniface was also responsible for a reorganization of the Frankish Church to bring it more firmly under papal control. On another journey to Frisia angry pagans killed him. Anglo-Saxons, along with other people from the British Isles, were also prominent in the circle of learned men at the court of Charlemagne. The leading scholar at Charlemagne's court, Alcuin of York, was a Northumbrian.

This high point of Anglo-Saxon Christian culture was terminated by the series of Viking raids and invasions beginning in the late eighth century. Unlike Christian Anglo-Saxon warriors, who usually respected monasteries, the pagan Vikings saw them as rich

repositories of treasure, and monastic life virtually disappeared from the areas under Scandinavian control. By the ninth century the leader of the English resurgence, King Alfred the Great of Wessex, lamented the passing of the golden age of English Christianity, claiming that there was hardly any one in England who could understand the Latin of the mass book. Alfred, an unusually learned king who had visited the European continent, made various attempts to restore English monasticism and learned culture.

He gathered in his court scholars from throughout the British Isles and the continent, as well as writing his own translations, such as that of Boethius's *Consolation of Philosophy*. Alfred also sponsored the translation of Bede's *Ecclesiastical History* and other works from Latin into Anglo-Saxon. The period also saw the beginnings of the *Anglo-Saxon Chronicle*, a record of current events kept in Anglo-Saxon, eventually at monasteries. Like the political unification of England by Alfred's descendants, the creation of this body of Anglo-Saxon literature contributed to the creation of a common Anglo-Saxon or English identity. There was very little parallel for this elsewhere in Christian Europe at the time, when learned writing was almost entirely restricted to Latin. Alfred's patronage of men of letters was also important for the creation of his personal legend.

The unification of England did not end the Scandinavian impact on English culture, which revived with the conquest of England by the Danish king Canute in the 11th century. Canute, a Christian, respected the church and English institutions, and his reign was not destructive as the early Viking conquests had been. Scandinavian influence was particularly marked on the English language. Since it was already similar to the Scandinavian tongues, Anglo-Saxon or Old English adopted loanwords much more easily than did Celtic languages such as Irish. Since it was necessary to use English as a means of communication between people speaking different Germanic tongues, many complex features of the language were lost or simplified. English would make less use of gender and case endings than other Germanic or European languages.

Although Alfred had hoped to revive English monasticism, the true recreation of monastic communities would only occur in the 940s, with royal patronage and under the leadership of Dunstan, a man of royal descent who became archbishop of Canterbury and a saint. The English monastic revival was associated with the revival of Benedictine monasticism on the Continent, and the new monasteries followed the Rule of St. Benedict. Monasteries dominated the church in the united Anglo-Saxon kingdom, with most bishops coming from monastic backgrounds and often serving as royal advisors.

The church generally prospered under the English kings—large cathedrals were built or rebuilt after the damage of the Scandinavian invasions. The copying and illumination of manuscripts was also revived, and reached a high degree of artistic excellence in Winchester. Continental influences preceded the Norman Conquest of England in 1066. The penultimate Anglo-Saxon king, Edward the Confessor, who had spent many years in France, built Westminster Abbey in a Norman Romanesque style.

Although Anglo-Saxon culture was displaced from its position of supremacy after the Norman Conquest of 1066, it did not disappear. At least one version of the *Anglo-Saxon Chronicle* continued to be compiled for nearly a century, and Anglo-Saxon poetry continued to be composed.

See also Anglo-Saxon kingdoms; Frankish tribe; Irish monastic scholarship.

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William E. Burns

Anglo-Saxon kingdoms

Following the decline of Roman power in Britain, political power rapidly decentralized, and several small kingdoms emerged to fill the political vacuum. These kingdoms, called the Anglo-Saxon kingdoms, competed among themselves and with Danish invaders for power from the late sixth through the ninth centuries. Eventually they melded into one large kingdom that governed most of England until the Norman Conquest of England in 1066.

Throughout the fourth and fifth centuries a number of Germanic peoples invaded England. Some came

with military objectives in mind, but many others came as settlers, seeking peaceful colonization. These people came from several tribes, but the most famous were the Angels and Saxons, many of whom came as raiders and mercenaries seeking employment in Roman Britain's undermanned military outposts. Beyond this, details of the invasion are unclear. The invaders stamped out all vestiges of Roman culture, but the complex transition to Anglo-Saxon England occurred gradually.

How many small kingdoms existed during the sixth and seventh centuries is unknown, but as larger kingdoms eliminated rivals, the number shrank. This consolidation of power has led historians to identify the movement toward a territorial state as one of the main themes in Anglo-Saxon history. As post-Roman chaos subsided, Anglo-Saxon England painstakingly settled into seven or eight major kingdoms and several smaller ones. The kingdoms centered on the Thames, Wash, and Humber, the main entry points for the migrations. Factors influencing the shapes and formation of the kingdoms also included geography, defensibility, and the degree of resistance the inhabitants offered the invaders.

Four kingdoms developed around the Thames estuary. In the southeast, Kent arose with unique artistic, legal, and agrarian traditions, influenced by Jutish and, possibly, Frankish culture. West and northwest of Kent three kingdoms associated with the Saxon invasions developed: Essex (East Saxons), Wessex (West Saxons), and Sussex (South Saxons). Settlers who entered via the Wash founded East Anglia, forming groups called the North Folk and South Folk, whose territories became Norfolk and Suffolk. Those who entered by the Humber formed Mercia, which dominated the Midlands, and Northumbria, north of the Humber River, that grew from the unification of the smaller kingdoms of Deira and Bernicia. These kingdoms are traditionally called the Heptarchy, a misleading term that implies seven essentially equal states. In fact at times many more than seven kingdoms existed, and the seven main kingdoms were rarely political equals.

Developments in the institution of kingship were vital in the political growth of the early kingdoms. Germanic peoples had a tradition of kingship, and as Roman institutions declined, they looked to their own heritage to replace Roman customs. The practical appeal of kingship is clear. It offered strong personal leadership and the kind of governing that led to success during the Anglo-Saxon invasion and settlement. The post-Roman political situation demanded similar leadership. Christian tradition held up biblical kings as examples of good leadership, and as Anglo-Saxons converted, this bolstered Germanic notions about the institution.

By the mid-seventh century, royal houses had emerged, and a claim of royal lineage became necessary for a king to rule unchallenged. The bloodline was important, but other Western notions about kingship had not yet taken hold. The successor had to be both from the right line and the fittest to rule. How closely related to the previous king he had to be was debatable, and the right of the eldest son to succeed, the right to pass the succession through the female, the rights of a minor or female to inherit, or the right of a king to choose his successor were not guaranteed. In case of a disputed succession, kingdoms were divided or shared, which was risky but preferable to feud or civil war.

Toward the end of the seventh century a group of leaders emerged known as Bretwaldas. The first Bretwaldas were kings whose actions gained them fame and reputation and who had the political and military power to reach beyond their borders and collect tribute from neighbors. According to Bede, by around 600 one king customarily received this title from his royal colleagues, giving him preeminence within the group. The position shifted from one dynasty to the next, with changing political and military successes. At first the title was largely honorary, and it is unclear whether other kings listened to the Bretwalda's demands, but as time passed the authority of the Bretwalda grew.

In the late sixth and early seventh centuries the eastern kingdoms had the political edge, but strong rivalries existed and power shifted frequently. England's population and prosperity grew in the seventh century, and much of England converted to Christianity. A common language, common social institutions, and, eventually, a common religion counterbalanced the political and military turbulence but did not stop it. As the seventh century progressed more powerful kingdoms absorbed smaller kingdoms, and by the end of the century Northumbria, Mercia, and Wessex dominated the island. Northumbria dominated affairs in the seventh century; Mercia led the way in the eighth century; and Wessex emerged to dominate the events of the ninth century.

After King Oswy's (642–670) defeat of Mercia in 654, Northumbria exercised lordship over the other kingdoms. Although unable to control Mercia after about 658, Northumbria nevertheless remained preeminent through its great moral authority. For example, Northumbrian support ensured the Synod of Whitby's (663) success in promoting Roman Christian traditions

over the Celtic Church throughout England. However internal dissent and external defeats steadily drained Northumbrian political and military power. Unrest, violence, and political coups throughout the eighth century doomed Northumbrian culture, culminating with the Viking sack of Lindisfarne in 793.

Mercia began its rise under King Penda (628–654), and its political domination culminated under kings Ethelbald (716–757) and Offa (757–796). Many factors contributed to Mercia's success. It held prosperous agricultural territory in the Trent Valley. The people in the east Midlands, the Middle Angles of the Fens, Lindsey, and around the Wash accepted the dynasty, as did settlers in the Severn Valley and along the borders of modern Chester, Shropshire, Herefordshire, and Gloucestershire. London and East Anglia fell to Mercia as well. After the death of King Ine in 725, no effective resistance to Mercia remained in Wessex. Eventually it subdued Kent and threatened Canterbury. This success led Ethelbald to claim he was king of all Britain. The actions of Mercian rulers bolstered the concept of kingship. Offa summoned papal legates, held church councils, created a new archbishopric in Lichfield, and asked the church to anoint his son Ecgfrith, all of which shows a practical desire to cooperate and benefit from relations with the church, but it also did much to strengthen his position and the theory of monarchy throughout the land.

Mercia retained power in the Midlands throughout the reigns of Cenwulf (796–821) and Ceowulf (821–823), but their popularity faded in the south and southeast following the harsh tactics they used in building a defensive system within England. Kent and East Anglia resented Mercian overlordship and led the way in uprisings in the early ninth century. The primary beneficiary of these uprisings was the kingdom of Wessex.

The rise of Wessex began with King Egbert (802–839), who defeated the Mercians in 825, winning control of Kent, Sussex, and Essex, and continued with the arrival of the Vikings. The Vikings had been making raids on England since the 780s, but in the mid-ninth century their attacks changed from raids to campaigns of conquest. In the 850s they stayed between campaign seasons, and by 865 thousands of Danes undertook a conquest that ended with their control over nearly all of England except Wessex.

ALFRED THE GREAT

Alfred the Great (r. 871–899) came to power just after the Danish onslaught started. He was a talented king, warrior, able administrator, patron of the arts, and a good political leader, but it was a desperate moment in Anglo-Saxon history. Danes controlled the most fertile parts of north and east England. The south held out, but it seemed only a matter of time until it too fell. To buy time while he mustered his army Alfred made a truce with the Danes in 872. He then reformed his army, fortified towns, and built a navy to meet the Viking threat.

To control his kingdom Alfred depended upon his royal court, made up of bishops, earls, king's reeves, and some important thanes. Councils, called Witenagemots, or Witans, discussed issues such as raising military forces, building fortresses, and finances. The king made the decisions, but he relied on the Witan for advice, support, and help making decisions known. Ealdormen, noblemen of great status who managed the shires or districts of Wessex for the king, played especially important roles.

In 876, the Danish leader, Guthrum, renewed the attack on Wessex, and by winter 878 Alfred retreated to the Isle of Athelney. In the spring he took the fight back to the Danes, defeating Guthrum and forcing him to promise to cease his attacks on Wessex and convert to Christianity. Following this, Alfred repeatedly beat back Danish attacks and gradually regained lost territory. Around 886, Alfred and Guthrum created a boundary running northwest, along an old Roman road known as Watling Street, from London to Chester that became the Anglo-Saxon–Danish border. The cultural influences of the Danish side, the Danelaw, affected England for centuries. The boundary also freed a large section of Mercia from Danish control, and Alfred installed a new ealdorman to control the area and married his daughter to him, uniting the kingdoms and setting the groundwork for a united England. Clashes with Danes continued, but the most severe crises had passed by Alfred's death in 899. Under his heirs, resistance to Vikings and pagan forces came to be associated with the royal house of Wessex.

From 899 to 1016 Alfred's descendants held the throne. They continued developing royal institutions and expanded their power base. In the late 10th century new Viking attacks coupled with internal divisions among noblemen led to the overthrow of Ethelred "the Unready" (978–1016). The Witan installed a Dane as king of England. Canute (1016–35) successfully managed Denmark, Norway, and Anglo-Saxon England and became a powerful political figure in Europe. While Canute ruled with a Scandinavian touch, creating nobles called "earls," most Anglo-Saxon governing institutions functioned unchanged. He brought together

To control his kingdom, Alfred the Great depended upon his royal court of bishops, earls, king's reeves, and thanes.

Anglo-Saxon and Danish nobles and won the loyalty of the Witan. When Canute died his sons ruled briefly, but each died without heir, and the Witan selected Edward, the son of Ethelred, to be king.

Edward the Confessor (1042–66) was more Norman than Anglo-Saxon, because he lived from ages 12 to 36 in Normandy. He installed Norman nobles as advisers, a move deeply resented by the Anglo-Saxon nobles. The earls owed everything to Canute and were very loyal to him, but they owed Edward nothing. Resenting Norman influences at court, they soon began acting with autonomy. Edward's father-in-law, Godwin, earl of Wessex, and his son, Harold, led the opposition. Their lands made them more powerful than the king, and as their power grew, Edward became a figurehead. When Edward died childless in 1066, the Witan chose Harold as king, but he faced challenges from Norway and Normandy. William of Normandy proved too much for Harold at the Battle of Hastings, bringing an end to the Anglo-Saxon kingdom.

On the eve of the Norman Conquest, Anglo-Saxon England was prosperous and well-governed by 11th-century standards. It had a thriving church, effective military, and a healthy, growing economy. The English-Danish division caused diversity in legal and social traditions, but it possessed great unity for its time. Continental kingdoms rarely knew unity and experienced almost constant internal warfare.

By comparison, Anglo-Saxon England had evolved quickly from the days of the Heptarchy and through the rise of Wessex and unifying onslaught of the Danes to become the stable kingdom of 1066 that was so attractive to those who claimed it upon Edward the Confessor's death.

See also Anglo-Saxon culture; Norman and Plantagenet kings of England.

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Kevin D. Hill

An Lushan (An Lu-Shan) Rebellion

The An Lushan Rebellion (755–763 C.E.) occurred at the midpoint of the Tang (T'ang) dynasty, 618–909, and marked a significant turning point in the fortunes of the regime. The rebellion marked the Tang's irreversible decline after one and half centuries of good governance, economic prosperity, and military success. An Lushan's (703–757) beginnings were humble. He was half Sogdian and half Turk, of the Khitan tribe, and was born beyond the Great Wall of China in present-day Manchuria. At an early age he was sold to a Chinese officer of the northern garrison and rose to the rank of general and commander of a region on the northeastern frontier of the Tang empire. By the mid-eighth century C.E. most of the frontier garrisons were under foreign (non–Han Chinese) generals.

An was introduced to the court of the aging Emperor Xuanzong (Hsuan-tsung, also known as Minghuang, or "Brilliant Emperor") and rapidly ingratiated himself to his young favorite concubine, the Lady Yang (known by her title Yang Guifei, or Kuei-fei; *Guifei* means "Exalted Consort") who adopted him as her son. Gross and fat,

An became a frequenter at court events, entertaining the emperor and his harem with his clowning and uncouth behavior. He was rewarded with the title of prince and given command of the empire's best troops. Protected by Lady Yang and her brother who was chief minister of the empire, reports of General An's treacherous intentions were not only unheeded by the emperor but the men who reported them were punished.

In 755 C.E. General An rose in rebellion. At the head of 150,000 troops, among them tribal units (he commanded a total of 200,000 troops), he marched from his base near modern Beijing toward the heartland of the empire. His success was immediate. The eastern capital, Luoyang (Loyang), fell. With the main capital Chang'an (Ch'ang-an), poorly defended by unseasoned troops, Xuanzong and his court beat a hasty retreat, heading for refuge in the southwestern province of Sichuan (Szechwan). En route the dispirited troops escorting the emperor mutinied. They blamed Lady Yang and her brother the chief minister for their plight, killed him, and forced the emperor to hand Yang over to them and strangled her. These humiliations led to the abdication of Xuanzong and the ascension of his son and crown prince as Emperor Suzong (Su-tsung). The doting, aged emperor's love for his favorite, his neglect of his duties and indulgence in a sybaritic life with Lady Yang, the disastrous consequences of their love, their flight, and her tragic death have inspired many poems by famous Tang poets and were the subject of many paintings.

An Lushan's troops entered Chang'an unopposed, and he proclaimed himself emperor, but his rebellion made little progress after that. He soon became blind and was murdered by his son in 757 C.E. The son, too, was murdered by one of his generals, and soon the rebellion degenerated into chaotic civil war as some of his early supporters defected and other rebels bands rose as opportunities offered.

The new emperor rallied loyal troops who outnumbered the rebels, but were scattered in different garrisons. He also obtained help from former vassals and allies, most notably from a Turkic tribe called the Uighurs and others in Central Asia, and even some Arab troops sent by the Islamic caliph. Some of the help came at a high price, for example the Uighur khan who twice helped to recapture Luoyang was repaid by permission for his men to rampage through and loot the city, including the palaces and Buddhist temples, and which cost thousands of lives.

Peace was finally restored in 766; however, the empire would never recover its previous prestige and prosperity. The following are some important results of the rebellion:

1. Growing importance of the army and military leaders. The army expanded to over 750,000 men. The military would remain a significant force, and regional commanders would become powerful and able to resist central control.
2. Restructuring of provincial administrations that became semiautonomous through the remainder of the dynasty. This is especially significant in the decreasing amounts of revenue that local authorities would turn over to the central government, further curtailing its authority.
3. Ending the land registration and distribution system in effect since the beginning of the dynasty that had ensured economic equity for the cultivators, maintained local infrastructure projects, and provided men for military service.
4. Accelerating the large-scale shift of population from war ravaged areas in the Yellow River valley in northern China to southern provinces in the Huai and Yangzi (Yangtze) valleys whose productivity became crucial to the economy of the empire.
5. Grievous loss of territory in the border regions because troops were withdrawn to defend the core of the empire. Central Asia was lost to Chinese control, as were Gansu (Kansu) and Ningxia (Ninghsia) Provinces. Both crucial links to the western regions. were lost to the rising Tibetan state.

Nothing about the An Lushan rebellion was inevitable. However, it caused enormous disruption to the Tang Empire and acted as a powerful catalyst for the changes that characterized the Chinese world. Although the dynasty survived until 909 C.E. it never regained the prestige and power it had enjoyed before the rebellion.

See also UIGHUR EMPIRE.

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JIU-HWA LO UPSHUR.

Anselm

(c. 1033–1109) *philosopher and theologian*

Anselm was a philosophical theologian and archbishop of Canterbury who is often dubbed the Father of

Scholasticism. Scholasticism is the system of education that characterized schools and universities during the High Middle Ages (12th–14th century) and that aimed principally at reconciling and ordering the numerous and divergent components of an ever-growing body of knowledge with dialectic (logic or reason). Anselm is best known for making several major contributions to early Scholastic theology, namely, his distinctive method of "faith seeking understanding," his ontological argument for the existence of God, and his classic formulation of atonement theory.

Anselm was born into a wealthy family in Aosta in northern Italy. After his mother's death in 1056 he left home, crossed the Alps into France, and in 1059 entered the Benedictine abbey school at Bec in Normandy, where Lanfranc taught him. In 1063 Anselm succeeded Lanfranc as prior and was consecrated abbot in 1078. Toward the end of his priorate Anselm produced two significant works: the *Monologion* (*Monologue on Reasons for the Faith*; 1076) and the *Proslogion* (*Address* [to God], first titled *Faith Seeking Understanding*; 1077–78). Although both works are intensely contemplative, Anselm proposes philosophical or rational proofs for God's existence.

In both works he begins with the first article of the Christian faith—namely, that God exists—and then seeks to understand it by reason (without further recourse to scriptural or traditional authorities). The basic argument of the *Monologion*, later called the "ontological argument," runs thus: God is that being than which nothing greater can be thought. Yet "that than which nothing greater can be thought" cannot exist only in human thought or understanding. Rather by definition, "that than which nothing greater can be thought" must also exist in reality. Hence God necessarily exists in reality. In the centuries after his death, Anselm's method of "faith seeking understanding" (*fides quaerens intellectum*) became the basic model of inquiry into the divine and remains the classic definition of theology.

During his abbacy at Bec (1078–93), Anselm produced the treatises *On Grammar*, *On Truth*, *On Free Will*, and *On the Fall of the Devil*. As archbishop of Canterbury (1093–1109), Anselm composed several apologetic works, including his greatest theological treatise, *Why God Became Man* (or *Why the God-Man*; 1097–98), *On the Virginal Conception and Original Sin* (1099–1100), and *On the Sacraments of the Church* (1106–07).

In *Why God Became Man*, Anselm presents "necessary reasons" for the Incarnation. He argues that God had to become human in order for humankind to be saved because the first sin offended God's honor infinitely, yet the guilty party (humanity) is finite. Even if they gave their entire lives to God, humans could not thereby pay the penalty for sin because even prior to sin they owed everything to their Creator. Although humans are obliged to make satisfaction, then, only God (who is not a creature and therefore owes nothing) is actually able to do so—hence the God-man. Anselm's treatise, which rejected the widely held ransom theory, made the most significant contribution to atonement theology in the Middle Ages.

During Lent in 1109 Anselm became seriously ill and died on Wednesday of Holy Week, April 21, 1109. His cult became firmly established in the Late Middle Ages, and his feast day continues to be celebrated on April 21. In 1720 Pope Clement XI declared Anselm a Doctor of the Church.

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Franklin T. Harkins

anti-Jewish pogroms

Jewry suffered a reversal of fate during the High Middle Ages that can only be compared to the destruction of Jerusalem 1,000 years before and the oppression by Nazis 1,000 years after. The turning point in the Middle Ages can be located in the pogroms carried out in May 1096 by gangs and mobs en route to the First Crusade. These events signaled that the stability that Jews enjoyed under Western Christendom during the first millennium was about to end.

There were telltale signs that things were about to change in the century before the First Crusade. Jews were accused of colluding with the Muslims to destroy the Church of the Holy Sepulcher in Jerusalem, undertaken in fact by the mad Caliph Hakim in 1009. For another thing, a pre-crusade campaign to cast out the Saracens from Spain in 1063 revealed that Jews did not take up the fight alongside of the Christian soldiers. In fact, Jews had prospered and integrated well under the Umayyads of Spain.

When Pope Urban II issued the summons to fight for the Holy Land, the first to respond in France and

Germany were paupers and peasants who had been stirred up by monks and preachers. The church hierarchy did not effectively counter a populist piety that the killing of Jews expiated sins and atoned for the crucifixion of Christ. Mobs also felt that Jews were legitimate targets because they lived within Christendom and constituted an immediate threat, whereas the Muslims were far away.

The first pogroms broke out in Rouen in French Lorraine. Jews were forced into baptism or slaughtered. Though warnings were sent out from France to beware the onslaught of the mobs, the German Jews dismissed them and trusted in their fellow countrymen. When Peter the Hermit and Walter the Penniless led their forces there, their brutal intentions were quickly made known.

Though many bishops and priests tried to protect them, it is estimated that up to 10,000 Jews who lived in settlements around the Rhine and Danube Rivers perished. Cities affected included Treves, Meuss, Ratisbon, and Prague. The more disciplined crusader armies took anti-Semitism with them into the Holy Land when they finally arrived and burned Jews in their synagogues. Later crusades did not witness the same degree of bloodshed against Jews in Europe. Nonetheless, the earlier massacres unleashed bitterness and tension between the two religious groups, especially evident among the intellectuals and hierarchy, for the next few centuries.

When the Second Crusade was proclaimed, Pope Eugenius III (1145–53) suggested that Jewish moneylenders cancel the debts of Christian crusaders. Influential abbot Peter of Cluny wrote Louis IX of France that European Jews finance the war effort. A French monk named Radulph traveled around Germany—without his monastery's approval—preaching that the Jews were the enemies of God.

At the risk of his life, the saintly and respected Bernard of Clairvaux confronted and condemned Radulph but still urged that Jews not collect interest on crusaders' debts. Since Jews could not count on the protection of the church, they were forced to accept a special legal status in the eyes of the civil government. This new identity meant that Jews now were quarantined in ghettos, bound to wear badges or unique clothing, and even kept from reading the Talmud. By the end of the Middle Ages, western European Jewry was in ruins, and Jews fled eastward to Poland and Russia.

See also Crusades; Umayyad dynasty.

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Mark F. Whitters

Aquinas, Thomas

(1225–1274) *philosopher and theologian*

St. Thomas Aquinas was born at Roccasecca, Italy, to Count Landulf and Countess Theodora. From early on, Thomas was diligent in his studies and had a meditative mindset. He received his education from the monastery of Monte Cassino and the University of Naples. Thomas entered the Dominican Order and then studied in Paris from 1245 under the well-known philosopher Albertus Magnus (1195–1280). He spent 10 years visiting Italy, France, and Germany. In 1248 he lectured on the Bible at a college in Cologne, Germany. He was in Paris from 1252 c.e., eventually becoming a professor of theology and writing books. He was awarded the degree of doctor in theology in 1257. Between 1259 and 1268 he lectured as professor in the Dominican covenants of Rome and Naples. Thomas also worked at the papal court as an adviser. He was a well-known figure by the time he came to Paris in 1269.

His intellectual inquiries about the relationship between philosophy and theology made Thomas a controversial figure. His Scholasticism made him an avid reader of works pertaining to Christian theologians, Greek thinkers, Jewish philosophy, and Islamic philosophy. Thomas wrote his first book as a commentary on *Sentences*, a seminal book on theology by Peter Lombard (1095–1161). Aristotle (384–322 b.c.e.) influenced him greatly, and his comments on *Sentences* contained about 2,000 references to Aristotle. Critics also associate Thomas with the doctrine of Averroës (1126–98), distinguishing between knowledge of philosophy and religion. The Dominicans sent Thomas to Naples in 1272 to organize a *studium generale* (a house of studies). The pope had asked him to attend the Council of Lyon on May 1, 1274, and to bring his book *Contra errores Graecorum* (Against the errors of the Greeks). In spite of his deteriorating health, he started the journey in January. He died on his way there on March 7, 1274, at the Cistercian abbey of Fossanova.

In Christian theology the 13th century was an important time, as two schools of thought were raging with controversy. The Averroists separated philosophical truths

Thomas Aquinas's Summa Theologica *became the standard textbook in theology in universities all over Europe.*

from faith. They did not believe in divine revelations and believed that reason was paramount. The Augustinians gave faith the predominant position. For Thomas both reason and faith were important. Both were complementary to each other, and the nature of their relationship did not conflict. He believed that the truths of philosophy and religion were gifts from God. The moderate realism of Thomas postulated that both the medium of thought and that of the senses led to knowledge of the intelligible world or the universal. Thomas was a sharp thinker, combining philosophical truths with theological postulations. His natural law accommodated the divine law. He synthesized Christian theology with the philosophy of Aristotle, the Stoics, and Ibn Rushd.

Thomas was a prolific writer, penning 60 works. His manuscripts were preserved in the libraries of Europe, and multiple copies came out after the invention of printing. The first published work of Thomas was *Secunda Secundae* (1467). The *Summa Theologica,* one of his best-known works, was also printed. It brought out great debate between the rational inquiry of Thomas and the Catholic doctrines. He defended the Christian faith in *Summa de veritate catholicae fidei contra gentiles* (Treatise on the truth of the Catholic faith against unbelievers). In the *Quaestiones disputatae* (Disputed questions), he gave his opinion on various topics. The pernicious theory that there was only one soul for all persons was refuted brilliantly in *De unitate intellectus contra Averroistas*. He proved in *Opusculum contra errores Graecorum* that the Holy Ghost proceeded from the Father and the Son. His deep knowledge of the fathers of the church was found in *Catena Aurea*.

Pope John XXII canonized Thomas Aquinas on July 18, 1323. In 1567 he was made a Doctor of the Church. The *Summa Theologica* became the standard textbook in theology in the syllabus of universities all over Europe. There was renewed interest in his writings after the papal bull of 1879. Leo XIII, in his *Providentissimus Deus* (November 1893), took the principles behind his criticism of the sacred books from Thomas. St. Thomas Aquinas was the "Christian Aristotle" who wielded immense influence on future popes, universities, and academia. He combined the best of faith and reason with a careful synthesis.

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Patit Paban Mishra

Aquitaine, Eleanor of

(1122–1204) *duchess of Aquitaine, queen of France and England*

Eleanor of Aquitaine was born in 1122 to William X, duke of Aquitaine and count of Poitou, and Aenor, daughter of the viscountess of Châtellerault. At the death

of her younger brother, Eleanor became the wealthy heiress of Aquitaine. Groomed by her father, she frequently accompanied him on trips throughout his lands as he administered justice and faced down rebellious vassals. On his deathbed in April 1137, William entrusted her to his feudal lord, the Capetian monarch Louis VI, to arrange her marriage, which he did to his 17-year-old son and heir Prince Louis. When Louis VI died in August 1137 the young prince became King Louis VII of France and Eleanor his queen.

The two were ill-matched. Louis, as the second son, had originally been groomed for a career in the church. Eleanor had been raised in one of the most sophisticated households in all of Europe. Her grandfather William IX is credited with creating the literary genre of courtly love and had welcomed minstrels, poets, and troubadours to his court. Eleanor was frequently able to convince Louis to intervene in affairs that concerned her own interests, to the detriment of the crown. All of this might not have mattered had Eleanor been able to provide Louis with a male heir who would have inherited the lands of both his parents. Unfortunately Eleanor bore Louis only two daughters, Marie and Alix.

The breaking point in their marriage occurred during the Second Crusade, which both Eleanor and Louis agreed to undertake in 1146 in response to the preaching of St. Bernard of Clairvaux. Their goal was to rescue the crusader-state of Edessa that had fallen to the Muslims. Presumably Eleanor's offer of a thousand knights from Aquitaine and Poitou had helped to assuage misgivings about allowing her and numerous other noblewomen to accompany Louis and his warriors on their journey. In March 1148 the French army arrived at Antioch, just to the southwest of the kingdom of Edessa. Here Louis and Eleanor were greeted by the queen's uncle, Raymond of Poitiers, ruler of the principality. Rumors began to circulate about an affair between Eleanor and her uncle. When Louis rejected Raymond's strategically sound plan of taking back Edessa in favor of marching on Jerusalem, Eleanor exploded against the king, and demanded that their marriage be annulled. Although Louis wrenched her away from Antioch and forced her to march southward on Jerusalem, their marriage was over. The two boarded separate ships and sailed for home in 1149–50. In 1152 their marriage was annulled on grounds of consanguinity, and Eleanor regained control of her lands.

Later in 1152 she married the 18-year-old count of Anjou, Henry Plantagenet, whose extensive land holdings in France also included the duchy of Normandy and the counties of Maine and Touraine. Their marriage created a formidable counterweight to the authority and power of Louis VII of France. Moreover, in 1154 Henry made good his claim to the English throne through his mother Matilda. In December 1154 Eleanor was crowned queen of England, consort to Henry II (1154–89) of the house of Plantagenet. Over the next 13 years Eleanor bore Henry five sons and three daughters, two of whom, Richard (1189–99) and John, (1199–1216) would rule England.

Enameled stone effigy of Eleanor of Aquitaine from her tomb in the Abbey of Fontevrault, France.

Initially Eleanor played a substantial role in administering their combined lands in France while Henry secured England, but as his power and authority grew, he had less use for his independent-minded queen. Disenchanted with Henry and perturbed by his numerous affairs, Eleanor left England with her two sons Richard and Geoffrey for Poitiers in 1168. Here over the next several years she established a flourishing court that became a cultural center for troubadours and poets singing of courtly love. Meanwhile Richard and Geoffrey increasingly chaffed at their father's unwillingness to give them real authority in ruling lands that they nominally held.

They joined their older brother Henry in revolting against Henry II in 1173, with Eleanor's backing. Henry crushed this revolt, and for her part in it, he placed Eleanor under close house arrest in England for the next 16 years.

When Henry died in 1189 Eleanor resumed her active role in political and familial affairs. In 1189 her favorite son, Richard, became king of England, and when he departed on the Third Crusade in December of that year, he left Eleanor as regent in England. On his return from the crusade in 1192 Richard fell into the hands of his enemy the German emperor Henry VI (1190–97), and Eleanor took charge of raising his ransom and negotiating his release.

When Richard died in 1199 she supported her youngest son, John, as his successor, undertaking a diplomatic mission to the court of Castile, and coming to his aid when war broke out between him and Philip II Augustus, king of France, in 1201. She died in March 1204 at the age of 83 and is buried alongside Richard and Henry in the nunnery at Fontevrault in Anjou.

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Ronald K. Delph

Ashikaga Shogunate

This shogunate saw the Ashikaga family dominate Japanese society, ruling for much of the period from their headquarters in the Muromachi district of Kyoto. As a result the shogunate, or *bakufu* ("tent government," in effect a military dictatorship), with military power controlled by the *seii tai shogun* or *shogun* ("general who subdues barbarians")—is called either the Ashikaga or the Muromachi Shogunate.

The Ashikaga Shogunate lasted from 1336 until, officially, 1588, although the last of the family was ousted from Kyoto in 1573, and it did not have much military power after the 1520s. The period when the Ashikaga family dominated Japanese politics reached its peak when Ashikaga Yoshimasa (1436–90) held the hereditary title of shogun (military dictator) of Japan from 1449 to 1473, although the last years of his shogunate were dominated by a succession of crises leading to the Onin War (1467–77). Yoshimasa's period as shogun—or, strictly speaking, the time after his abdication—represented an important period for the development of Japanese fine arts.

The Ashikaga was a warrior family that had been prominent in Japanese society since the 12th century, when Yoshiyasu (d. 1157) took as his family name that of their residence in Ashikaga. They trace their ancestry back further to Minamoto Yoshiie (1039–1106), also known as Hachiman Taro Yoshiie, the grandfather of Yoshiyasu. From the Seiwa Genji branch of the famous Minamoto family, he was one of the great warriors of the Later Three Years' War that raged from 1083 to 1087.

Yoshiyasu's son took an active part in the Taira-Minamoto war of 1180–85, and six generations later Ashikaga Takauji became the first shogun, from 1338 to 1358. This came about after Emperor Go-Daigo (r. 1318–39) was exiled to the Oki Islands after being accused of plotting against the Kamakura Shogunate that controlled the army. The emperor rallied some loyal forces with the aim of ending the dominance of the Kamakura family.

ASHIKAGA TAKAUJI

The emperor put his troops under the command of Ashikaga Takauji and sent them to the central provinces. The choice of Takauji was interesting, as he had taken part in plots against the shogunate in 1324 and again seven years later. Put in charge of an army to defeat the enemies of the shogun, Takauji changed sides and decided to support the emperor. He took Kyoto and ousted the shogun, ushering in what became known as the Kemmu Restoration. However, rivalries quickly broke out between Takauji and another warlord, Nitta Yoshisada. By this time the prestige of the throne was suffering after major administrative failures had clearly resulted in Go-Daigo being unable to protect his supporters. Takauji led his men to Kyoto, which he captured

in July 1336, forcing Emperor Go-Daigo to flee to Yoshino in the south.

In 1338 Takauji established what became known as the Ashikaga (or Muromachi) Shogunate, based in Kyoto. Takauji controlled the army and his brother Ashikaga Tadayoshi controlled the bureaucracy, with additional responsibility for the judiciary. The shogunate initially resulted in a split in the imperial family, with the Kyoto wing supporting it and Go-Daigo and his faction ruling from the southern court at Yoshino. This continued until 1392 when the policy of alternate succession to the throne was reintroduced. After a short period of stability, there was an attempt at an insurrection by Ashikaga Tadayoshi, who seized Kyoto in 1351. Takauji was able to drive him out, and Tadayoshi fled to Kamakura. Takauji established a "reconciliation," during which Tadayoshi suddenly died, probably from poisoning. This left Takauji in control of the north, but he died in 1358 and was succeeded by his son Yoshiakira (1330–67), who was shogun until his death in 1367. There was then a short period with no shogun.

Ashikaga Yoshimitsu had a villa in Kyoto that combined Japanese and Chinese architecture. It is now known as the Golden Pavilion.

ASHIKAGA YOSHIMITSU

When Ashikaga Yoshimitsu (1358–1408) became shogun in 1369, a position he held until 1395, he was able to develop a system by which families loyal to him held much regional power, and the office of military governor was rotated between the Hosokawa, Hatakeyama, and Shiba families. Yoshimitsu may have been planning to start a new dynasty. This theory comes from the fact that he was no longer administering territory in the name of the sovereign. Certainly he did try to break the power of the court nobility, occasionally having them publicly perform menial tasks. When he went on long pilgrimages, he took so many nobles with him that the procession, to many onlookers, seemed to resemble an imperial parade. Yoshimitsu was able to build a rapport with Emperor Go-Kogon.

His main achievement, involving considerable diplomatic skill, was to end the Northern and Southern Courts by persuading the southern emperor to return to Kyoto in 1392, ending the schism created during his grandfather's shogunate. Yoshimitsu also had to deal with two rebellions—the Meitoku Rebellion of Yamana Ujikiyo in 1391–92 and the Oei Rebellion of 1400 led by Ouchi Yoshihiro (1356–1400). Ouchi Yoshihiro had relied on support from pirates who had attacked Korea and also, occasionally, parts of China, but his rebellion came about when he did not want to contribute to the building of a new villa for the shogun. He had long harbored resentment against the Ashikaga family, and in some ways the villa was merely an excuse for war. However, very quickly Ouchi Yoshihiro was betrayed by people he thought would support him, and after he was killed in battle, the rebellion ended quickly.

In order to ensure an easy succession Yoshimitsu abdicated the office of the shogun to his son Ashikaga Yoshimochi (1386–1428), who was shogun from 1395 to 1423, while he, himself, remained in Kyoto, where he made vast sums of money monopolizing the import of copper needed for the Japanese currency and negotiating a trade agreement with China in 1401. He also created a minor controversy by sending a letter to the Ming emperor of China, which he signed with the title "king of Japan." In his latter years Yoshimitsu became a prominent patron of the arts, supporting painters, calligraphers, potters, landscape gardeners, and flower arrangers. Many of the artists that Yoshimitsu encouraged became interested in Chinese designs and were influenced by their Chinese contemporaries—this became known as the *karayo* style.

The system of control established by Yoshimitsu continued under Ashikaga Yoshimochi, and his son Yoshikazu (1407–25), who was shogun from 1423–25. However, it was also a period when the Kanto region of Japan started to move out of the control of the shogunate. Yoshikazu's uncle Yoshinori (1394–1441) succeeded him, taking over as shogun in 1428. Yoshinori had been a Buddhist monk from childhood and ended up as leader of the Tendai sect, having to give up the life of a monk when his nephew died. Because of his background, he was determined to establish a better system of justice for the poorer people and overhauled the judiciary.

He also strengthened the shogun's control of the military, making new appointments of people loyal to the Ashikaga family. Many nobles disliked him because he was seen as aloof and arrogant, and in 1441 a general from Honshu, Akamatsu Mitsusuke, assassinated Yoshinori. In what became known as the Kakitsu incident, Akamatsu Mitsusuke was hunted down by supporters of the shogunate and was forced to commit suicide. Yoshinori's oldest son, Yoshikatsu (1434–43), succeeded him and was shogun for only two years. With his death, there was no shogun from 1443 to 1449, when Yoshikatsu's 13-year-old brother, Ashikaga Yoshimasa, became shogun.

THE ONIN WAR

Ashikaga Yoshimasa was born on January 20, 1436, at Kyoto, and when he became shogun, the shogunate was declining in importance with widespread food shortages and people dying of starvation. Yoshimasa was not that interested in politics and devoted most of his life to being a patron of the arts. He despaired of the political situation, and without any children, when he was 29 years old he named his younger brother, Yoshimi (1439–91), as his successor and prepared for a lavish retirement. However, in 1465 he and his wife, Hino Tomiko, had a son. His wife was adamant that the boy should be the next shogun, and a conflict between supporters of the two sides—that of Yoshimasa's wife and that of his brother—started in 1467.

Known as the Onin War, most of the fighting took place around Kyoto, where many historical buildings and temples were destroyed and vast tracts of land were devastated. More important, it showed the relative military impotence of the shogun, and the power of the military governors, and quickly changed from being a dynastic squabble to being a proxy war. It then became a conflict between the two great warlords in western Japan, Yamana Mochitoyo, who supported the wife and infant son, and his son-in-law, Hosokawa Katsumoto, who supported Yoshimi. Both died during the war, and there was no attempt by either side to end the conflict until, finally, exhausted by the 10 years of conflict, in 1477 the fighting came to an end. By this time Yoshimasa, anxious to avoid a difficult succession, had stood down as shogun in 1473 in favor of his son. His son, Yoshihisa, was shogun from 1474 until his own death in 1489, whereupon, to heal the wounds of the Onin War, Yoshimasa named his brother's son as the next shogun. Yoshimi's son, Yoshitane (1466–1523), was shogun from 1490 until 1493.

In retirement, Yoshimasa moved to the Higashiyama (Eastern Hills) section of Kyoto, where he built a villa that later became the Ginkakuji (Silver Pavilion). There he developed the Japanese tea ceremony into a complicated series of ritualized steps and was a patron to many artists, potters, and actors. This flowering of the arts became known as the Higashiyama period. Yoshimasa died on January 27, 1490.

From the shogunate of Yoshitane, the family was fast losing its political power. Yoshitane's cousin Yoshizumi (1480–1511) became shogun from 1495 to 1508 and was succeeded, after a long interregnum, by his son Yoshiharu (1511–50), who became shogun in 1522, aged 11, and remained in that position until 1547. His son Yoshiteru (1536–65) succeeded him from 1547 to 1565, and, after his murder, was then succeeded by a cousin, Yoshihide (1540–68), who was shogun for less than a year. Yoshiteru's brother Yoshiaki (1537–97) then became the 15th and last shogun of the Ashikaga family. He had been abbot of a Buddhist monastery at Nara, and when he became shogun renounced his life as a monk and tried to rally his family's supporters against a sustained attack by Oda Nobunaga. In early 1573 Nobunaga attacked Kyoto and burned down much of the city. In another attack in August of the same year, he was finally able to drive Yoshiaki from Kyoto. Going into exile, in 1588 Yoshiaki formally abdicated as shogun, allowing Toyotomi Hideyoshi to take over. He then returned to his life as a Buddhist priest. In at least its last 50 years—and arguably for longer—the shogunate had become ineffective, and warlords had once again emerged, often financing their operations by not only pillaging parts of Japan itself but with piratical raids on outlying parts of Japan and Korea.

The Ashikaga Shogunate remains a controversial period of Japanese history. During the 1930s Takauji was heavily criticized in school textbooks for his disrespect to Emperor Go-Daigo. Many historians now recognize him as the man who brought some degree of

stability to the country. The attitude toward Yoshimasa has also changed. Because he concentrated so heavily on the arts, he neglected running the country. He is now recognized as heading an inept administration that saw great suffering in much of Japan. It would lead to a period of great instability that only came to an end when Tokugawa Ieyasu became shogun in 1603.

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Justin Corfield

Athos, Mount

Christian monasticism began in the eastern Christian world when St. Antony of Egypt, who exemplified the solitary form of monastic life, entered the Egyptian desert in the late third century c.e. Soon afterwards, Pachomius of Egypt and the Desert Fathers developed the communal life. From here, early monasticism spread to Palestine, Syria, and the West. Monasticism's birthplace was vastly affected by the Islamic conquests of the seventh and eighth centuries and declined in its wider historical significance. The heart of (Chalcedonian) Orthodox monasticism is Mt. Athos in northern Greece, on a rugged peninsula extending 35 miles into the Aegean Sea. It is the easternmost of three such "fingers" that stretch out from the Chalkidike Peninsula. The name of this promontory is derived from its highest peak, the nearly 7,000-foot Mount Athos. The Orthodox refer to this region as the "Holy Mountain" because of its spiritual significance over the past millennium.

In the eighth and ninth centuries monks journeyed to Mount Athos to find refuge during the controversy of Iconoclasm when the state forbade icon veneration. By the later ninth century c.e. the area was already becoming known for its reputation for holiness. In 963 c.e. the monk Athanasios of Trebizond created the first communal monastery there, the Great Lavra. Several Byzantine emperors supported Athanasios, endowing the monastery with wealth, privileges, and land. Other monasteries quickly followed. In less than 40 years, there were almost 50 monasteries, with the *hegoumenos* (abbot or presiding father) of the Great Lavra holding the preeminent position. Mount Athos sprouted communal monasteries as well as *sketes*, small groups of monks who lived separately from a general community but came together for worship and feast days. Mount Athos was also home to many *anchorites,* or hermits. Monastic life, in all its variety, blossomed on Athos, but it did so with strict gender separation, for, in 1045 c.e., the emperor banned all females and even female animals. Women were, and still are, excluded both as members and even as visitors.

Patronage continued from Byzantine emperors as well as from Slavic rulers in Serbia, Bulgaria, and Russia. Mt. Athos became a truly international community where monks from all over the Orthodox world mingled together: Italians, Greeks, Georgians (Iveron Monastery), Russians (Panteleimon), Serbs (Chilandar), Bulgarians (Zographou), and Orthodox Armenians. Theological ideas quickly passed, via Mount Athos, from one part of the Orthodox world to another. Such was the case in the 14th century when the controversy over Hesychasm (the "Jesus Prayer") led to its defense by Athonite Gregory Palamas and its spread throughout Orthodoxy. Its accumulated wealth made the peninsula attractive to invaders. In the 13th century Athos fell into the hands of western European crusaders and, after the 14th century, to the Ottoman Turks, who, after accepting tribute and depriving the monasteries of their estates outside, respected the autonomy of the region.

While Mount Athos was the heart of Orthodox monasticism, it was not the only center of monastic life—many other areas, Meteora in central Greece, for example, were well known. Monasteries (ranging in size from a few monks to hundreds) sprouted up wherever there were Orthodox communities. So, not surprisingly, when the town of Mystras, located west of ancient Sparta, became an important Byzantine cultural and political center in the 13th–15th centuries c.e., monasteries (like the Brontocheion) appeared as well. Unlike Athos, however, this region lost its wider importance after the Ottoman conquest of 1460 c.e.

See also Ottoman Empire.

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Matthew Herbst

Averroës

(1126–1198) *religious philosopher*

Abu Al-Walid Muhammad Ibn Ahmad Ibn Rushd, Ibn Rushd for short, or Averroës, as he is known to the West, was born in Córdoba (Qurtuba), Spain, in 1126 to a family of distinguished Andalusian scholar-jurists. Ibn Rushd was to become a famous philosopher, theologian, physician, and royal consultant. He was a scholar of the natural sciences, namely biology, astronomy, medicine, physics, and the Qur'anic sciences.

His grandfather, after whom he was named, was a renowned chief justice (*qadi*) in Córdoba and an authority on Malikite jurisprudence, having written two famous books on the subject. At the same time, he was the imam of the Great Mosque of Córdoba. Ibn Rushd's father was also a judge. Having grown up in a family of scholars, Ibn Rushd received an excellent education in Córdoba in linguistics, Islamic jurisprudence, and theology.

He became very knowledgeable in these subjects, evident through his many writings. He was especially competent in the subject of *khilaf*, which dealt with controversies in legal sciences. Ibn Rushd had profound knowledge of Aristotelian philosophy, possibly introduced to the subject by one of his teachers or one of the leading scholars in Córdoba. He was educated in medicine and accomplished a major work known as the *Al-Kulliyat fi 'l tibb* translated as *General Medicine* in 1169. Ibn Rushd's writings were so widely celebrated at one time that it was claimed that medieval Islamic philosophy was an earlier version of the European Enlightenment.

In 1153 Ibn Rushd moved to Marrakech, where he met the Almohad ruler Abu Ya'qub Yusuf, who was very impressed with the young Ibn Rushd's intellect and deep knowledge of philosophy. It is interesting to note that Ibn Rushd was initially reluctant to reveal the extent of his knowledge to the prince because at the time strict Muslim leaders frowned on philosophy, which was considered anti-Islamic. Ibn Rushd had to fight against this prevalent belief by asserting that philosophy could be compatible with religion, if both were properly understood. He had nothing to fear with regards to the Almohad prince, who admired his wide knowledge. In fact, the ruler consulted Ibn Rushd on philosophical matters from then on and became his patron. It was also because of Abu Ya'qub's prompting that Ibn Rushd summarized the works of Aristotle in a clear manner. During this time he also provided detailed commentaries of his Aristotelian philosophy, such that he is popularly known as the Commentator of Aristotle.

In Marrakech, Ibn Rushd remained active in other areas beside writing and philosophy. He also made astronomical observations. In 1182 he was appointed chief physician in Marrakech. He then became the chief justice in Córdoba. In 1195 Ibn Rushd fell out of favor with the new Almohad prince during the latter years of his reign. His works were considered contrary to religion, and the Caliph passed edicts forbidding their study. He was banished to Lucena near Córdoba but later returned to Marrakech. He died soon after in December 1198.

See also Islamic law.

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Nurfadzilah Yahaya

Avignonese papacy

The Avignonese papacy (1304–78) and the Great Schism (1378–1414) are regarded as two of the most dramatic events in the history of Christianity that further undermined and diminished the prestige of the papacy and the authority of the Western Latin Church. The first episode refers to the nearly century-long pontificate of eight popes, who from the beginning of the 14th century until 1378 ruled the Christian world from the French town of Avignon, being held captive by Philip IV the Fair; because of its forced nature, the Avignonese papacy is also called the Avignonese Captivity, or Exile.

Historians attribute the cause of the Avignonese Exile of the papacy to the earlier conflict between Pope Boniface VIII and the young French king Philip the Fair in the preceding century, when the king and the pope were struggling to proclaim their rule over Europe. In the center of the conflict stood new military taxes the king levied on French monasteries, requiring new subsidies to fight his wars with the English. Boniface rejected the king's claims for financing his army

on account of the church in the bull *Clericis laicos* from 1290 and later paid for his stubbornness with his own life, literally terrified to death by the king's chancellor William of Nogaret. Boniface's direct successor, Benedict XI (1303–04), did not live long enough to pacify the spirits, supposedly having been poisoned by an unidentified monk; a new pope, old and gravely ill, Bertrand de Got, who assumed the name Clement V, led the papacy into exile. Residing in France at the time of his election, weakened by what was likely cancer, and discouraged by the fate of his predecessor, Clement V capitulated to Philip's demands that he should be crowned at Lyon. He established the tradition of the Avignonese papacy, never setting foot in the ancient city of Rome.

Clement's Avignon successors (seven popes, among whom the most famous were John XXII and Benedict XII) all remained loyal to the French rulers, playing whenever necessary against the German emperor and the English, which outwardly may have been seen as an ordinary state of affairs had it not been for the fact of direct influence the French kings exercised in the curia. Throughout the 14th century the Avignonese papacy was continuously showing signs of decline of papal authority, which was becoming increasingly undermined by the feudal monarchy. In 1312 the papacy surrendered to the will of Philp IV and dismissed the Order of the Templars, famous for its wealth, with thousands of its members accused of heresy, witchcraft, and sodomy and all its treasures

The Avignonese papacy refers to the pontificate of eight popes, who from the beginning of the 14th century until 1378 ruled the Christian world from the French town of Avignon. They built themselves a fortified palace within the walls of Avignon and lived in luxury.

confiscated by the crown. The fiscal oppression of the curia (chiefly through control over the sale of benefices and indulgences but also over tithes and annates) became more amplified during the Avignonese papacy, despite the heavy French presence in the College of Cardinals (seven out of eight Avignonese popes and almost all of the important cardinals were Frenchmen by the middle of 14th century).

In due course the popes built themselves a fortified palace behind the walls of Avignon and lived there surrounded by luxury in the midst of magnificent artificial gardens. The luxurious lifestyle of the popes was subject to constant complaints and gossip. Contemporaries, including such important thinkers as Petrarch, Marsilius of Padua, and Catherine of Siena, relentlessly criticized the Avignonese popes. The image of the papacy during those years changed sharply, having lost its unconditional spiritual authority and its control over the brethren. Petrarch called the Avignonese papacy "the Babylonian Captivity of the Church" and Avignon popes "wolves in shepherds' clothing." The Avignonese papacy was detested by most social sectors—from peasants who suffered the ever-increasing taxation to intellectuals and theologians who wrote against the moral and spiritual degradation of the Holy Office. In the next centuries the Avignonese papacy was described as totally deprived of spirituality. Subservience to a secular ruler, nepotism, and rapacity of the "puppet-popes" seriously undermined the reputation of papacy in the eyes of Europe, marking at the same time the end of the reign of Church Universal and the beginning of a new epoch, where ultimate power belonged with the national ruler.

The Avignon church underwent a complete makeover. Despite criticisms, almost all Avignon popes undertook serious attempts at reform. They created a sophisticated and effective administration that surpassed anything previously known in the European states. The popes' involvement in secular politics also grew during these years, despite the forced capitulation to France. Both developments effectively turned the church into a modern, secularized, and politicized organization. The last years of the popes' stay at Avignon are also marked by their recurring attempts to strengthen their position in Italy. Quite unsuccessfully they tried to turn the outcome of the revolt of Cola di Rienzo in 1347 to their favor, but even after this failure popes continued to maintain close economic and political relations with Italy. Their final success and return to Rome is indebted to the activity of Cardinal Albornoz and Pope Urban V, who gave constitution to the Papal States. Taking advantage of the difficulties France was experiencing during the Hundred Years' War (1337–1453), Pope Gregory XI (1370–78) transferred the papal residence back to Rome in 1378, dying just a few months after this historic reunion of the church with its ancient capital. This move, however, was attempted too late to save the papacy from disaster: Its return was blackened by the shadow of the Great Schism.

Soon after Gregory XI died, the Roman people, fearing that a new pope might leave them for France once again, gathered under the walls of the conclave, demanding election of an Italian to the Holy See. Cardinals, the majority of whom were Frenchmen, chose the archbishop of Bari, a Neapolitan, Bartholomew Prignano, to be elected the next pope. He accepted the Holy Office, taking the name of Urban VI. No doubt that Prignano, who had previously held a position of a vice chancellor of the curia, seemed an excellent choice to the cardinals.

They were confident they could control the "little archbishop" (as they nicknamed their candidate), who would be grateful for this unexpected promotion. Later the cardinals would announce that that they had elected Prignano under threats and for fear of the reaction of the angry mob that was raging on the streets surrounding the palace during the election.

From the very start the pontificate of the new pope was stained with a most bitter struggle with the cardinals and members of the curia of non-Italian origin. Harsh reform measures of the new pontiff, who was irritated at the slightest pretext, and physically assaulted cardinals on several occasions (publicly announcing their lifestyle of pomposity and splendor as sinful), caused the French party to flee from Rome. Urban soon found himself at daggers drawn with everyone around him, managing to deprive the Holy See of a number of its most loyal supporters, such as Joanna, queen of Naples; her husband, Duke Otto of Brunswick; and the powerful duke of Fondi, not to mention the king of France. On August 9, 1378, under a pretext that Urban's appointment was forced, the conclave of the fugitive cardinals issued a lengthy document, entitled *Declaratio*, where they declared the election invalid and the Holy Office vacant. At the same sitting they unanimously voted for the Gallic cardinal Robert of Geneva, who assumed the office under the name of Clement VII (1378–94), thus becoming an "anti-pope."

The following 40 years were characterized by almost constant warfare between pope and anti-pope, in which the Papal States were the chief playground. The schism left no one sitting on the fence. Having unparalleled impact on political allegiances, it reshaped European geopolitics, changing cultural boundaries and paving the way for the upcoming Reformation.

With every passing year the split went deeper. On the side of the "French" Pope Clement VII fought such powerful allies as the king of France, the kings of Naples and Scotland, and half of the rulers of Germany; Urban was supported by England, Portugal, and Hungary. The legal pope continued to be tactless and inconsiderate to his allies, and gradually his authority grew weak. Appointing new cardinals to replace the rebels was not a sufficient measure to keep discipline among the supporters; constantly suspecting treachery, Urban did not hesitate to send several cardinals to be executed for "disobedience" to his will. Isolated and defeated in most of his battles, Urban locked himself up in his castle—mainly to hide from the French king who had announced a huge prize for the pope's head. In 1389 Urban VI came back to Rome, where he died, according to one source, surrounded by followers; according to another, he was poisoned by enemies.

Soon after Urban's funeral it became clear that even the disappearance of one of the ruling pontiffs would not save the situation—the "Italian" party immediately appointed a successor. Thus receiving a precedent, the schism continued—Clement VII was succeeded by Benedict XIII (from 1394); Urban VI by Boniface IX (1389–1404), Innocent VII (1404–06), and Gregory XII (from 1406). The conflict deteriorated when the Council of Pisa in 1409 deposed both Benedict XIII and Gregory XII, selecting new pope Alexander V (1409–10). The deposed popes refused to recognize the decision of the Council, and the Holy See became occupied by three popes at once.

This development was very favorable to the heretical movements that rose in large quantities all across Europe, preaching noninstitutional evangelism and unbalancing the old feudal system. Secular lords and princes who supported the establishment and the unity of the church were greatly concerned, despite the fact that the decrease in the papal authority contributed to consolidation of power in the hands of secular rulers.

The schism continued well into the 15th century, until, finally, the Council of Constance (1414–18) put an end to it, having deposed three popes at once: John XXIII (successor of Alexander V), Gregory XII, and Benedict XIII, and selecting, to the great relief of everyone involved, a single pontiff—Martin V (1417–31).

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Victoria Duroff

al-Azhar

The Fatimids established al-Azhar, one of the oldest universities in the world, in Cairo in 970. Built around a large mosque with an open courtyard surrounded by columned walkways where classes were taught, al-Azhar quickly became one of the premier educational centers in the entire Islamic world, attracting students from Asia, Africa, and, in subsequent centuries, the Western Hemisphere.

Originally, the university focused on the tenets of the Isma'ili sect of Islam followed by the Fatimid rulers, but over the following centuries the university became a center for orthodox Sunni belief. By the 1600s the Shaykh al-Azhar, leader of al-Azhar, was chosen from among the shaykhs of the university. Generations of legal scholars and judges were educated in theology and Islamic law at al-Azhar. In the 15th century c.e., the Mamluk sultan Qaitbey financed the construction of an inner gate and elaborate minaret overlooking the courtyard. Following sultans added further buildings and ornamentation to the sprawling complex, including living quarters for students, libraries, and the mosque. After the 1952 c.e. revolution in Egypt, Gamal Nasser modernized and instituted major reforms including the creation of a College of Islamic Women and the addition of colleges in medicine and engineering.

See also Fatimid dynasty; Islam; Isma'ilis.

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Janice J. Terry

B

Bacon, Roger

(1214–1294) *philosopher and theologian*

Known as *doctor mirabilis* ("wonderful teacher"), Roger Bacon was born to wealthy parents at Ilchester, Somersetshire, England in 1214. He was educated at Oxford and later went to Paris in 1235. Bacon was proficient in arithmetic, astronomy, classics, geometry, and music. After receiving his master of arts, he lectured on Aristotle. Between 1247 and 1257 he was deeply involved in study of alchemy and mathematics. He did not believe in claims made by contemporaries and loved doing scientific experiments. He argued strongly for his beliefs. Some give him credit for laying the foundation of modern science three centuries later. Bacon gave hints for making gunpowder. His experiments on the nature of light were notable. He observed the eclipses of the Sun by means of a devise that projected images through a pinhole. A practicing alchemist, Bacon believed in the elixir of life and also tried to create the philosopher's stone (which would change base metals into gold). His powers of observation led him to anticipate later inventions like flying machines, spectacles, steam ships, and microscopes.

Bacon was greatly influenced by the Franciscans in his student days and entered the Franciscan order in 1255. Bacon had contempt for those not sharing his views, and criticized them harshly. His works were banned by superiors, who directed their members not to publish anything without permission. He appealed to Pope Clement IV against this prohibition and it was revoked in 1266. Within two years he finished a three-volume work, with volumes entitled *Opus Majus* (great work), *Opus Minus* (lesser work), and *Opus Terilium* (third work). Clement IV was a supporter of Bacon, but after his death in 1268, Pope Nicholas IV condemned his ideas. The friars, having different views from their superiors of the Franciscan order, were put behind bars. Bacon was imprisoned in the covenant of Ancona, Italy around 1278. After 12 years he was released, and returned to England. Bacon had not changed his convictions in prison. He wrote about his sufferings in 1293 in his last book entitled *Compendium studii theologiae*. Some scholars do not believe that Bacon was really imprisoned.

Bacon held his views in spite of adverse circumstances. One of the greatest scholars, he was against subscribing to preconceived notions. Bacon tried his best to urge theologians to study the sciences, and called for reform in the study of theology. He recommended the study of language in order to read original documents. Bacon saw the Bible as the focus of attention, and not a minor distinction in philosophical discourse. The medieval monk and proponent of experimental science died at Oxford on June 11, 1294, a legendary figure in the world of scholarship and science.

See also SCHOLASTICISM.

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Patit Paban Mishra

Baghdad

The Abbasid dynasty founded the city of Baghdad as a new capital in 762, shortly after the overthrow of the Umayyad dynasty. This shift of the center of power in the Muslim world from Syria toward the Abassid support base in Persia allowed the young dynasty to establish its dominance under the leadership of the caliph, al-Mansur. However, the move from Syria also saw the caliphate's influence in Mediterranean affairs decline and rival dynasties emerge as far away as Spain, where the Umayyad dynasty regrouped, and as near as Egypt, from where the Fatimid dynasty dominated much of North Africa from the 10th through the 12th century.

The first two centuries of Baghdad's history were marked by political strife as the Abassids repressed revolts; the dynasty underwent civil war from 811 to 819. During this civil war the caliph Amin besieged the city. Despite this unrest, Baghdad found itself at the center of a Muslim cultural golden age during these centuries. In the 940s a group of soldiers, the Buyid princes, who had been gaining in strength for a decade, took power in Baghdad; lacking legitimate claim to rule, they become protectors of the caliphate and ruled through Abbasid puppet caliphs.

In 1055 the Seljuk Turk Toghrulbeg came to Baghdad and ultimately relieved the caliph of the Buyid protectorate. Toghrulbeg was named sultan, and the caliph was again reduced to little more than a puppet. But the Seljuk leader's ambitions led him to rule from outside of Baghdad, visiting only on occasion, and this would give future caliphs at least some small measure of freedom. The Crusades and internal turmoil challenged the Seljuks' control of the region, and the caliphs began to challenge their overlords. The breakup of Turkish rule in the late 12th century saw a renewal on a regional scale of the city's importance, but the city and the region were continually plagued by conflicts between Sunnis and Shi'i.

THE MONGOLS

In faraway Mongolia, warring Turko-Mongol tribes were uniting under the leadership of one man, Temuchin. In 1206 an assembly of tribal nobility awarded him the title Genghis Khan—Universal Ruler. From central Mongolia, Genghis set out on a mission of world conquest. He immediately began consolidating his power for an attack against the Chinese kingdoms to the south, but full control of China was far off. The Mongols would invade western Asia and establish a dynasty in Iran before they unified China under their rule.

During the early years of Mongol expansion Genghis Khan led armies against the sultan Ala ad-Din Muhammad, Khwarazm Shah, as a punishment for his challenge to Mongol authority in the region of Central Asia. Genghis's punishment of the Persian leader helped establish a reputation for Mongol brutality. The caliph in Baghdad, al-Nasr, felt threatened by the onslaught against Sultan Muhammad and appealed to the Ayyubids in Syria for aid. The Ayyubids were battling the crusaders and did not send aid, but the threat of Genghis Khan never materialized. Genghis died in 1227, and Ogotai Khan, his son, succeeded him.

In 1232 Mongol forces had penetrated as far as Azerbaijan, and the caliph annexed Arbela in Upper Mesopotamia, possibly as a defensive measure. In 1236 the caliph mobilized his armies against the Mongols, who were moving south into Upper Mesopotamia, and in 1238 the caliph went to Baghdad's great mosque and called for holy war against the invaders. This time Ayyubid reinforcements arrived, but the ensuing battle was a defeat for the caliph. The Mongols withdrew deep into Persia, and terms were reached, though raids into Mesopotamia continued with accounts of the period reporting various Mongol harassments of Baghdad.

The Mongol conquest of the Middle East began during the reign of Mongke Khan. In 1252 Mongke dispatched his brother Hulagu Khan to take control of the region. Some sources suggest that the arrival of Hulagu in Azerbaijan was instigated by a mission by the Qadi of Qazvin, in an attempt to subdue the Isma'ilis, known as the Assassins for their frequent tactic of the same name. The Isma'ilis operated from their stronghold in the mountainous region of northern Iran. The repression of the Isma'ilis was one of Hulagu's first goals. Hulagu dispatched Baichu to the west to repress the Seljuk's in Rum, and in 1256 Mongol forces defeated the sultan and recognized his younger brother,

establishing Mongol overlordship of Rum. In the same year, the Mongols completed their mission against the Isma'ilis, destroying the last of their mountain strongholds and executing their leader, Khurshah.

Having secured his base and the vicinity to its west, Hulagu focused his attention on the caliphate in Baghdad. Hulagu sought to dominate both Baghdad and its caliph, despite their dramatic decline in prestige. The court of the caliph, al-Musta'sim, was divided over how to respond. The caliph, presented with an ultimatum, could surrender—saving his life, his position, and his city—or resist. Indecision left al-Musta'sim largely unprepared for the onslaught that would follow his disregard and disrespect of Hulagu and his armies. The Mongol forces besieged the city for several weeks before storming it on February 6, 1258. The damage to the city was extensive. Al-Musta'sim, his sons, and much of their entourage were killed; as it was against Mongol belief to shed royal blood on the ground, the caliph was rolled into a carpet and trampled to death by horses. Al-Musta'sim was the last Abbasid caliph of Baghdad.

From Baghdad, Hulagu's forces moved into northern Syria, taking Aleppo in January of 1260. The Ayyubid ruler in Damascus, An-Nasir Yusuf, fled his capital, and the city surrendered to Hulagu's general Kitbuqa. Hebron, Jerusalem, and Ashkalon were raided, and various Ayyubid princes submitted to the invaders. Again, much of the Mongol army was unilaterally withdrawn to Azerbaijan, where Maragheh was chosen as the capital of the new Il-Khanate (one of four khanates of the Mongol Empire). The Ayyubids's conquest by the Mongols marked the end of their dynasty, as they had already been replaced in Egypt by the Mamluk dynasty. General Kitbuqa remained to solidify the new conquests in Syria, while Hulagu became embroiled in the Mongol succession crisis and began to battle the Golden Horde to his north.

In the eastern Mediterranean region the crusaders in Jerusalem were not prepared to surrender to the Mongols and issued calls for reinforcements to the western European kingdoms, while they temporarily tried to appease Kitbuqa. When the crusaders did not dismantle their fortresses, however, Kitbuqa retaliated, sacking Sidon in August 1260. The crusaders responded by allowing the Mamluks of Egypt to dispatch troops through their territory and even provided the Muslim forces with supplies to battle the Mongols. In September 1260 the Egyptian army defeated the Mongols in Galilee, and Kitbuqa was either killed in the battle or executed after his defeat.

The Il-Khanid Mongols retreated beyond the Euphrates to their power base. Within the Il-Khanate, Hulagu and his son Abaqa would enjoy stability despite threats at the border. The Il-Khanids continued to work diplomatically against their Mamluk enemies in Syria, at times approaching the crusaders to propose coordinated attacks. In 1299 Ghazan Khan, a Muslim convert, attacked the Mamluk forces, which retreated to Egypt in defeat. Syria and Palestine were briefly reoccupied until Ghazan withdrew to Mesopotamia, and it was not until 1320 that the Mongols made peace with the Mamluks. After the death of Abu Sa'id in 1235, the Il-Khanate disintegrated into rival, mostly non-Mongol, dynasties.

Sitt Zumurrud Khatun's tomb is the most famous mausoleum in Baghdad and was constructed before 1202.

The Mongol leader Timurlane emerged as a great force in the region at the end of the 14th century, regaining Mongol control of Persia and doing battle as far east as the Ottoman Empire. But Timurlane's death in 1405 saw the Mongolian empire in Persia again disintegrate and effectively ended Mongolian influence in the region of the Middle East.

The immediate and lasting effects of the Mongols in the Middle East are varied in degree. The Mongol conquest of Hulagu ended two institutions of Islamic rule, finally ending the Abbasid Caliphate of Baghdad and Ayyubid dynasty, the realm of which was already confined to Syria and parts of Palestine. This allowed Mamluk rule to fill the power vacuum. A century and a half later that power vacuum would be re-created by Timurlane's temporary conquests and the subsequent disintegration of Mongol rule in the Middle East following his death, only to be filled by the Ottomans. Culturally, the impact of the Mongols was minimal, with the exception of Persia, to which area their lasting presence in western Asia was confined. It is in the period of the

Il-Khanate that the greatest impact of far eastern culture on Persia is witnessed.

See also Crusades; Shi'ism.

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James A. Grady

Bantu

The Bantu people of the African continent include some 400 different ethnic groups that cover most of sub-Saharan Africa and speak a tongue from a common language group. The first time the word *Bantu* (meaning "people" in many Bantu languages) was used in its current sense was by Dr. Wilhelm Bleek in his book *A Comparative Grammar of South African Languages* (1862). Up to that point, few linguists had tried to draw similarities between the different languages in Africa on such a wide scale. Much of what is known about Africa before the 11th century has been surmised by linguistic analysis, which, along with recent archaeology, has shown a clear picture of society and life in prehistoric Africa.

Before the spread of the Bantu much of central and southern Africa is believed to have been populated by the Khoisan-speaking people who still exist around the Kalahari Desert in modern-day Namibia and Botswana, and also in some isolated pockets of modern-day Tanzania. There were (and still are) pygmies in Central Africa, and the northern and northeastern parts of Africa were dominated by people who spoke Afro-Asiatic languages, who have retained their identity from the Bantu. Gradually from the first millennium B.C.E. to the first millennium C.E., the Bantu spread out throughout much of the African continent.

The origins of the Bantu were first raised by Joseph H. Greenberg (1915–2001) in 1963, based on linguistic theories. Using dictionaries and work lists of these languages, he was able to isolate the 500 different distinct languages of the Bantu subgroup. Many showed regional and geographical variations—including the names of crops and/or animals not found elsewhere in Africa—and Greenberg's thesis was that there was an original language, which he called Proto-Bantu, from which the others were derived. As the languages spoken in the southeastern part of Nigeria, and along the border with Cameroon, contain more words similar to those used elsewhere in the continent, and that the Bantu languages spoken further away have more variations, he concluded that the Bantu had their origins along the modern-day Nigeria-Cameroon border. However, the theories of Greenberg were quickly challenged by Malcolm Guthrie, whose research pointed to the Bantu language having originated in Zambia and the southern part of modern-day Democratic Republic of the Congo.

If the origins of the Bantu are disputed, the reason for the migration of the Bantu throughout Africa is generally accepted. George P. Murdock (1897–1985), an American scholar, argued that it was influenced by the availability of crops. Murdock felt that it was the Bantu acquisition of crops from the East Indies—through trade with Madagascar—such as banana, taro, and yam, which helped a spread westwards from the first millennium B.C.E. onwards. It was the cultivation of these crops, Murdock felt, that enabled the Bantu to start settling in the previously largely impenetrable tropical rain forest of central Africa, and from there southwards, establishing the civilization of Great Zimbabwe in the 10th century C.E. Others saw the migratory route, following the ideas of Greenberg, lay in the move east across the southern area of what is now the Sahara, into southern Sudan, and from there south past the Great Lakes.

If the Bantu originated in the area of southeastern Nigeria and the borders with Cameroon, they would have gradually spread eastwards to the Great Lakes, where, on Lake Victoria, the settlement of Katuruka has been dated to the fifth century B.C.E. A separate group also spread southwards through Gabon and the Congo and to modern-day Angola—the settlement at the Funa River, in modern-day Democratic Republic of the Congo, dating from 270 B.C.E. That group gradually spread south into modern-day Angola, while the eastern migration split south of Lake Victoria, with some heading for the coast and establishing a settlement near Kwale, near Mombasa. Another group moved south, along the eastern shores of Lake Nyassa, forming the civilization of Great Zimbabwe by the 10th century C.E., with a third group heading inland, into modern-day Zambia. The result of this migration was that, by about 1000 C.E., the Bantu domi-

nated central and southern Africa, except for much of modern-day South Africa, Namibia, and Botswana. The survival of the Khoisan people in these places is pointed to as further evidence of this migration.

Knowledge about the divisions within Bantu tribes is known from archaeological evidence. The existence of tribal chiefs can be assumed from early settlements where wealth inequality was seen through the existence of larger and smaller residences. Similarly the objects that were found, made from precious metals, and pots of intricate design, were too few to sustain an entire village with the view adopted by archaeologists that poorer members of Bantu tribes would have had wooden objects that have not survived. However, it is also clear that some tribes, such as the Kikuyu in modern-day Kenya, did not have hereditary chiefs but, rather, a person who assumed the role of an elder and was responsible for tax collection and family counseling.

Unlike the Khoisan and pygmies, the Bantu fought in conflicts and maintained armies. Many of the tribal chiefs maintained large numbers of wives and hence had many children who were often assimilated with commoners. The nature of the rule of the tribes has been surmised through linguistic evidence of the Bantu kinship terminology. Although some groups, such as the Masai, use the standard patrilineal system, many others follow matrilineal traditions. In addition the Mayombe people of modern-day Democratic Republic of the Congo believe that their "blood," and hence their descent, goes through a woman, with villagers tracing the origin of their village to an ancestress. This is also believed to be the system used by the Bantu in the Kongo (modern-day Angola and the Democratic Republic of the Congo). As a result the chief in wartime was often the husband of the senior woman, with the government operating through the female line.

Few archaeological remains have been found of early Bantu civilization, when compared to Europe of the same period. This may have been because of the Bantu use of wood for their buildings. Some 85 million Bantu people now exist in Africa, with most divisions of the Bantu being largely linguistic. Although the term has been used for 150 years, because of its pejorative use by the apartheid government in South Africa—whereby blacks were designated as "Bantu"—it is not used much today except as a cultural term to describe the great migration that took place in ancient and medieval Africa.

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Justin Corfield

Bayezid I

(c. 1360–1403) *Ottoman sultan*

Bayezid I was declared sultan following the death of Sultan Murad on the battlefield at Kosovo in 1389. To ensure his uncontested succession to the sultanate, Bayezid had his brother Yakub assassinated; subsequently the practice of fratricide became commonplace among heirs to the Ottoman throne.

To cement Ottoman control over Serbia, Bayezid married a Serbian royal princess. Bayezid immediately embarked on a series of successful military conquests, personally leading his troops throughout Thrace. Under Bayezid's rule, only the heavily fortified cities on the coast, including Athens and Constantinople, remained outside Ottoman control. Recognizing the importance of sea power in any attempt to seize Constantinople, the Ottomans began to build up their navy. Fearful of the mounting Ottoman threat, the Hungarian king and later Holy Roman Emperor Sigismund rallied Christian forces in Europe to attack the Ottomans at Nicopolis in 1396. The Europeans were resoundingly defeated by the Ottoman troops, who were personally led on the battlefield by Bayezid who then conquered virtually all of the Balkans, the Turkoman areas of Karaman, Anatolia, and the eastern Mediterranean. Because of his military prowess, Ottoman troops called Bayezid the "thunderbolt" (*yildirim*).

However, Bayezid's love of luxury and increasing arrogance alienated many of his subjects and offended many traditional Muslims. Some amirs (local governors) fled to the court of Timurlane, whose mounting power posed a serious threat to Bayezid's conquests. In 1402 Ottoman and Mongol forces met on the battlefield at Ankara, where Bayezid was captured. Brought before Timurlane, Bayezid was initially treated with respect, but after a failed attempt to escape, he was placed in an iron cage; he died several months later. Timurlane went on to conquer the rest of Anatolia but divided his newly gained territories among four of Bayezid's sons. Although they pledged loyalty to Timurlane, upon his death three years later, they promptly resumed the Ottoman quest for empire.

See also Ottoman Empire.

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Janice J. Terry

Becket, Thomas (Thomas à Becket)

(1118–1170) *archbishop, martyr, saint*

Saint Thomas Becket was the archbishop of Canterbury in England during the reign of King Henry II. He was the son of Gilbert Becket, who was born in Rouen, but became a merchant in London. Becket received an excellent education despite his middle-class origins. He completed his degree at the University of Paris and then studied law at Bologna and Auxerre. Theobald of Bec, archbishop of Canterbury since 1139, made him deacon and assistant archbishop of Canterbury. Becket and Henry became close friends and spent considerable time together. Henry made Becket chancellor. Theobald was seriously concerned that the trappings of the royal lifestyle would turn Becket against the needs of the church. Upon Theobald's death in 1163, Henry offered Becket the position of archbishop of Canterbury, but he initially declined, realizing it would cause great havoc between Henry and himself.

Once Becket became archbishop in 1164, he set aside the hedonistic lifestyle, became excessively ascetic, and resigned as chancellor. His efforts focused on the church rather than on the interests of the man who had befriended and promoted him. In 1163 at the Council of Westminster, Henry passed a law that would try "criminous clerks" who had already been tried by the ecclesiastical courts. Some of the canonical laws were ambiguous, imprecise, and contradictory, and Henry wanted clearly stated laws that would govern accurately. Becket disagreed, but withdrew his dissent when Pope Alexander III (pope from 1159 to 1181) pressured him. Henry then implemented the constitutions of Clarendon to which Becket orally agreed. The constitutions accurately reflected traditional church and state relations, which Henry II wished to guarantee. When Becket discovered that some of the sections would reduce ecclesiastical power, he vehemently objected to the changes. However, several of the Crown's practices were quite divergent from canon law, so that Alexander refused to assent. Becket had little choice but to admit publicly that he had committed perjury regarding the Constitution of Clarendon.

Becket was murdered by four knights of Henry II in Canterbury cathedral, which astonished and repulsed Christians.

Becket was forced to appear at the Council of Northampton in October 1164 and was charged with misappropriating funds during his chancellorship. He quickly contravened the Constitutions of Clarendon, denying its jurisdiction and declaring that the church and the pope had greater jurisdiction than the Constitutions. Becket had no option but to flee abroad.

While Becket lived in exile for six years, he garnered scant support from Alexander because the pope and Henry had their own disagreements to solve. Yet both Henry and Becket went to extremes to maintain their quarrel. The situation was exacerbated when

Henry, who was quite ill, had his son and heir, Henry the Younger, (1155–83) crowned as joint king by the archbishop of York in June 1170; this was a direct violation of customary practices. Becket threatened an interdict with Alexander's support and then aggravated the situation by suspending and excommunicating the bishops who had partaken in the coronation. The irate Henry then uttered the phrase "Will no one rid me of this troublesome priest?" Four knights took this phrase literally, traveled to Canterbury, and murdered Becket on December 29, 1170. This event astonished and repulsed Christians everywhere. Becket was canonized three years later; his tomb became a well-visited shrine. In 1174 Henry was forced to offer penance publicly at Becket's tomb.

See also ENGLISH COMMON LAW.

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ANNETTE RICHARDSON

Bede

(c. 673–735) *historian and scholar*

A monk, teacher, historian, and biblical interpreter usually called "the Venerable," Saint Bede was the most influential scholar from Anglo-Saxon England. At the age of seven, Bede was given as an oblate (child dedicated to religious life) to the monastery of Wearmouth, newly founded by Benedict Biscop. When Jarrow was founded in 682, Bede was transferred to this abbey and to Ceolfrith, its abbot. Bede was ordained a deacon at age 19 and a priest at 30. He never traveled beyond Northumbria (northeast England) and spent the remainder of his life at Jarrow reading, writing, teaching, and explicating Scripture.

Bede was a prolific writer whose interests and expertise were wide-ranging. He wrote treatises on grammar, poetry, computation, and natural phenomena (for example, *On Orthography*, *On Metrical Art*, *On Time*, *On the Nature of Things*). Each of these works survives in many manuscript copies, suggesting the important role they played in the medieval liberal arts curriculum. Bede was also well known as an hagiographer (a biographer of saints's lives), composing works on Saints Felix and Cuthbert as well as revising Jerome's *Martyrology*. Yet Bede was perhaps most renowned in the medieval period for his commentaries on biblical books, which were based largely on the prior interpretive work of Jerome, Augustine of Hippo, Ambrose, and Gregory the Great. Bede composed commentaries on the Old Testament books of Genesis, Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiastes, Song of Songs, Job, Ezra, Nehemiah, Isaiah, the 12 Minor Prophets, and Daniel. In the New Testament he commented formally on the Gospels of Mark and Luke, the Acts of the Apostles, the Catholic Epistles (James; 1 and 2 Peter; 1, 2 and 3 John; and Jude), and the Apocalypse (Revelation).

Bede is best known as a historian, and is sometimes described as the "Father of English History." His *Ecclesiastical History of the English People*, completed in 731, remains one of the great works of medieval historiography and the single most important source for our understanding of the religious history of early England. The *Ecclesiastical History* is also particularly noteworthy because it introduces *anno Domini* (abbreviated A.D., meaning "in the year of the Lord") as a way of dating events in the Christian era.

We know from the eyewitness account of one of his devoted students (the *Letter of Cuthbert on the Death of Bede*) that Bede continued to teach, write, and interpret Scripture until the end of his life. Cuthbert's letter to Cuthwin, another of Bede's disciples, relates that their teacher was producing an Old English translation of the Gospel of John when he died on May 26, 735. Bede was buried at Jarrow, the place of his death, but in the 11th century his relics (bones) were moved to Durham, where a conspicuous tomb in the cathedral still commemorates him. Within a century after his death Bede was honored with the title "Venerable," and in 1899 Pope Leo XIII declared him a "Doctor of the Church" (a title given since the medieval period to certain Christian theologians of outstanding merit and remarkable saintliness). Bede's feast day is celebrated on May 25 (formerly May 27).

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FRANKLIN T. HARKINS

Benin

Extending at its peak from the Niger River in the east to the port of Lagos on the western coast, Benin was a dynastic kingdom in what is now southern Nigeria, in the West African forested region. Present-day Benin City (called Ibinu; it was founded in 1180) was once where the kingdom was centered, and the modern Benin kings trace their lineage to its original dynasties.

Early southern Nigeria had been inhabited since 9000 B.C.E., with the Iron Age beginning around the second

century B.C.E. Ironworking appears to have displaced Neolithic techniques without an intermediate bronze period, suggesting that iron smelting was probably introduced by outsiders, perhaps the Berbers of early antiquity. There is little information about the first millennium C.E. in the area, other than the prosperity and subsequent disappearance from the historical record of the Nok people in what is now northeastern Nigeria. The founders of the Benin kingdom were the Bini (an ethnic subgroup of the Edo language group to which many modern inhabitants belong), but they or their ruling dynasties had a significant relationship to the Yoruba people of Ife. According to one version of the founding of Benin, people called for the Ife prince Oranmiyan to come to their aid and displace the tyrannical rule of the Ogisos dynasty, which founded the city of Ibinu and had ruled the area for the previous few centuries or more (36 Ogiso dynastic rulers are known). Another version omits the plea for help, painting Oranmiyan as a simple invader.

At the time of the Ife incursion—whether it was invited or not—most of the power in Benin rested in the hands of the council of chiefs, the *uzama*. Beginning with Oranmiyan's son Eweka (1180–1246), the *uzama* was presided over by the oba, a war leader who over time became a more powerful monarch with religious significance. As the oba became paramount, the kingdom became an empire. Beginning with Ewuare (1440–73), the title of oba became a hereditary one, while Ibinu was rebuilt with military fortifications in order to protect the Benin center of power, as Ewuare's forces expanded to conquer the lands surrounding them. The port of Lagos was established around this time, and diplomatic and trade relations began with Europe, beginning with the Portuguese. Early trade was primarily in ivory, pepper, and palm oil, before the slave trade became prominent.

The kingdom of Benin is not related to the modern-day Republic of Benin, except insofar as that nation took its name in 1975 from the Bight of Benin, the bay along which both entities are or were situated.

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Bill Kte'pi

Berbers

The Berbers are the earliest known inhabitants of northwestern Africa's Mediterranean coast, plains, and mountain ranges. Living as nomadic herders or farmers in Morocco's Atlas and Rif mountain ranges, Algeria, the Sahara Desert, east into Libya and Egypt, the exact ethnic and cultural origins of the Berbers is unknown, though their languages, called Tamazight, belongs to a family of Afro-Asiatic languages. In ancient times, Berber religions were polytheistic.

Although ancient Berber history is sketchy because of the fact that there was no written form of their languages, references to them do exist in chronicles from ancient Egypt, Greece, and Rome. Beginning around 600 B.C.E. some Berber regions of North Africa came under foreign occupation, first by the mighty city-state of Carthage, and then by the Roman republic. Under Carthaginian and Roman rule, Berber merchants linked the Mediterranean coastal settlements with West Africa, trading in slaves, gold, and ivory. Under the Roman Empire, some Berbers residing on the Mediterranean coast became imperial citizens, though Berber communities living in the North African interior mountain ranges and other rural areas remained largely independent. After the collapse of the Roman Empire in the West, large sections of North Africa's seacoast remained under the control of the Byzantine Empire of Asia Minor.

After the rise of Islam in the first half of the seventh century C.E. Arab Muslim expansion into North Africa began in earnest, beginning in 642 during the reign of the second al-Rashidun caliph, 'Umar ibn al-Khattab. The new religion slowly spread among segments of the Berber tribes, replacing Byzantine Christianity, which many Berbers practiced in some form, and Judaism. Although many Berbers accepted the basic tenets of Islam, their method of practice generally remained unorthodox. This led to a growing level of tension between them and the Arab Umayyad Caliphate of Syria by the middle of the eighth century. A large number of Berbers joined the fundamentalist movement of the Kharijites, who opposed the Umayyads and preached that any qualified Muslim could lead the community. Berber opposition to the centralized power of the caliphate continued after the collapse of the Umayyads in 750 by the Abbasid Revolution. The Fatimids, an Isma'ili Shi'i movement that arose in 969, received substantial Berber support in their takeover of Egypt and parts of North Africa from the Abbasid caliphs in Baghdad, Iraq. During the Fatimid dynasty, there is evidence that there was an attempt to instill Arab culture within Berber societies, which had largely retained their own cultural practices and languages.

In 711 during the reign of the Umayyad Caliph 'Abd al-Malik, the first Muslim expeditions to the Iberian Peninsula were launched under the command of a Berber, Tariq ibn al-Ziyad, and other Berber Muslims. A mixed party of Arabs and Berbers under the Umayy-

Berber cave dwellings and mosque on a hill in Chenini, Tunisia. Berbers continue to live in modern North Africa and form a large segment of the populations in Morocco and Algeria, with some tribes continuing to reside in Mauritania, Tunisia, and Mali.

ad commander Musa ibn Nusayr followed al-Ziyad's landing the next year and Berber soldiers continued to play a major role in Muslim expansion throughout Iberia and southern France for centuries.

The first major Berber political-military state to emerge was the Almoravid Empire, which was founded in Mauritania and the Sahara around 1050 and practiced a more orthodox form of Sunni Islam. With the founding of their capital city, Marrakesh, in Morocco in 1062, Almoravid expansion continued under the joint rule of Yusuf ibn Tashfin and his cousin, Abu Bakr. In 1086 Almoravid armies landed in Iberia, where Yusuf defeated Alfonso VI, the Christian king of Castile, which allowed the Berber empire to establish a fundamentalist Sunni Muslim state with control over much of southern Iberia, all of Morocco, and parts of West Africa.

By 1150 another Berber movement, the Almohads, under 'Abd al-Mu'min overthrew the Almoravids, taking over Morocco and southern Spain while expanding east across North Africa. Like their predecessors, the Almohads founded a fundamentalist and militaristic Sunni Muslim state, and Christians and Jews often faced imperial persecution. Unlike the Almoravids the Almohad Empire slowly broke apart into smaller states, and the last Almohad caliph, Idris II, ruled only the city of Marrakesh before his murder in 1269. Under the Almoravid and Almohad periods, the majority of the Berber tribes converted to Sunni Islam, following the Maliki School of Islamic jurisprudence. Although the Berbers continued to hold onto aspects of their culture and continued to speak Berber languages, many also adopted some Arab cultural practices. Berbers continue to live throughout present-day North Africa and form a large segment of the populations in Morocco and Algeria, with some tribes continuing to reside in Mauritania, Tunisia, and Mali.

See also Abbasid dynasty; Muslim Spain; Umayyad dynasty.

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Christopher Anzalone

Bernard of Clairvaux
(1090–1153) *religious leader*

Saint Bernard of Clairvaux was born in 1090 in Fontaine (now a suburb of Dijon in Burgundy, France) of noble parents: Tescelin, a relative of the lord of Châtillon, and Aleth, daughter of the lord of Montbard. His five brothers trained for military careers, but Bernard had fragile health and enrolled in the religious institute of Saint-Vorles (at Châtillon) for instruction leading to an ecclesiastical profession. He studied there for 10 years. Hesitating about his future, he finally decided to embrace the monastic life. Even before he entered the monastery, he convinced many relatives and friends to join him in the preparation for religious calling. He entered the abbey of Cîteaux (close to Dijon) in 1113. The so-called New Monastery had been founded 15 years before by former Benedictine monks from Molesme, eager to follow the Rule of Saint Benedict more authentically. Cîteaux is the cradle of the Cistercian Order.

Two years later the abbot sent Bernard to be the founding superior of a new monastery, Clairvaux, in the region of Champagne. It rapidly became economically and spiritually prosperous. Bernard's zeal attracted many young people, and Clairvaux counted more than 60 foundations or affiliated religious communities at his death. This success disturbed some more conservative monks and involved Bernard in a controversy with the Benedictine abbey of Cluny. Advised by his close Benedictine friend and first biographer William of Saint-Thierry, he wrote the *Apology* to defend the Cistercian reform.

Renowned as a reformer, he was often invited by councils bishops to help carry out policies of ecclesial change within the church. Civil authorities even consulted Bernard to find solutions that would bring peace and justice. In 1130, as the church faced a major crisis with the election of two popes, he was consulted about a way to reunite the church.

Innocent II, the pope confirmed instead of Anacletus II, then asked Bernard to accompany him throughout Europe and to consolidate the church by his skillful preaching. For eight years he served in this way. Meanwhile, he remained abbot of Clairvaux and kept on writing major spiritual works, especially his 86 *Sermons on the Song of Songs*.

In the last period of his life he was involved in various ecclesial forays. He formally criticized the writings of the theologians Peter Abelard and Arnold of Brescia at the Council of Sens (1140), leading to their judicially questionable censure. He also participated in Gilbert de la Porée's condemnation in 1141. He defended the church against heretics. He preached on the eve of the Second Crusade at Vézelay in 1146. In spite of his powerful spiritual message and appeal to inner conversion, the crusade was a total failure and left Bernard embittered.

He died on August 20, 1153, and was recognized as a saint 21 years later. In 1830 he was declared a Doctor of the Church. Apart from his many treatises and sermons overflowing with biblical references, more than 300 of his letters are extant. His spiritual influence has been constant and extensive, even touching the Protestant reformer Martin Luther (1483–1546). His message inspires many scholars and religious teachers to this day.

See also crusades.

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Emmanuelle Cazabonne

bhakti movements (devotional Hinduism)

The word *bhakti* is derived from a Sanskrit word for "sharing." It was used to describe a new type of path to *moksha* ("liberation from the cycle of reincarnations"). Bhakti devotees (*bhaktas*) usually committed themselves to one of the Trimurti of Brahman ("the supreme spirit reality"). The three gods of the Trimurti are Brahma, Vishnu or Shiva, or in many cases *bhaktas* devoted themselves to some *avatar*, like Krishna, of the Trimurti in an emotional way. This emotional commitment marked the *bhaktas* as followers of *bhaktimarga*.

Bhakti movements called people to ardent devotion to a god or goddess as a thankful expression of gratitude for benefits received. Or it could express the hope for aid to be received. Most commonly it took the form of a passionate love of the deity. As they developed the bhakti movements became the *bhaktimarga,* or one of the three Hindu paths (*margas*) for escaping from the

wheel of reincarnation. The *margas* were "paths" or "roads" or "ways" for achieving the final liberation of the soul from the karma-caused cycle of repeated reincarnations. The basic problem of human life was suffering. To escape the repeated cycles of reincarnation was the goal of life. Until the development of the *bhaktimarga* there were only the two paths of *karmamarga* ("religion of rituals and ethical deeds") and the *gyanamarga (jnanamarga,* or "religion of the head through meditation"). The path of bhakti was the religious way of the heart, the way of loving devotion.

The bhakti movements arose in South India among Tamil-speaking people at some time in the seventh to ninth centuries. It provides its devotees salvation through loving devotion to the ultimate deity. The Alvars ("one who had dived" or "one who is immersed") were Tamil-speaking poets whose works promoted bhakti worship in South India. The Alvars are counted as 12 poets of the bhakti movement who lived in South India between 650 and 940. They promoted the worship of Vishnu using poetry as a vehicle for expressing a passionate love of the god. The object of the writing was to show how any *bhakta* could express deep devotion to the god as a path to the god's or goddess's heaven. The Alvas and other wandering singers of the times included people from all castes. They used the inclusion of outcasts to show the potential for universal salvation (universalism).

Monotheistic challenges from Islam with its firm emphasis on the unity of God may have influenced bhakti movements in northern India. However, Hinduism, while not Vedic religion, takes its starting point from the Vedas, so bhakti scholars have found their roots in the Vedic worship of the Rig Veda god Veruna. Vedic knowledge was passed from guru to disciple through the centuries. This spiritual lineage is called *sampradayas*. Others see bhakti in portions of the Sanskrit texts the *Ramayana* or the Bhagavad Gita or in other portions of the *Mahabharata*. Still others see its origin in the Padma Purana. Bhakti worship tended toward monotheistic practice. Bhakti also suppressed the numerous iconographic expressions of the multiple expressions of the Brahma, which outsiders regarded as idolatry. Some bhakti movements were connected with Shiva, the god of sexuality, fertility, and destruction. Others are connected with Krishna worship. The defining characteristic of Tamil Bhakti was its expression of devotion in songs sung in vernacular languages. Singing in the languages of the common people was not only very egalitarian but also very emotional. Those who advanced in devotion became bhakti saints. Around them communities (*satsang*) of good people would gather. It was believed that the gathering together of goodness would overcome evil and would also have the power to transform lives.

Bhakti movements combined songs (*bhajan*) with devotion. Two groups of singer-saints, the Alvars and the Nayanars, flourished in South India after the 600s. These two groups, the Alvars and the Nayanars, were devoted to promoting the worship of Shiva and the other the worship of Vishnu. At times the singing was chanting that continued for a very long period of time. Many of the *bhajans* contain elements of love expressed passionately and may be compared to the passionate love expressed in the Song of Solomon. Others are more explicitly sexual deriving their themes from the stories of Krishna cavorting with the *gopis* (cow girls) or Krishna as a divine lover. Some bhakti devotees have produced love poetry. For example, Jayadeva produced the *Gitagovinda* (Song of Govinda) in the 12th century. Women have been heavily involved in bhakti movements since the beginning, with some becoming poetesses. Other bhakti practices have included recitation of the name of the devotee's God.

During the medieval period the bhakti schools developed devotional practices based upon the emotions of relationships. These emotional expressions were interpreted as analogous of the relationship of the devotee with the god. Among these emotional expressions is that of a woman's love for her beloved. A feature of the bhakti movements was the making of bhakti saints. For example, Purandaradas (c. 1540) was a great literary figure of the bhakti movement. He was revered as the father of Carnatic classical that is called Karnataka music of South India. His classification of *swaravali*, *jantivarase*, *alamkara*, and *lakshana* factors are the standard today throughout South India.

Most Hindus chose the Trimurti gods of Vishnu or Shiva. Few chose Brahma. Those who chose Vishnu or his avatars are called Vaishnavites. Among Vishnu's avatars were Krishna, Rama, and Buddha. Consorts included Radha the beloved of Krishna, and Sita an incarnation of Lakshmi. In the *Ramayana* Sita and Rama are presented as the perfect couple. Their mutual devotion in love is offered as the example to follow. *Bhaktas* who follow Shiva are called Shaivites. They are devoted to the lord of the dance who in Kapalakundala' hymn in *Bhavabhuti's Malatimadhava* has Shiva engaged in a mad dance that destroys worlds, but also renews them. Shiva's consorts include Parvati who is kind and gentle, Kali who spreads disease and death, and Durga who is a warrior goddess that seeks sacrifices, including human sacrifices.

Another form of bhakti is yoga bhakti. In yoga bhakti the yogin meditates in order to find release into a meditative absorption with the deity. Many ascetics (sadhus) and yogins are devotees of Shiva because he is known as the great yogin. In the 16th century the famous saint Chaitanya (1486–1533) added devotional singing, chanting, and dancing in the streets. Along with his followers numerous Krishna temples were built. Chaitanya promoted Vishnu bhakti widely across northern India, particularly in Bengal. From this group came the International Society for Krishna Consciousness that is popularly known as the Hare Krishnas.

See also Hindu epic literature.

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Andrew J. Waskey

Black Death

The Black Death (Black Plague, The Plague, Bubonic Plague) was so named because the skin on many of its victims turned black, a result of massive blood clots. Although there have been many plagues throughout history, the three most associated with the term *Black Plague* are pandemics (epidemics that affect huge geographic areas) that occurred in Byzantium during the sixth century B.C.E., throughout Europe and the British Isles during the 14th century, and in 1894 in Asia. The first outbreak in 540 C.E., often referred to as the Plague of Justinian, began in Egypt, according to Procopius.

The disease spread from the coasts to inland areas, killing thousands of people each day. Allegedly, corpses were put on ships and sent out to sea to be abandoned. The power shift from south to north and from the Mediterranean to the British Isles is attributed to this devastation. It was the second pandemic—a series of outbreaks that escalated from an early episode in 1331 to the disastrous events in 1346—that is most frequently referred to as the Black Death. In 1346 a Mongol prince and his armies attempted to lay siege to Caffa, in the Crimea. However, the soldiers were stricken with this dreadful disease and withdrew, but not before catapulting infected corpses over the city wall. The Christian defenders, who thought they were now safe from attack, left to return home but perished from the plague. The few who reached home spread the disease throughout Europe and as far north as Greenland. Within a year 80 percent of Marseille had died. According to various sources, the death rate varied from 12 to 50 percent. It is estimated that in Europe 20–25 million, and throughout the world 42 million people died.

There are three forms or types of the disease: bubonic, pneumonic, and septicemic. The most dramatic is the septicemic version. Immense numbers of bacteria cause DIC (disseminated intravascular coagulation), a condition where there is so much debris in the bloodstream, the blood hemorrhages under the skin and the afflicted person's body, or parts of it, becomes black. These victims died almost immediately, within one to three days after they showed symptoms of the disease.

Giovanni Boccaccio (1313–75), the author of the *Decameron,* a bawdy collection of stories that were told by Italian travelers trying to escape the plague in Florence, wrote, "They generally died the third day after the appearance without fever." In the bubonic form of the disease, victims were stricken with a headache, nausea, achy joints, high fevers, vomiting, and a general feeling of malaise. It took from one day to one week for the patient to exhibit the characteristic symptoms after being exposed.

The most painful symptom was swelling of the lymph glands in the armpit, groin, and neck. These enlargements would become buboes, painful abscesses; skin infections filled with pus. When the bubo broke and drained, the purulent material inside was infectious and therefore spread to whomever touched the patient or the anything the patient's clothing, bedding, or items that he handled. Boccaccio wrote, ". . . in men and women alike there appeared, at the beginning of the malady, certain swellings, either on the groin or under the armpits, whereof some waxed of the bigness

of a common apple, others like unto an egg, some more and some less, and these the vulgar named plague-boils . . . to appear and come indifferently in every part of the body; wherefrom, after awhile, the fashion of the contagion began to change into black or livid blotches, which showed themselves in many, first on the arms and about the thighs and after spread to every other part of the person . . . a very certain token of coming death . . .” Patients with the bubonic form spread the pneumonic form via fine droplets from a cough or sneeze. Although it was less lethal than the septicemic version, victims suffered from painful coughing episodes and eventually they coughed so much that the lining of their lungs became irritated and they coughed up blood.

People were so fearful of catching the plague that they abandoned their own family members, friends, homes, and public spaces in order to escape contact with anyone stricken with the disease. Doctors who were still willing to treat patients donned hoods with masks, beaks and hats in order to avoid breathing the air around a plague victim. They had no way of understanding the natural history or cause of this disease. They blamed an unlucky conjunction of astrological influences, such as Saturn, Jupiter and Mars, and poison from the tails of comets, or blamed Jews for allegedly poisoned the wells. But even after the wells had been sealed, people continued to get the plague. Some of the treatments such as cupping, purging and bleeding, although acceptable in the 14th century, did more harm than good and weakened anyone who remained alive after such insults to their feeble bodies. Amazingly some people survived and because of their illness, developed antibodies that provided immunity against a future attack.

THE SPREAD OF THE BLACK PLAGUE

This second pandemic was facilitated by a number of factors. Populations had reached such high numbers in Europe that there was not enough food to feed everyone. Consequently those who could not afford the rising cost of food lacked adequate nutrition, and became easy targets for any new threat to health. There were trade routes connecting urban centers and increased travel in the form of caravans. Returning crusaders were spreading Christianity and, at the same time, the plague.

The causative organism *Pasturella pestis* (now called *Yersinia pestis)* was already present in the burrowing rodents of the Manchurian-Mongolian steppes but did not create a plague until the black rat (*Rattus rattus)* spread to Europe with a specific kind of flea. *Rattus rattus* originated in Asia but reached Europe during the early Middle Ages. They thrived in environments where people lived, near water, and traveled by ship. The black rat’s flea *Xenophylla cheopsis* would bite the rat, but instead of being satisfied with its blood meal, its digestive tract would get plugged with plague bacteria, thus creating a constant hunger. It would voraciously bite anything in its path, including humans. When it found a human host, it spread the disease through repeated bites.

Europe had eradicated both the opportunity and the infection, but Asia suffered acutely. In the early 1890s an epidemic broke out in southern China, then in the city of Guangzhou in January of 1894, where 100,000 were reported dead. By May it had spread to the Tai Ping Shan area of Hong Kong. As in any epidemic high population density, poor hygiene, inadequate health education, and the government’s inability to maintain a decent water supply and sewer treatment facility added to the poor defenses of the population. That year, 2,552 people died. Trade was affected and many Chinese left the colony. Plague continued to be a problem in Asia for the next 30 years.

The causative organism of the plague was not isolated and described until the third pandemic in 1894. Shibasaburo Kitasato and Alexandre Yersin simultaneously discovered the bacteria responsible for the plague, soon after they arrived in Hong Kong to assist in the eradication of the plague there. Originally named *Pasturella pestis,* the organism responsible for causing the Black Death was renamed *Yersinia pestis* after it was reclassified into a different genus on the basis of its similarities to other Enterobacteriaceae species.

See also Crusades; medieval Europe: sciences and medicine.

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Lana Thompson

Blanche of Castile

(1185–1252) *French queen*

Blanche was born in Palencia, present-day Spain, the third daughter of Alfonso VIII, the king of Castile, and Eleanor, daughter of English king Henry II and

Queen Eleanor of Aquitaine. She married Louis VIII (1187–1226) of France, the son of Philip II (1165–1223) of France, on May 23, 1200 at Portmouth, in English territory, as part of a treaty between Philip and King John of England (1167–1216). The aging Queen Eleanor (1122–1204), her maternal grandmother, personally escorted the vivacious Blanche to France. John granted to Blanche as fiefs Gracay and Issoudun, as well as some English Crown lands. Blanche and Louis had 12 children over an 18-year period, but six children died. Their son Louis IX (1214–70) was the heir to the French throne and was later canonized as Saint Louis because of his pious and kind-hearted nature.

While waiting for the French crown, Louis claimed the English crown in Blanche's name and she offered him her avid support, although Philip dissented. Blanche worked tirelessly and organized the invasion from Calais. Louis's invasion of England was initially well received by the barons, but he later received only scant support from the other inhabitants. It was also unsuccessful because King John died, and after 18 months the novelty wore off and most people offered allegiance to young King Henry III (1206–72). The Treaty of Lambeth ended Louis's English adventure. Louis was crowned on July 14, 1223. He became ill with dysentery upon his return to Paris from the Albigensian Crusade that he had quelled and died at Montpensier on November 8, 1226. Blanche was left to act as regent for 12-year-old Louis, and she served as legal guardian of the other children.

Seeing an opportunity, the barons and the counts of Champagne, Brittany, and LaMarche (to name a few) revolted against Blanche's somewhat suppressive hand, secretly aided by Henry. With astounding capability Blanche broke up the league of barons. She also repeatedly repelled assaults by Henry III, who fought to have lands obtained by Philip returned to England. Blanche forced Robert de Sorbon (1201–74), founder of the University of Paris, to accept her authority. Blanche also extended French territory by adding the area of the Midi to the Crown lands, and made beneficial alliances.

Upon Louis's service on the Seventh Crusade, Blanche served as regent from 1248 until 1250, when she served as co-regent with her son Alphonse until 1252. Blanche helped raise the exorbitant ransom for Louis's release from prison in the Holy Land. Her influence on Louis remained strong until her death. Blanche's health failed on November 1252 at Melun. She was moved to Paris but died soon thereafter and was buried at Maubuisson. Blanche is remembered as one of the most capable rulers of the Middle Ages. Saint Louis, known in history as the best of France's medieval monarchs, was aided during his reign by Blanche's advice and determination.

See also Crusades.

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Annette Richardson

Boccaccio, Giovanni

(1313–1375) *Italian humanist and author*

Boccaccio is the most recent of the three "great minds" of 14th-century Italian humanism, after Dante Alighieri and Petrarch. He was a poet, a scientist, and, most important, a creator of the early modern short story genre. Boccaccio's ancestors were peasants, but his father became a wealthy merchant in Florence not long before his son's birth. Boccaccio's mother is unknown. Some reports suggest the writer's birthplace was Paris, but most historians agree that it was either Florence or Certaldo (Tuscany). Born illegitimately, Boccaccio was nevertheless officially recognized by his father, who was reported to have been a crude and ill-mannered man.

Wishing Giovanni to enter business, his father sent him to Naples to learn the profession. Soon, however, it became evident that the boy had no aspiration to follow in his father's footsteps and greatly disliked mercantile business. He was then ordered to study canon law, but this discipline was equally incompatible with Boccaccio's demeanor, which was better suited to the vocation of poetry and letters.

His father's money and position gave Boccaccio access to Naples's high society and introduced him into the literary-scientific circle gathered around King Robert of Anjou. Naples of the first half of the 14th century was one of the largest cultural centers of western Europe, and Boccaccio's affiliation with it, as well as his love affair with the king's daughter Fiammetta, greatly stimulated the young man's literary and poetic talent.

During this first Neapolitan period of creativity, Boccaccio wrote numerous poems eulogizing Fiammetta, then produced the novel *Filocolo* (1336–39) and two lengthy poems, *Filostrato* and *Teseida* (both finished in 1340). Today almost forgotten, these works were widely read by Boccaccio's contemporaries and played an

important role in the development of Italian literature. In 1333–34 Boccaccio was first exposed to the poetry of Petrarch, whose verses began to reach Naples. After having heard Petrarch's sonnets for the first time, Boccaccio went home and burned all his youthful works, disgusted with his own "petty" attempts at verse composition.

In 1340 two major Florentine banks collapsed, and Boccaccio's father lost almost all his savings; the young poet returned to Florence to assist his suddenly poor family. The Black Death of 1348, which took the lives of his father, stepmother, and numerous friends, crashed Boccaccio emotionally and took what was left of his family's money. In spite (or maybe because of) these disasters, the Florentine period was especially productive for Boccaccio. In Florence he created his most important works: *Comedia Ninfe* (1341–42), also known as the *Commedia delle ninfe fiorentine* (dedicated to Niccolò di Bartolo Del Buono); the first draft of *De vita et moribus domini Francisci Petracchi*; the first version of the *Amorosa visione* (1342–43); *Elegia di Madonna Fiammetta* (1343–44); *Ninfale fiesolano* (1344–45); and, finally, the *Decameron* (1349–51), Boccaccio's most mature masterpiece of witty satire that greatly influenced further development of Italian literature.

From the 1350s Boccaccio fell increasingly under the influence of Petrarch and began to write more in Latin and more on religious, devotional, and philosophical subjects. His last years were dedicated to Dante, whose works he studied and conducted a series of lectures on the *Divine Comedy*. Italian humanism is greatly indebted to the author of the *Decameron*. Boccaccio died on December 21, 1375 in Certaldo.

See also Florentine Neoplatonism; Italian Renaissance.

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Victoria Duroff

Bohemia

Bohemia was a kingdom in central Europe, a vassal from the 10th century and later an electorate of the Holy Roman Empire. The earliest known historical inhabitants of the country were the Boii, a Celtic tribe, from whom Bohemia derives its name. By the first century Slavic tribes, including the Czechs, arrived, becoming predominant in the region from the sixth century. The only early Slavic rulers known by name are Samo, who defeated the neighboring Avars and Franks and established the first strong Slavic kingdom in Bohemia in the early seventh century, and the semimythical Krok, whose daughter Libusa, according to legend, married a plowman named Přemysl, founding the Přemyslid dynasty.

In the ninth century the still-pagan Bohemians were subject to increasing political and religious pressure from the Christianized Franks active in southwest Germany. Resistant to the missionary efforts of the German bishoprics, the Bohemians were more receptive to the Christian message delivered through Moravia by the Greek monks Cyril and Methodios. In 873 Methodios baptized the Bohemian duke Bořioj, leading to the rapid conversion of the Bohemians to Christianity. Continued disagreement in the Bohemian court about the degree of German influence led to the murder of Duke Václav (St. Wenceslas) by his brother Bolesław I in 935.

Under Bolesław I and his son, Bolesław II, Bohemian rule expanded to include Moravia, Silesia, and part of southeastern Poland. The establishment of the bishopric of Prague secured ecclesiastical independence. At Bolesław II's death, the kingdom was split by civil war among his sons Bolesław III, Jaromir, and Ulrich and lost territory to Bolesław I (the Brave) of Poland. In 1003–04, with Bohemian support, the Polish king briefly established his brother Vladivoj in Prague and consented to his vassalage to the German emperor as duke of Bohemia. This arrangement continued after Vladivoj's death, though Přemyslid rule of Bohemia was restored.

Under Břetislav I (1037–55), Bohemia recovered Moravia and Silesia, and the Bohemian nobles accepted hereditary rule in the Přemyslid dynasty. Břetislav's son Vratislav supported Henry IV in the investiture struggle with Pope Gregory VII, obtaining recognition as king of Bohemia in return (1086). Emperor Frederick I Barbarossa made the title hereditary in 1156 as a condition for Vladislav (Ladislaus) II's participation in his Italian campaigns. Vladislav II's abdication in 1173 was followed by an extended struggle for the crown. In this conflict, the nobles gained power at the expense of the contesting royal candidates, who were obliged to extend new privileges in exchange for continued support. German influence, too, increased in the absence of a strong and independent Bohemian monarch. In 1197 Otokar I defeated his rivals and emerged as the unchallenged ruler, reestablishing the sovereignty of the Bohemian king.

The medieval kingdom of Bohemia reached a height of power under Přemysl Otokar II. Otokar II's rule began with a brief struggle against his father, Václav I, followed by a reconciliation and orderly succession. During his reign he sought to reduce the influence of the nobles by encouraging the immigration of German settlers to towns to which he gave legal privileges. Otokar II also extended Bohemian rule over much of central Europe, through possession of the Austrian archduchies and the counties of Carinthia, Istria, and Styria. In 1260 he defeated Hungarian King Béla IV, his most serious rival. Otokar faced a stronger enemy in the first Habsburg Holy Roman Emperor, Rudolph I, who reclaimed for the empire most of Otokar's possessions outside Bohemia. At Dürnkrut in 1278 Rudolph's army defeated the Bohemian and Moravian forces; Otokar II was killed in the battle, leaving the kingdom to his seven-year-old son, Václav II. After a troubled regency during which the nobles again asserted their independence from the central authority of the crown, Václav II assumed personal rule in 1290. Under his rule, order was restored in the countryside and Bohemia regained a measure of its earlier power, subjugating Poland and intervening in the succession struggle that followed the death of András III of Hungary. Václav II died in 1305 while preparing for war with Archduke Albrecht of Austria (later Holy Roman Emperor), and his son Václav III was assassinated the following year, ending the Přemyslid dynasty.

A brief succession of royal candidates followed, with the Bohemian estates insisting on their right to elect the king, over the objections of Emperor Albrecht who declared the throne vacant and awarded the crown to his son Rudolf. The new king died within the year, followed by his father, but the Bohemian candidate, Duke Henry of Carinthia, proved to be unpopular and after a short reign was deposed by the estates in 1310. His replacement was John of Luxemburg, the husband of Václav II's daughter Elizabeth and the son of the new emperor, Henry VII. John spent little time in the kingdom during his long reign, preferring to involve himself in wars throughout western Europe. In his absence, the power of the wealthiest nobles and the church increased, leading to frequent feuds among the Bohemian nobles and towns. In 1346, aged and blind, John died fighting for France in the Battle of Crécy.

His son, Emperor Charles IV, succeeded him. Unlike his father, Charles devoted considerable attention to his Bohemian possessions, making Prague his chief residence. He founded the University of Prague and built the landmark bridge across the Vltava River, both of which bear his name. Charles's extended presence in the country restored order, though the king was ultimately unsuccessful in reforming the kingdom's laws in the face of powerful resistance by the nobility. He rejected his father's support of France and opened closer relations with England, leading to scholarly exchanges between Prague and Cambridge. Charles promoted the early activities of religious reformers, including the popular preacher Ján Milíc of Kromeríž, laying the groundwork for subsequent theological debate.

The reign of Charles's son Václav IV was marked by a gradual decline in the authority of the crown and increasing tensions between the church and nobles on the one hand and religious reformers, lesser nobility, and townsmen on the other. Václav's weak efforts to retain his authority provoked further disputes, leading to the formation of a baronial party led by his cousin Jobst of Moravia. The barons twice captured the king and forced him to renounce his centralizing policies, which he quickly restored under pressure from the towns and gentry. Relations with the church were threatened by the execution of John of Nepomuk, the vicar of the archbishop of Prague, and Václav's support for religious reformers led by John Huss, a master of theology at the University of Prague. Huss and his colleagues and followers condemned the immorality of the clergy and the worldliness of the church authorities. Called by the church to recant certain of his teachings, Huss refused and was brought before the Council of Constance under a safe passage granted by Václav's brother, Emperor Sigismund.

The trial and execution of Huss by the council in 1415 provoked popular unrest in the kingdom In July 1419 a public procession of Huss's adherents in Prague led to a riot in which the magistrates of the new town were thrown from the windows of the town hall (the Defenestration of Prague). Václav died soon after, and Sigismund claimed the crown, leading a crusade against the Hussites in 1420. Sigismund failed in this and in a second attempt in 1422. In subsequent crusades the Hussites easily defeated their enemies and even took the offensive, launching raids into Hungary and neighboring German states. Convinced of the impossibility of conquering Bohemia by force, Sigismund agreed to negotiations with the Hussites at the Council of Basel in 1431. A split within the Hussite movement between moderates and radicals ended in 1434 with the victory of the moderate party at the Battle of Lipany. This opened the path to a settlement with Sigismund and the church, by which the emperor was recognized by the Hussites as king of Bohemia. Hussites were granted

religious concessions by the council in return, ending the Hussite wars. Sigismund died in 1437, ending the reign of the Luxemburg dynasty in Bohemia.

See also Frankish tribe; Habsburg dynasty.

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Brian A. Hodson

Boniface

(c. 675–754) *missionary*

Known as the Apostle of the Germans, Saint Boniface was educated in England under the influence of Benedictine monasteries in the late seventh century. He could have followed in the steps of the Venerable Bede, so polished was his Latin, but the monks instilled in him a zeal for spreading the Christian faith to the European continent, in the throes of the Dark Ages. He, along with many Anglo-Saxon and Irish missionaries, brought back to Europe a semblance of religion, education, and culture before the emergence of Charlemagne and the Holy Roman Empire.

His missionary career had three phases, punctuated by visits to Rome for consultation and patronage. First, the pope delegated him for work over a broad area, and he targeted Frisia, Hesse, and Thuringia (719–735). Second, he received a special papal commission to penetrate Germany, and he concentrated on Bavaria for establishing monasteries (738–742). Third, he settled in the western part of the Frankish territory (742–747), where he organized the church and encouraged accountability and training for its leaders. As an old man, he retired from his official duties and pioneered again as a simple missionary to Frisia on the German coast of the North Sea. Here he encountered fierce opposition from the natives, who martyred him along with 53 of his companions in 754.

Early on in his career (722) he gained advantages for his missionary program because of Charles Martel and his line. He had won their guarantees for safety during a time of constant invasion and terrorism by marauding tribes. In his initial work in Frisia legend has it that he cut down the sacred oak tree of Thor, and when no adverse reaction occurred, the locals flocked to him. One of his most famous monasteries was the Abbey of Fulda, founded to consolidate the gains he had made in Bavaria. Fulda was put directly under the pope, and for centuries it was the center of German religious and intellectual life. Here Boniface's body was transported and buried. It is the site for the German Conference of Catholic Bishops.

Boniface epitomizes the return of civilization to Europe in several respects. First, he represents centralized discipline and accountability by his emphasis on unity with the Roman pontiff. It must be remembered that the people had long since seen the demise of the Roman Empire, and there was as yet no overarching political structure to unite the disparate towns and regions. Second, he represents culture by his embracing the Benedictine ideals of literacy and art in all of his monasteries. Again, the classical notion of the "good life" had been defunct for many generations, and the output of literary compositions and visual art had diminished considerably.

Third, he believed that all of his clergy must be educated. Boniface had to drive out rustic church leaders so that the Continental church could cooperate with his bishops and pope. In addition he set up institutions for women, who throughout this period had been denied the privileges of men, and he made education available. In his home country of England, it was the custom to train convent leaders (abbesses) to appreciate books and music and art so that they could run their own communities of women. This practice spilled over into Boniface's mission land of Germany.

See also Frankish tribe.

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Mark F. Whitters

Borobudur

Borobudur, the largest Buddhist monument in the world, is located in central Java. Surrounded by fertile rice fields and coconut plantations, the Buddhist stupa is located on a small hill above Kedu Plain.

It was built in 760 to resemble a mountain and was completed in 830. Borobudur is associated with two Buddhist powers—the Sanjaya rulers and the Sailendra

dynasty—which displaced the Sanjayas in 780, though the latter regained power in 850. The monument is made from more than a million blocks of stone, each weighing about 100 kilograms. These stones were arduously carried up a hill from a nearby riverbed. These blocks of stone were then cut and carved by skilled Javanese craftsmen to form rich artistic depictions of stories familiar to Buddhist pilgrims. These bas-relief panels relate ancient fables, fairytales, and the life of Buddha. The panel reliefs were based on earlier Tantric designs.

The complex meaning of Borobudur is found in deciphering the architecture and the reliefs carved into stone. Borobudur yields multiple layers of meaning rather than one single concept, although the skilful builders managed to combine different elements into a harmonious whole. The impressive structure was built in the Mahayana tradition of Buddhism, which focuses on the personal, solitary, ascetic journey to achieve Nirvana. Ancient pilgrims made their way up the stupa to attain spiritual merit. Borobudur has a simple structure, consisting of a series of concentric terraces.

An aerial view reveals that the Borobudur temple is actually a large mandala, often employed to initiate Buddhists into higher levels of consciousness and spiritual power. As Buddhist pilgrims progress upwards, they are moving through increasingly higher planes of consciousness, with the aim of ultimately attaining Nirvana. In order to achieve enlightenment, pilgrims had to make 10 rounds in the monument. At the summit, there is a large stupa surrounded by 72 smaller stupas. Built to visually stimulate, Borobudur enables pilgrims to forget the outside world, as the visitor walks through enclosed galleries. On the round terraces the pilgrim witnesses a view of surrounding green fields, feeling a sense of elation symbolizing enlightenment, the ultimate aim of such a pilgrimage. The awesome structure of Borobudur provides Buddhist pilgrims with physical space to achieve spiritual enlightenment as they pass through 10 stages of development. It was a place to achieve the practical end of becoming a *bodhisattva*, an exalted being who is actively seeking enlightenment.

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Nurfadzilah Yahaya

Brahma

Brahma is one of the three major gods of the Hindu religion, together with Shiva and Vishnu. Worship of Brahma began in the Vedic Age of Indian history and its importance was gradually outweighed by the worship of Shiva and Vishnu over time. Brahma the god should be distinguished from Brahman the embodiment of the universal spirit—the two words derive from a common source, but have been attached to separate concepts subsequently. Temples dedicated to either Shiva or Vishnu must contain a representation of Brahma, but temples specifically dedicated to him are rare, with only two still active in modern India. He is often remembered in rites for other deities.

Brahma is the creator god of the Hindu Trimurti (a triune of gods). He is commonly identified with the Vedic deity Prajapati, and the two share similar features. Brahma is most commonly represented with four faces and arms. Each face speaks one of the four Vedas, which are the most sacred of the Indian scriptures and is further redolent of the four ages of the world and the four classes in Indian society. His consort Saraswati, a female deity associated with learning, frequently accompanies him. His mount is a swan, which represents a spirit of discrimination and of justice. Brahma is also considered the lord of sacrifices and, by reference to the Puranas, to have been self-creating; without parents. The Vedic deity Prajapati had become identified as the lord of creation and all of the creatures within it, through the performance of ascetic rites and feats known as *tapas*. The worship of Brahma eventually saw that god supersede the role of Prajapati, who became identified with a series of 10 children born from the mind of Brahma.

Brahma is represented in the great Sanskrit epics of Indian literature, although his role in intervening within the realms of humanity or the gods is limited. Once he created something, Brahma tended to permit the preservative force of Vishnu and the destructive force of Shiva to take the foreground. Modern scientists have used this conception as a metaphor for the nature of the universe, which exists according to particle physics in a form of stasis in which creative and destructive forces contend.

See also Hindu epic literature.

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John Walsh

Brunelleschi, Filippo

(1377–1446) *architect*

Born the son of a lawyer in Florence in 1377, Filippo Brunelleschi rejected his father's choice of a law career and trained as a goldsmith and sculptor. After six years of his apprenticeship he passed the exam and officially became a master in the goldsmith's guild. During his apprenticeship, he was a student of Polo Pozzo Toscandli, a merchant and medical doctor, who taught him the principles of mathematics and geometry and how to use the latest technology. Goldsmithing gave him the opportunity to work with clocks, wheels, gears, and weights, a skill that would come in handy for an architect destined to design his innovative dome of the cathedral in Florence. In 1401–02, he entered a competition for the design of the new Florence Baptistery doors, but he was defeated by another goldsmith and sculptor, Lorenzo Ghiberti. This failure led him to architecture in addition to his artistic career.

In 1418 he entered another competition to design the dome of the Cathedral Maria del Fiore, (also known as the Duomo), in Florence. His design for the octagonal ribbed dome, not finished until 1434, is the work for which he is best known and one of his most important contributions to architecture and construction engineering. Brunelleschi designed special hoisting machines to raise the huge wood and stone elements into place. He solved the problem of constructing a huge cupola (dome) without a supporting framework and invented a belt-like reinforcement of iron and sandstone chains to stabilize the outward thrusts at the base of the great dome. His innovative brick-laying techniques were refined in response to the requirements of the steep angles of the vaulting in the dome. It remains the largest masonry dome in the world.

In 1430 and again in 1432 Brunelleschi visited Rome with his friend, Donatello, where he became interested in Roman engineering, especially the use of vaulting and proportion. Influenced by Roman architecture, he used ancient principles in his projects, using Corinthian columns, geometrical balance, and symmetrical order.

Brunelleschi's oeuvre includes the Ospedale degli Innocenti (Foundling Hospital, 1419–45), the reconstruction of San Lorenzo (1421–60), the Medici Chapel in San Lorenzo (1421), the New Sacristy at San Lorenzo (now known as the Old Sacristy; 1428), the Pazzi Chapel in the Cloisters of Santa Croce (1430), and Santo Spirito (1436). These works renewed the appearance of Florence. His architectural works in other cities include the Ponte a Mare at Pisa, Palazzo di Parte Guelfa (1425), the unfinished Rotonda degli Angeli (1434), and the Pitti Palace (commissioned by Luca Pitti in 1440 when Brunelleschi was 60 years old) in Rome.

Brunelleschi's design for the Ospedale degli Innocenti is mathematically based on repeated squares, and by a series of arches supported on columns—a motif later widely borrowed by renaissance architects. Brunelleschi often used the simplest materials: local gray stone (*pietra serena*) and whitewashed plaster. The sober, muted colors give an air of peaceful tranquility to the walls of Brunelleschi's buildings. Brunelleschi reintroduced the pendentive dome (developed long before by the Byzantines) in the Old Sacristy. The arched colonnade from the Ospedale degli Innocenti is again repeated inside the Church of San Lorenzo.

After his death in 1446, Brunelleschi was buried in Santa Maria del Fiore in a tomb that, though it lay unrecognized for centuries, was identified in 1972. There is also a commemorative statue of the architect in the Piazza del Duomo, facing the cathedral. He was a well-known and widely respected designer during his lifetime, and his fame continued long after his death.

See also Italian Renaissance.

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Mohammad Gharipour and Marietta Monaghan

Bruni, Leonardo

(1370–1444) *Italian humanist*

Leonardo Bruni was one of the foremost humanists of the early 15th century in Italy. He dedicated himself to a career of studying and writing about classical Greek and Roman culture and drawing lessons from the era of the Roman republic that he felt could be applied to

the circumstances of his adopted city of Florence in the early 15th century. His translations of numerous classical Greek works made many of these available for the first time in Europe and helped to bring attention to several classical Greek authors whose writings had been lost during the Middle Ages. Because of his skills as an orator and his knowledge of Latin, Bruni twice served as chancellor of the Florentine republic (in 1410 and again from 1427–44) and also served as apostolic secretary for four different popes.

Born in Arezzo, not far from Florence, Bruni moved to the latter city at an early age, where he initially began studying rhetoric and law. However, he soon came under the influence of the Florentine humanist Coluccio Salutati (1331–1406) who represented the first generation of Florentine humanists who strove to renew the study of the Roman poets and historians and who polished their rhetorical skills by studying classical oratory. From Salutati, who served as an early apologist for the liberty and freedom of the Florentine republic, Bruni received his lifelong belief that humanism, with its emphasis upon rhetoric and classical learning, should serve the state. He, probably more than any other humanist in the Italian Renaissance, embodied the idea of "civic humanism." In 1397 the Greek scholar Manuel Crisoloras took up residence in Florence and began teaching Greek there. He quickly attracted a group of young humanists around him, eager to learn the language, and Bruni was among them. Bruni subsequently made excellent use of his command of the Greek language, translating a number of the works of Aristotle, Plato, Plutarch, and Demosthenes into Latin.

One of Bruni's most original and influential writings was his *Laudatio florentiae urbis* (*Panegyric to the City of Florence*, 1401–06), in which he attempted to refute the long-held notion that Florence had been founded by Julius Caesar. A strong backer of an independent republic of Florence, Bruni felt that it ill suited the city to tie its founding to a man he considered a tyrant and destroyer of the Roman republic. Basing his arguments upon the recently discovered manuscript of Tacitus's *Historiae* and the writings of Sallust and Cicero, Bruni argued that Florence had been founded during the flourishing of the Roman republic by veterans of Sulla's army. Direct heirs to these sturdy Romans from republican times, the Florentines were quick to defend their liberties against all aggression. In both this work and especially in his *Historiae florentini populi* (History of the Florentine people, 1414), Bruni helped to pioneer new standards in historical writing and scholarship. He eschewed the notion that providence was the driving force behind causality and events, and instead looked to solid historical records and documentation to uncover the course of history, as well as to explain why events had unfolded.

Because of his learning and service to the republic of Florence, upon his death, he was given a state funeral and buried in the church of Santa Croce, with a marble tomb sculpted by Bernardo Rossellino.

See also Florentine Neoplatonism.

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Ronald K. Delph

Bulgarian Empire

The origins of the Bulgarian Empire are usually traced to the Bulgaro-Slavic state established by an alliance between the Bulgar Khan Asparuh and the league of the seven Slavic tribes around 679. Although this state had been founded within the bounds of the Byzantine Empire, Emperor Constantine IV was compelled to make a treaty with Asparuh in 681, which acknowledged the existence of the Bulgaro-Slavic state and agreed to pay it an annual tribute. Slavs made up an overwhelming part of the population of the new state, but its leadership was Bulgar. What differentiated the Bulgars from the Slavs, apart from language and ethnicity, was their highly developed sense of political organization, in addition to a formidable military reputation. The assimilatory processes between the two groups were long and not always smooth, but by the 10th century the Slavic language had become the official language of the state, while Bulgarian became its official appellation.

The study of the Bulgarian Empire is generally divided into two periods: the First Bulgarian Empire (681–1018) and the Second Bulgarian Empire (1185–1393). In both periods, the Bulgarian Empire had to contend with external pressures coming from Byzantium in the south and various migratory invaders from the north, as well as domestic dissent among the aristocracy.

THE FIRST BULGARIAN EMPIRE

Initially the First Bulgarian Empire enjoyed almost a century of expansion. After Asparuh's death, supreme power passed to Khan Tervel (700–721). He not only continued to expand the new state in the Balkans but

also intervened in the internal affairs of Byzantium. Tervel sheltered the exiled Emperor Justinian II and assisted him to regain his throne in Constantinople in 704. In 716 Tervel forced a treaty on Byzantium, which awarded northern Thrace to Bulgaria and reiterated Constantinople's annual tribute.

Because of this treaty, Tervel came to the aid of Byzantium during the Arab siege of the town in 717, crucial to averting the fall of Constantinople. Tervel's attack surprised the Arab forces, and many of them were slaughtered (some count 100,000). After Tervel's death the remainder of the eighth century was a time of internal strife, until the rule of Khan Kardam (777–802). Kardam inflicted a number of severe defeats on the Byzantine army and in 796 forced Constantinople to renew its annual tribute to Bulgaria. It was Kardam's successor Khan Krum (803–814) who achieved one of the greatest expanses of the First Bulgarian Empire.

Krum is believed to have spent his youth establishing his authority over large swaths of modern-day Hungary and Transylvania. When he became khan, Krum added these territories to Bulgaria. Thus his realm stretched from Thrace to the northern Carpathians and from the lower Sava River to the Dniester, and bordered the Frankish Empire of Charlemagne along the river Tisza. Krum's expansionist policy brought him into conflict with Byzantium. In 809 he sacked the newly fortified town of Serdica (present-day Sofia) and surged into the territory of Macedonia. The imperial army destroyed the Bulgarian capital at Pliska. Krum, however, besieged the Byzantine troops in a mountain pass, where most of them were massacred. Emperor Nikephoros I lost his life, and Krum ordered that Nikephoros's skull be encrusted in silver and used it as a drinking cup. After his military success Krum unleashed a total war against Byzantium, laying waste to most of its territory outside the protected walls of Constantinople. He died unexpectedly in 814 in the midst of preparations for an attack on the metropolis.

The emphasis on Krum's military prowess often neglects his prescience as state-builder. He was the first Bulgarian ruler that began centralizing his empire by providing a common administrative and legal framework. His son Khan Omurtag (r. 814–831) followed his father in further consolidating the state. Omurtag's main achievement was to improve the legal system developed by Krum. He was also an avid builder of fortresses.

Under Omurtag's successors, Malamir (r. 831–836) and Pressian (r. 836–852), the First Bulgarian Empire penetrated further into Macedonia. Their reign, however, saw an increase in the internal crisis of the state because of the spread of Christianity. Both the Slavs and the Bulgars practiced paganism, but a large number of the Slavs had begun converting to Christianity. However, the Bulgars and especially their boyars (the aristocracy) remained zealously pagan. Krum and, in particular, Omurtag became notorious for their persecution of Christians. A new era in the history of the First Bulgarian Empire was inaugurated with the accession of Khan Boris (r. 852–888). Boris confronted the social tensions within his state as a result of the distinct religious beliefs of the population. In 864 he accepted Christianity for himself and his country. With this act, Boris increased the cohesion of his people. Internationally he also ensured the recognition of his empire, as all the powers of the day were Christian.

In 888 Boris abdicated and retired to a monastery. The throne passed to his eldest son, Vladimir (r. 889–893), who immediately abandoned Christianity and reverted to paganism, forcing Boris to come out of his retirement in 893. He removed and blinded Vladimir and installed his second son, Simeon, to the throne. The reign of Simeon the Great (893–927) is known as a golden age. Simeon extended the boundaries of the Bulgarian Empire west to the Adriatic, south to the Aegean, and northwest to incorporate most of present-day Serbia and Montenegro. He besieged Constantinople twice, and Byzantium had to recognize him as *basileus* (czar, or emperor); the only other ruler to whom Constantinople extended such recognition was the Holy Roman Emperor. In order to indicate the break with the pagan past, Simeon moved the Bulgarian capital from Pliska to nearby Preslav. In Preslav, Bulgarian art and literature flourished with unprecedented brilliance.

Despite these exceptional developments, Simeon's reign was followed by a period of political and social decay. His son Petar (927–970) was involved in almost constant warfare; the nobility was engaged in factionalist strife, and the church fell to corruption. The general corrosion of the state was reflected by the spread of heresies among the Bulgarians. By the end of the 10th century the Bulgarian Empire was in rapid decline. In 971 the capital, Preslav, and much of eastern Bulgaria was conquered by Byzantium. Under the leadership of Czar Samuil (997–1014), Bulgaria had a momentary resurgence, with the capital moving to Ohrid. Under Samuil the country expanded into present-day Albania, Montenegro, and parts of Thrace. However, in 1014 Emperor Basil II "Bulgaroktonus" (the Bulgarian-slayer) captured 15,000 Bulgarian troops and blinded 99 out of every 100; the remainder were left with one eye to guide their comrades back to their czar. When Samuil

saw his blinded soldiers he immediately died. By 1018 the last remnants of Bulgarian resistance were quashed and the First Bulgarian Empire came to an end.

THE SECOND BULGARIAN EMPIRE

The Bulgarian state disappeared until 1185, when the brothers Petar and Asen organized a rebellion against Byzantium. The revolt initiated the Second Bulgarian Empire, whose capital became Turnovo (present-day Veliko Turnovo). In a pattern that became characteristic of the reconstituted state, first Asen and then Petar were assassinated by disgruntled boyars. It was their youngest brother, Kaloyan (r. 1197–1207), who managed to introduce temporary stability to Bulgaria.

At the time, most of the troubles in the Balkans were coming from the crusaders. In 1204 they captured Constantinople and proclaimed that the Bulgarian czar was their vassal. Offended, Kaloyan marched against the armies of the Fourth Crusade and defeated them in a battle near Adrianople (present-day Edirne). Kaloyan captured Emperor Baldwin and took him as prisoner to his capital, Turnovo, where he died. The Bulgarian forces also decapitated the leader of the Fourth Crusade, Boniface. Kaloyan himself was assassinated shortly afterwards, by dissident nobles, while besieging Thessalonica.

After Kaloyan, Boril took the throne (1207–18). In 1218 the son of Asen, Ivan Asen II, returned from exile and deposed Boril. His reign (1218–41) saw the greatest expansion of the Second Bulgarian Empire which reached the Adriatic and the Aegean. Besides his military successes, Ivan Asen II also reorganized the financial system of Bulgaria and was the first Bulgarian ruler to mint his own coins. After his death, decline quickly set in. The external sources for this decay were the Mongol onslaught of Europe and the rise of Serbia as a major power in the Balkans.

The royal palace in Turnovo saw 13 czars in less than a century. Perhaps the most colorful of those was the swine-herder Ivailo, who rose from a common peasant to the Bulgarian throne. With a band of determined followers, he managed to defeat local detachments of the Mongol Golden Horde and push them across the Danube. In 1277 he entered Turnovo and personally killed the czar. His rule lasted only two years, and he was removed by troops dispatched from Constantinople.

The end of the Second Bulgarian Empire came during the rule of Czar Ivan Alexander (1331–71). He managed to consolidate the territory of Bulgaria, and the country enjoyed economic recovery. Ivan Alexander was also a great patron of the arts. However, he contributed to the breakup of the Bulgarian realm. He separated the region of Vidin from the Bulgarian monarchy and set up his eldest son, Ivan Stratsimir, as a ruler there. He proclaimed the son from his second marriage, Ivan Shishman, as the inheritor of the Bulgarian throne. As czar, Ivan Shishman (1371–93) fought a losing battle both against the Ottoman Turks and against the breakaway ambitions of Bulgarian boyars. Turnovo fell to the Ottomans in 1393, and three years later Vidin also succumbed, causing the end of the Second Bulgarian Empire.

See also Bulgar invasions; Byzantine Empire; Constantinople, massacre of; Crusades.

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Emilian Kavalski

Bulgar invasions

The earliest records of Bulgar invasions in Europe come from the fifth century. In 481 Emperor Zeno employed Bulgar mercenaries against the Ostrogoths who had invaded the Danubian provinces of the Eastern Roman Empire. During the reign of Emperor Anastasius (491–518), the Bulgars made several incursions into Thrace and Illyricum. During the sixth century the Bulgars raided the Balkan Peninsula twice, and in 568 hordes of them surged into Italy from central Europe. Further invasions of Bulgars into present-day Italy took place around 630. At the time, the bulk of Bulgar invasions were focused on the lands of Byzantium south of the Danube River.

The original homeland of the Bulgars was somewhere between the northern coast of the Caspian Sea and the expanses of Central Asia and China. The name "Bulgar" is of Turkic origin—from the word *Bulgha*, which means "to mix." This derivation underlines the complex ethnic makeup of the Bulgars and suggests that they were a hybrid people with a Central Asian, Turkic, or Mongol core combined with Iranian elements. The Bulgars were stockbreeders, who chiefly raised horses. The Bulgar army was dominated by its fast-moving cavalry. It is often argued that the semilegendary leader of the Bulgars, Avitokhol, who alleg-

edly commanded them into Europe, was none other than Attila the Hun (406–453).

During the sixth century the Bulgars consolidated much of their European possessions into a state called Great Bulgaria, which extended over the North Caucasian steppe and what is now Ukraine. The capital of this state was at Phanagoria (modern-day Taman in Russia). The leader of Great Bulgaria was Khan Kubrat (c. 585–650). After his death his five sons divided the Bulgar tribes and continued invading European territories. The eldest son, Baian, remained in Great Bulgaria. The second son, Kotrag, crossed the river Don and settled on its far side. The descendants of either Kotrag's or Baian's Bulgars (or both) are reputed to be the founders of Volga Bulgaria in the eighth century, which is considered to be the cultural and ethnic predecessor of the present-day Tatarstan in the Russian Federation. Kubrat's fourth son, Kubert, moved to Pannonia and later settled in the area of present-day Transylvania. The fifth son, Altchek, moved on to Italy and took Pentapolis, near Ravenna.

Kubrat's third son, Khan Asparuh (644–701), moved his part of the Bulgar tribes in southern Bessarabia and established himself on an island at the mouth of the river Danube. From there he began attacks against the territory of Byzantium. By that time, Slavs had colonized most of the territory of the Balkan Peninsula. Asparuh entered into an alliance against Byzantium with the league of the seven Slavic tribes, which occupied the territory between the Danube and the Balkan mountain range.

Soon the Bulgars began settling in the territory south of the Danube River. Around 679 a Bulgaro-Slavic state was formed with its center at Pliska (in modern-day northern Bulgaria). Under the leadership of Asparuh the new state defeated the armies of Emperor Constantine IV in 680. This forced Byzantium to recognize the existence of an independent Bulgaro-Slavic state within the territory of its empire in 681. Although the Bulgar invasions were to continue in the following decades, these became wars for the establishment and enlargement of the new Bulgaro-Slavic state. The Bulgaro-Slavic state established by Asparuh grew into the Bulgarian Empire and became the predecessor of modern-day Bulgaria.

See also Byzantine Empire.

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Emilian Kavalski

Burma

The classical civilization of Burma (Myanmar) is centered at Pagan. After the collapse of the Pyu state, the Mrammas (Sanskritized Brahma), or Burmans, founded their chief city, Pagan (Arimarddanapura or "City Where Enemies Were Exterminated") around 849 c.e. The ethnic Chinese had pushed them back around the second millennium b.c.e. from Northwest China to eastern Tibet, after which they moved to Myanmar over several centuries. The first Burman center developed in the rice-growing Kyawkse Plain at the confluence of the Irrawaddy and Chindwin Rivers. According to the local chronicles, Pagan began as a group of 19 villages, each having its *nat,* or local spirit, which were later fused into a cult of a common spirit. Burmese legends speak of intrigue and bloodshed in the early Pagan history until the emergence of King Anawratha, or Aniruddha (1044–77).

Aniruddha conquered the Mon country of Thaton in 1057 c.e., resulting in an infusion of Mon culture into Pagan. He maintained friendly contact with King Vijayabahu of Sri Lanka. The Cola ruler Kulottunga I was threatening the latter. Vijayabahu asked for help from the Pagan king, who sent military supplies. Sri Lanka's king sent Aniruddha the tooth relic of Buddha, which was enshrined in the Shwezigon Pagoda. Pagan was brought into the maritime trading network linked to the eastern coast of India.

Along with the Mon monk and scholar Shin Arhan, Aniruddha was responsible for spreading Hinayana Buddhism among his people. This quickly spread all over Myanmar and eventually to mainland Southeast Asia. Aniruddha also is credited with constructing a large number of pagodas, including the Shwezigon Pagoda. He visited the Bengal region and married an Indian princess. Aniruddha developed the small principality of Pagan into an extensive kingdom, and a distinct Burmese civilization grew based on Mon literature, script, art, and architecture.

The second prominent king of Pagan was Thileuin Man (Kyanzittha), who ruled from 1084 to 1112. He crushed the Mon uprising that had claimed the life of the earlier king's son and successor, Man Lulan, and made peace with the rival Thaton faction of the Mons through matrimonial alliances. The Thervada monkhood

flourished under his patronage. He even fed eight Indian monks daily for three months. Having heard about Buddhist monuments like the famous Ananta Temple in the Udayagiri hills of Orissa, he constructed the magnificent Ananda Temple in imitation. Kyanzittha also visited Bodhgaya and helped repair Buddhist shrines. He tried to bring assimilation of different cultural traditions prevalent in Myanmar, and the Myazedi pillar of 1113 C.E. had identical inscriptions in four languages: Burmese, Pali, Pyu, and Mon. He sent a mission to China, which recognized the sovereignty of Pagan.

The transition from Mon to Burman culture occurred during the rule of the grandson of Kyanzittha, Alaungsithu (Cansu I), who had a long reign from 1112 to 1165. He undertook punitive expeditions to Arakan and Tenasserim. Relations with Sri Lanka deteriorated over interference with trade between Angkor and Sri Lanka. Alaungsithu nurtured Buddhism and completed the imposing Thatpinnyu Temple in 1144. The last of the important kings of Myanmar was Narapatisithu (Cansu II, 1174–1211), who ended the Mon influence in the Pagan court. Relations with Sri Lanka improved, resulting in the end of the friendship of Burmans with Colas and a promise of noninterference by Pagan in Sri Lanka's trade over the isthmus region. The king also introduced reforms in monkhood. However his successors were unsuccessful, and gradual deterioration started in the Pagan kingdom.

The shrinking of central authority resulted in Arakan and Pegu becoming independent. The Thai people known as Shans began to enter Pagan. There were also subsequent Mongol expeditions against the kingdom. The last king of the dynasty, Narasimhapati (Cansu IV), was a boastful ruler, and his subjects murdered him for his flight during a Mongol invasion. Under the leadership of the Shans, the kings of Pagan were forced into a ceremonial role only. The problem facing Myanmar had been to hold together different ethnic groups, and this was evident in the Toungoot (Tungut) dynasty of the 16th century and the Konbaung dynasty (1792–1885).

The prevalence of Sanskritized names and commercial relations point to the close link between India and Myanmar. The region was geographically nearest to India among Southeast Asian countries, and there were land and sea routes through which cultural relations developed. From very early on Indians traveled these routes to Southeast Asia. Cultural intercourse between the two regions grew, probably through traders and Buddhist missionaries reaching lower Myanmar. Adopting Indian practices, women were given a higher place in society, and the caste system was rejected.

Though Buddhism dominated daily life, it was mingled with Brahmanism. At the site of King Kyanzittha's palace, *naga* spirits were propitiated, and the services of Brahmans were required. The king was proclaimed an avatar (incarnation) of Vishnu after his death. The name of one of the early cities of the Pyu people was Visnupura (modern Beikthano), and it was a center of Vishnuite influence. Images of Brahmanical gods such as Vishnu, BRAHMA, and SHIVA are found throughout Myanmar. Compared to Brahmanism, the influence of Buddhism in Myanmar was greater. In the Buddhist Jatakas there are frequent references to the sea voyage to Suvarnabhumi, or the golden land, which has been identified with Myanmar. Kings like Aniruddha and Kyanzittha were patrons of Buddhism, and because of their endeavor, the religion took firm roots in Myanmar.

See also CHAMPA KINGDOM.

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PATIT PABAN MISHRA

Byzantine Empire: architecture, culture, and the arts

Byzantine history spans the period from the late Roman Empire to the beginning of the modern age. Constantine the Great, first Christian ruler of the Roman Empire, moved his capital to Byzantion in 330, renaming the city Constantinople. The state he ruled was Byzant, but the citizens called themselves Rhomaioi (Romans). The Byzantine Empire was heir to the Roman Empire. With the passage of time Byzantine civilization became distinct, as Greek influence increased and it dealt with the cultural impacts of Europe, Asia, and, after the seventh century, ISLAM. During the Middle Ages, when the concept of Eu-

rope developed, Byzantium was in decline and isolated from the West. Thus Europe came into being without Byzantium, the successor to the Roman Empire. By the time Europe was a full-blown concept, Byzantium was no longer a remnant of the Roman Empire, and Constantinople was part of the Ottoman Empire.

HISTORICAL BACKGROUND

Constantine established Constantinople as Rome's capital, so the fall of Rome to the Goths did not end the empire, it merely relocated its center. Byzantine culture was a continuation of classical Greece and Rome but was distinctive in the way that it synthesized those influences with European and Islamic ones. The early Byzantine period saw the replacement of the ancient gods by Christianity and the establishment of Roman law and Greek and Roman culture. The golden age lasted until the Arab and Persian invasions in the seventh century and the iconoclasm of the eighth century. The Byzantine emperors instituted administrative and financial reforms. Eschewing the western approach of hiring foreign troops and lacking the tax base of the West, the emperors in Constantinople kept a small military. Although the western area lacked an emperor after 476, Byzantine emperors claimed to be rulers of the entire old Roman Empire, even though Byzantium's military was insufficient for the reconquest of the West.

For most Byzantine emperors the rhetorical commitment to recapturing Rome was sufficient. Justinian I (527–565) undertook expeditions with some success, taking North Africa and Italy, but Justinian's wars against the Ostrogoths destroyed Italy economically, devastating its urban culture. His wars were also a great burden on the treasury. Justinian's successors had to focus on reestablishing Byzantine finances destroyed by Justinian. They also had to deal with Persians in the east and Germans, Slavs, and Mongolians in the west. Heraclius I (610–641) settled Huns in the Balkans to thwart the western threat. Then he bested the Persians, ending that empire. The year of Heraclius's ascent to the throne, in Arabia Muhammad first heard the message that would send the forces of Islam across the world. By the end of Heraclius's reign, the Muslim threat in Syria and Persia would force Byzantine attention away from the west and toward the east and south.

After initial Muslim successes in Syria and Egypt the Muslims took Persia and pressed into Byzantium several times in the seventh and eighth centuries. Leo the Isaurian (717–741) defeated the final Muslim effort to take Byzantium, and the empire stabilized. Taking advantage of unsettled conditions in the Muslim Caliphate the empire retook most of Syria and reestablished itself as dominant until the 11th century.

After besting the Byzantines at Manzikert in 1071, the Seljuk Turks controlled Byzantium's eastern territory. Byzantium called on its coreligionists in Europe for help against the Turks, sparking the Crusades, which produced European kingdoms in Syria and Palestine and the taking of Constantinople in 1204. Byzantium continued in Greece and retook Constantinople in 1261, but the reestablished kingdom was a small city-centered entity, and Ottoman Turks absorbed it in 1453, renaming it Istanbul.

The empire was Christian but its Christianity differed from that of the West. The Latin popes won primacy in a Europe with no centralized secular ruler, but in Byzantium the emperor kept a powerful role in the church. The Byzantine retention of the Roman concept that the emperor was nearly divine would generate a split with the West, particularly through the Iconoclastic Controversy.

THE ICONOCLASTIC CONTROVERSY

During the fourth century in the Roman Empire, classical forms declined and eastern influences became more important. Constantinople became a new center for artists in the eastern part of the empire, especially Christians. Other centers included Alexandria, Antioch, and Rome. When the first two fell to the Arabs and Rome to the Goths, Constantinople was alone and supreme. The first great age came during the reign of Justinian I (483–565). He established a code of law that imposed his religion on his subjects and set the stage for absolutism. He built the Hagia Sophia and the Church of the Holy Apostles in Constantinople and the Basilica of San Vitale in Ravenna (in Italy). After Justinian the empire declined, with Justinian's conquests lost and Avars, Slavs, and Arabs threatening. Religious and political conflict also disturbed the capital.

In 730 Leo III the Isaurian came into contact with Islamic beliefs during his successful wars against the Muslims. Accepting the purity of the Muslim rejection of idols and images, he banned images of Jesus, Mary, and the saints. The Iconoclastic period lasted until 843. Iconoclastic theologians regarded the worship of icons or images as pagan. Worship was reserved for Christ and God, not for the product of human hands, during the Iconoclastic Controversy.

The Iconoclastic Controversy disoriented the Byzantine Church. Byzantine religious culture and intellectual life, previously known for innovation and speculation, were stagnant from that point. A wholesale destruction

Justinian I built the Hagia Sophia in sixth century. The minarets were added later by the Ottomans.

of art showing inappropriate figures occurred. Restrictions on content meant that ornamental designs and symbols such as the cross were about the limit of expression. Without human figures, mosaicists borrowed Persian and Arab designs, such as florals, and the minor arts remained vibrant.

The papacy adamantly rejected ICONOCLASM as a threat to the authority of the pope. Leo's son Constantine V (740–775) was more adamantly iconoclastic than Leo. Although Byzantium abandoned iconoclasm in the ninth century, the breach persisted. The end of iconoclasm brought about the Macedonian Renaissance, beginning under Basil I, the Macedonian, in 867. The ninth and 10th centuries were times of improved military circumstances, and art and architecture rebounded. Byzantine mosaic style became standardized, with revived interest in classical themes and more sophisticated techniques in human figures.

After the Iconoclastic Controversy resolved itself in favor of using icons, the empire flourished from 843 to 1261. During this period the arts prospered, the official language was Greek, and Christianity solidified its hold from the capital through the northern Slavic lands.

Afer the Macedonians came the Komnenian dynasty, starting in 1081 under Alexios I Komnenos. This dynasty reestablished stability after the major dislocations of Manzikert, which cost Byzantium Asia Minor. Between 1081 and 1185 the Komnenoi patronized the arts, and a period of increased humanism and emotion occurred. Examples are the Theotokos of Vladimir and the Murals at Nerezi. As well as painted icons, this period saw mosaic and ceramic examples, and for the first time the iconic form became popular through the empire.

Excellent Byzantine work of this period is also found in Kiev, Venice, Palermo, and other places outside the empire. Venice's Basilica of St. Mark, begun in 1063, was modeled on the now destroyed Church of the Holy Apostles in Constantinople. The Crusades, specifically the MASSACRE OF CONSTANTINOPLE in 1204, ended eight centuries of Byzantine culture. The Frankish crusaders of the Fourth Crusade pillaged Constantinople, generating even more destruction of Byzantine art than did the iconoclastic period.

PALAEOLOGAN MANNERISM

The state reestablished in 1261 included only the Greek Peninsula and Aegean Islands. After the crusader period (1204–61), Byzantium had a final surge until the Ottoman conquest. The final bloom of Byzantine art, the Palaeologan Mannerism, occurred under the Palaeologan dynasty, founded by Michael VIII Palaeologus in 1259. This era saw increased exchange between Byzantine and Italian artists, new interest in pastorals and landscapes, and the replacement of masterful mosaic work such as the Chora Church in Constantinope by narrative frescoes. Byzantine culture included women and men alike, unlike practices in classical Greece and Rome or in medieval Europe. Women could not attend school, but aristocratic females received tutoring in history, literature, philosophy, and composition. The greatest Byzantine writer was the female historian Anna Komnene, whose biography of her father, Emperor Alexios, is among the best of medieval histories.

Byzantine art was underpinned by the art of ancient Greece, and until at least 1453 it remained strongly classical yet unique. One difference was that the ancient Greek humanistic ethic gave way to the Christian ethic. That meant that the classical glorification of man became the glorification of God, particularly Jesus. Byzantine art replaced the classical nude with figures of God the Father, Jesus (Christ) of Nazareth, the Virgin Mary, and the saints and martyrs. Byzantine art emphasized strongly the icon, an image of Christ, Mary, a saint, or Madonna and Child used as an object of veneration either in church or at home.

Byzantine miniatures showed both Hellenistic and Asian influences. Byzantine architecture rested on Roman technical developments. Proximity to the Hellenized East meant that Constantinople's architecture showed Eastern influences. The Basilica of St. John of the Studion, dating from the fifth century, exemplifies

the Byzantine use of Roman models. Some criticize Byzantine art as lacking in realistic depictions of humans. Byzantine art lacked some of the naturalism of ancient Greek art. Particularly in sculpture, technical expertise declined as emphasis shifted to Christian themes. However, Byzantine art had periodic technical revivals, and it maintained enough of the Greek classical influence to allow the Renaissance to happen. Rejecting sensual pleasure, pagan idols, and personal vanity, Byzantine artists worked to serve Christianity by showing not the external perfect human form but the internal, spiritual element of the subject. Stylized and simplified representations were appropriate to this purpose.

New techniques and new levels of accomplishment characterized Byzantine silver- and goldsmithing, enamel, jewelry, and textiles. Byzantine mosaics and icons showed high levels of originality. Architecture found its highest expression in the Hagia Sophia, superior in scale and magnificence to anything in the ancient world. Although skill levels fluctuated over time, in most Byzantine art forms certain usages, patterns, and practices remained constant. Mosaics served as the predominant decorative art for domes, half-domes, and other available surfaces of Byzantine churches.

Byzantine painting concentrated to a great extent on devotional panels. Icons were vital to both religious and secular life. Icons lacked individuality, their effectiveness resting on faithfulness to a prototype. Byzantine painting also included manuscript illumination. Byzantine art continues in some aspects in the art of Greece, Russia, and the modern Eastern Orthodox countries. Enamel, ivory, and metal reliquaries and devotional panels were highly valued through the Middle Ages in the West. Byzantine silk was a state monopoly and a highly prized luxury.

In Italy Byzantine art was a major contributor to the Romanesque style in the 10th and 11th centuries. In the Holy Roman Empire, Charlemagne had close ties to Byzantium; he and other Frankish and Salic emperors transmitted the Byzantine influence through their domains.

The official end to Byzantium came with the fall of Constantinople to the Ottoman Turks in 1453, but in the meantime the culture had diffused with Orthodox Christianity to Bulgaria, Romania, Serbia, and, most significantly, Russia, which took the mantle from Constantinople after 1453. The Ottomans allowed Byzantine icon painting and small-scale arts to continue. Byzantium transmitted classical culture to Islam and to the West. More important, Byzantine culture and religion strongly influenced the Slavs, particularly the Russians.

The interior of the Hagia Sophia (now a museum in Istanbul), considered more magnificent than anything in the ancient world.

Around 988 the Russian Vladimir converted to Byzantine Christianity. When Byzantium collapsed in 1453, Russia's rulers took the title "caesar" (czar), that of the Byzantine emperors. The Russian czar proclaimed Moscow the "Third Rome," after Rome and Byzantium. The Byzantines also preserved culture, pursuing science, philosophy, and classical studies. Byzantine basic education entailed mastery of classical Greek literature, including the works of Homer, largely unknown in the West. Byzantine scholars studied and preserved the works of Plato and Aristotle, making them available to first the Islamic world and then western Europe.

See also Byzantine Empire: political history.

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Byzantine Empire: political history

The city of Constantinople, or Byzantium, was founded, according to legend, in 667 B.C.E., by Greeks from Megara and gradually rose in importance during the Roman Empire. Its initial importance was its position on the trade routes in the eastern Mediterranean, especially its close access to the land routes to Persia, Central Asia, India, and China, as well as guarding the entrance to the Pontus Euxinus (Black Sea).

During the second century the Roman Empire had grown so substantially that there were moves to split it into an eastern and a western empire. This concept was introduced by Diocletian, who looked to the past for ideas to resolve the problems facing the Roman Empire. His idea was that two emperors (each known as an augustus) would rule the two halves of the Roman Empire. Each augustus would then nominate a younger man, known as a caesar, to share the ruling of the empire and succeed to the post of augustus. This reduced the Roman emperors to the equivalent of chief executive officers who nominated their successors. Dicoletian then moved his capital to Nicomedia in modern-day Turkey. The idea did work briefly, but there were enormous problems, and it was left to Emperor Constantine the Great to rework the system. In 330 Constantine established the eastern capital at Byzantium, which he called Constantinople. He also reintroduced a hereditary succession to try to stop the strife caused by contending caesars. Although his successors ruled over what became known as the Byzantine Empire, those living in Constantinople never saw themselves as Byzantines, the name coming from the Thracian-Greek name for the city. Instead they regarded themselves as Romans (or Romaioi), and direct lineal descendants of the power, traditions, and prestige of the Roman Empire.

ORIGINS OF THE BYZANTINE EMPIRE

Essentially the Byzantine Empire owes its origins to Constantine the Great who ruled from 324 to 337. The emperor drew up plans for enlarging his city with the building of a large palace, a forum, a hippodrome, and government departments. To protect the city from attack, Constantine also supervised the building of large walls across the isthmus. Constantine died at Ancyrona, near Nicomedia, and his body was brought back to Constantinople, where it was buried. He was then succeeded by his eldest son, Constantius (or Constantine II), who reigned from 337 to 340. He was succeeded by his brother Constantius II, who ruled until his death in 361 and as sole emperor from 353 to 361. He died of fever near Tarsus in modern-day Turkey. The next emperor was Julian the Apostate, (r. 361–363). He was the son of Julius Constantius, half brother of Constantius II. The last pagan emperor, he tried to restore religious traditions of Rome in an effort to try to restore his empire to its former glory.

When Julian died in a battle against the Sassanid Persians, a prominent Roman general, Flavius Iovianus, was elected Roman emperor, becoming the emperor Jovian. He was a Christian and is best remembered for being outmaneuvered in a peace agreement with the Sassanids. He died on February 17, 364, after a reign of only eight months. His successors were Valentinian I, another successful general, and his younger brother Valens, Valens becoming emperor of the Eastern Roman Empire. Valens reigned for 14 years, and his first task was to withdraw from Mesopotamia and parts of Armenia, which Jovian had ceded to the Sassanids. However, Valens also had to deal with a revolt by Procopius, a maternal cousin of Julian. Procopius managed to raise two army legions to support his proclamation as emperor, and Valens considered abdicating to prevent a civil war. When Valens sent two legions against Procopius, both mutinied and joined the rebellion. However, by the middle of 366 Valens had managed to raise a large enough army to defeat the forces of Procopius at the Battle of Thyatira. Procopius was captured soon afterwards and executed.

The revolt of Procopius encouraged the Goths to attack the Eastern Roman Empire. This meant that Valens had to lead his successful army north, and after defeating a Goth army, he concluded a peace treaty that allowed Roman traders access to the lands controlled by the Goths. War with Sassanid Persia broke out, forcing him to lead his armies back toward Persia. His campaign was cut short when the Visigoths threatened the northern frontier. They had lost lands to the Huns and were anxious to compensate themselves with Roman lands. Eventually the Visigoths allied with the Huns, and along with the Ostrogoths, attacked the Romans. A massive Byzantine army moved against them, leading to the Battle of Adrianople, August 9, 378. The Goths and their allies destroyed the Roman army, and Valens was killed during the battle. It left the Byzantines exposed, and with Gratian, the 19-year-old nephew of Valens, as the emperor of the Western Roman Empire, there was the need for a strong ruler to save the empires.

THEODOSIUS I

Theodosius I, born in Galicia, in modern-day Spain, was the son of a senior military officer who was executed after being involved in political intrigues. Theodosius was made commander of Moesia, on the Danube (in modern-day Serbia and Bulgaria). After Adrianople, Gratian appointed him as the co-augustus for the East, and he co-ruled with Gratian and Valentinian II. On a political level, Theodosius was a Christian and made Christianity the official state religion of the Roman Empire. In 381 he helped convene the second general council of the Christian Church, held at Constantinople, where some of the decisions of the Council of Nicaea in 325 were confirmed.

The main task of Theodosius was to ensure the military survival of the Roman Empire, and he immediately went to war in the Balkans with the Sarmatians. He had defeated them six years earlier, and another victory led to his being proclaimed as co-emperor on January 19, 379. He was given the provinces of Dacia (modern-day Romania) and Macedonia, both areas having been attacked many times in the previous decades. Living at Thessalonica, Theodosius built up his army. To raise more soldiers, he allowed for Teutons to be recruited, rewarding many of them with senior administrative positions. Theodosius also sought a compromise with the Visigoths and assigned lands to the Goths in the Balkans in return for peace. It was the first time that an entire people were settled on Roman soil and able to maintain their autonomy. It avoided war with the Goths, many of whom converted to Christianity.

These moves were unpopular with some in Rome, and later historians have blamed these positions on making Rome vulnerable to attack. However, Theodosius was able to use this newfound military force to great effect. When a usurper, Maximus the Confessor, gained support in the Western Roman Empire and invaded Italy, Theodosius was the only commander with enough soldiers to check his advances. In 378 he defeated Maximus and, later, the forces of another usurper, Eugenius. Theodosius crushed his rebellion at the Battle of Frigidus on September 5–6, 394. By this time Theodosius was sole emperor. He was subsequently known to history as Theodosius the Great.

When Theodosius I died, his younger son, Honorius, succeeded him in the West, and his eldest son, Arcadius, succeeded him in the East. Arcadius appears to have been a weak ruler, and for much of his reign, a minister, Flavius Rufinus, a politician of Gaulish ancestry, made the decisions. With Honorius being dominated by his minister Flavius Stilicho, the position of emperor was in danger of becoming symbolic. According to some accounts, it was rivalry between the ministers that led to Stilicho having Rufinus assassinated by Goths. However, a new minister, Eutropius, took over for Rufinus until, in 399, the wife of Arcadius persuaded her husband to remove Eutropius, who was later executed. The Praetorian commander, Anthemius, took over, with Arcadius retreating from the political scene until his death on May 1, 408. His son Flavius Theodosius, who became Theodosius II, succeeded him.

Theodosius II was only seven when he became emperor, but on the reputation of the military builtup by his grandfather, the boy had a trouble-free minority, and the empire remained safe from attack through his long reign, which ended with his death on July 28, 450. His older sister, Pulcheria, whose interpretation of Christianity was anti-Jewish, heavily influenced Theodosius. Under Pulcheria's influence, the Christian Church condemned the Nestorian viewpoint of the dual nature of Christ as heretical, and Nestorius, its proponent, was exiled to Egypt.

In 425 the University of Constantinople was founded as a center for Christian learning. Theodosius II is best remembered for his codification of the laws of the Roman Empire. In 429 he ordered that copies of all laws be brought to Constantinople, and nine years later the Codex Theodosianus was published. Although the Eastern Roman Empire was safe, the Western Roman Empire crumbled during this period, resulting in much power reverting to Constantinople. During the last years of the reign of Theodosius II, the Byzantine Empire came under attack from Attila the Hun, and the Byzantines responded by paying large tribute to the Huns to stop the attacks.

On the death of Theodosius II in 450, Pulcerhia chose as her brother's successor Flavius Marcianus, her husband, who became Emperor Marcian. Marcian stopped the payments to the Huns, who, by this time, were more concerned with attacking Gaul and Italy. Marcian also fortified Syria and Egypt to prevent attacks and was thought to have distanced himself from events in the Western Roman Empire. It appears that Marcian may have been involved in the death of Attila in 452, even though he did not send aid to Rome, which was sacked by the Vandals in 455. Marcian and his wife are both recognized as saints by the Eastern Orthodox Church.

Marcian died in 457, and Flavius Valerius Leo Augustus (Leo the Thracian) became the new emperor. He was a successful general who had led campaigns in the Balkans and against the Goths. Leo I sent a large army against the Vandals, under the command of his brother-in-law Basilicus, but it was decisively defeated in 468. He died in 474 and was succeeded by his

An illustrated manuscript showing Byzantine cavalrymen overwhelming enemy cavalry and foot soldiers. The Byzantine Empire was officially dissolved in 1204, though its culture remained much the same for the next 200 years.

seven-year-old grandson, Leo II, who died 10 months later. Leo II's father, Zeno, became emperor. Initially he had success leading his armies against the Vandals and the Huns in the Balkans. In January 475 he was deposed by Basilicus, who took control of Constantinople for his reign, which lasted 19 months. In August 476 Zeno took over again, exiling Basilicus and his wife and son to Cappadocia, where they died from exposure. Zeno managed to build up the Byzantine finances. When he died in April 491, his widow, Ariadne, chose an important courtier, Anastasius, to succeed him.

Anastasius was involved in the Isaurian War from 492 to 496, where forces loyal to Longinus of Cardala, a brother of Zeno, revolted. Many rebels were defeated at the battle of Cotyaeum, and although guerrilla war continued for some years, Anastasius was never in serious danger from them again. From 502 to 505 he was involved in a war with the Sassanid Empire of Persia. Initially the Sassanids were victorious, but the war ended in a stalemate. Anastasius then spent much of the rest of his reign building defenses. These included the Anastasian Wall, which stretched from Propontis to the Euxine, protecting the western approaches to Constantinople. Anastasius died on July 9, 518, the last Roman or Byzantine emperor to be deified.

Justin I was nearly 70 when he became emperor. He was illiterate but was a successful career soldier. The last years of his reign saw attacks by Ostrogoths and Persians. In 526 he formally named Justinian, his nephew, as co-emperor and his successor.

JUSTINIAN I

Justinian I was one of the most famous Byzantine rulers and is best remembered for his legal reforms that saw the establishment of a new legal code. He gained a reputation for working hard, being affable but unscrupulous when necessary. His early military moves were to try to regain the lost lands of Theodosius I. He failed

in this but quickly gained a reputation for surrounding himself with advisers who achieved their status through merit.

One of these was Tribonian, who had the task of codifying the law—the first time all of Roman law was written down in one code. At the same time Justinian's general Belisarius decided to launch an attack on the Sassanid Persians and against the Vandals in North Africa, recapturing Carthage. In what became known as the Gothic War, Belisarius retook Rome in 536, and four years later he took the Ostrogoth's capital, Ravenna. The 540s saw parts of the Byzantine Empire ravaged by bubonic plague.

In 565 Justinian I died and his nephew Flavius Iustinius became Emperor Justin II. The Byzantines lost land to the Sassanids in a disastrous war with Persia. Justin II became troubled by mental problems and may have been going senile. He appointed a general named Tiberius as his successor. Tiberius II Constantine was the first truly Greek emperor, and he continued the war with the Persians in Armenia. He was succeeded in 582 by a prominent general, Mauricius, who subsequently married the daughter of his predecessor.

The Emperor Maurice reigned from 582 to 602, a time when the empire was constantly attacked. When the Romans intervened in a dynastic war in Persia, they were amply rewarded by the return of eastern Mesopotamia and Armenia. However, while the Byzantines were involved in Persia, the Slavs took control of much of the Balkans. In 602 a mutiny by troops led to a general called Phokas (Phocas) entering Constantinople and killing Maurice, after forcing the deposed emperor to watch the execution of five of his sons.

Phokas was from Thrace and was a successful general of obscure origins before he seized the throne. The seizing of power by Phokas was the first bloody coup d'état since Constantinople became the capital of the Eastern Roman Empire. Phokas was initially popular because he lowered taxes and introduced reforms that benefited the Christian Church. However, on a military front, the Eastern Roman Empire faced invasion, especially in the northern Balkans, and raiders did reach as far as Athens. In addition, King Khosrow II of Persia, installed by Maurice, started to conspire against the man who overthrew him. The Persians championed a young man whom they claimed was a son of Maurice, taking over some of Anatolia. In addition, trouble brewed in Egypt and Syria. In 610 Heraclius, the exarch (proconsul) of Africa, staged a rebellion that ended with Phocas being put to death.

Heraclius I was emperor from 610 to 641 and tried to reunite the empire that was still under attack in the Balkans and from the Persians. The latter managed to capture Damascus in 613, Jerusalem in the following year, and in 616 invaded Egypt. Their raids deep into Anatolia caused Heraclius to consider moving the capital from Constantinople to Carthage, but his reorganization of the military allowed him to stop the invading forces. Much of this centered on land grants to families in return for having them serve in the military when the empire was in danger. In 626 Constantinople itself was attacked, but in the following year at the Battle of Nineveh, the Byzantines defeated the Persians, leading to the deposing of Khosrow II of Persia and the Byzantines gaining all the land they had lost.

Heraclius started to use the Persian title king of kings, and no longer used the term *augustus*, preferring *basileus*, Greek for "monarch." During the 630s the Arabs proved to be a major threat to the Byzantines, who were decisively defeated in the Battle of Yarmuk in 636. Heraklonas's two sons succeeded him, Heraklonas Constantine (Constantine III) and Constantine Heraklonas (Heraclius). The former ruled for only four months before succumbing to tuberculosis. His younger half brother became the sole emperor; however, there were rumors that Constantine III had been poisoned, and a rebellion led to the deposing of Heraklonas four months later, and the son of Constantine III became Emperor Constans II.

Under Constans II, the Byzantines were on the retreat, having to withdraw from Egypt with the Arabs quickly capturing parts of North Africa. The Arabs also destroyed much of the Byzantine fleet off Lycia. Later the Arabs split into what became the Sunni and Shiite factions, and were unable to carry out their plan of attacking Constantinople. Constans II was assassinated by his palace chamberlain in 668, and a usurper, Mezezius, was emperor for a year until Constans II's son became Constantine IV and reigned until 685. By now the Arabs attacked Carthage, Sicily, and captured Smyrna and other ports in Anatolia. The Slavs also used the opportunity to attack Thessalonica. The Byzantines were able to successfully use Greek Fire against the Arabs at the sea battle of Syllaeum. Constantine was worried that his two brothers, crowned with him as coemperors, would pose a threat to him, and he had them both mutilated. This allowed his son Justinian II to succeed to the throne (r. 685–695 and 705–711). In the interval two successful generals, Leontios and Tiberios III, were briefly emperors.

Justinian became increasingly unpopular and was killed by rebels, with Philippikos becoming emperor 711–713. He managed to stabilize the political situation

and was succeeded by his secretary Artemios, who became Emperor Anastasius II. After two years a rebel leader and former tax collector deposed him, capturing Constantinople and proclaiming himself Emperor Theodosius III. He only lasted two years; a rebel commander took control of Constantinople and forced Theodosius to abdicate. He later become bishop of Ephesus.

LEO III

The new emperor, Leo III, was able to stabilize the Byzantine Empire, and he remained emperor from 717 until his death in 741. He immediately set about a reorganization of the empire's administration. Much of this centered on the elevation of serfs to become tenant farmers. Making alliances with the Khazars and the Georgians, he was able to defeat the Arabs. Leo III, however, is best known for his ICONOCLASM when, from 726 to 729 he ordered the destruction of the worshipping of images. His son, who became Emperor Constantine V, succeeded him at his death. He reigned until 775, managing to continue with the reforms and iconoclasm of his father and also defeat the Arabs and the Bulgars. He died while campaigning against the latter and was succeeded by a son who became Emperor Leo IV. Although Leo IV only reigned for five years, he managed to send his soldiers on several campaigns against the Arabs. When he died, his son, aged only nine, became Emperor Constantine VI. Scheming led to him being taken prisoner and blinded by his mother, who succeeded as Empress Irene, the widow of Leo IV. Her finance minister deposed her in 802. He became Emperor Nikephoros I and continued the wars against the Bulgars and the Arabs until he was killed in Bulgaria in 811.

The son of Nikephoros I became Emperor Staurakios, but he reigned only for just over two months until he was forced to abdicate. He went to live in a monastery, where he died soon afterwards. His brother-in-law then became Emperor Michael I. Eager to become popular, Michael reduced the high levels of taxation imposed by Nikephoros I. He also sought a compromise with CHARLEMAGNE.

Abdicating, he retired to a monastery, and Leo V, an Armenian, became the next emperor. He was assassinated in 820, leading to the Phrygian dynasty of Michael II coming to power. Michael II was emperor from 820 to 829, and his son Theophilos succeeded him, ruling until 842. His wife then ruled, and then his son Michael III "The Drunkard," who was assassinated in 867, ushering in Basil I and the Macedonian dynasty.

Basil I was believed to have been of Armenian ancestry, and he lived in Bulgaria, leading an expedition against the Arabs in 866. He helped in the assassination of his predecessor and became one of the greatest Byzantine rulers. Apart from codifying the laws, he also built the Byzantines into a major military power. His reign also coincided with the Great Schism, in which Basil determined that Constantinople should remain the center of Christianity, not Rome. Basil allied the Byzantines to the forces of Louis II, the Holy Roman Emperor. Their combined fleets were able to defeat the Arabs, and although the Byzantines lost much of Sicily, the eastern frontier was heavily reinforced, and Arab attacks against the Byzantines were unsuccessful. When Basil died in 886, his son Leo VI succeeded him, although some accounts identify Leo VI as a son of Michael III.

Leo VI, who was the son of a mistress of Michael III and later mistress of Basil I, ended up at war with the Bulgarians, although his tactical alliance to the Magyars was successful for a period. The Byzantine defeat in 896 was a reverse that was followed by the Arabs capturing the last Byzantine-held bases on Sicily. A Byzantine expedition tried to recapture Crete but failed, and Leo VI died in 912, succeeded by his younger brother Alexander. Emperor Alexander was extremely unpopular, and his death after a polo match ended his reign of 13 months. Leo VI's illegitimate son then succeeded as Constantine VII in 913, inheriting a war with Bulgaria. Constantine was deposed in 920 by Romanos I, the son of a member of the Imperial Guard who was deposed in 944, leading to Constantine VII returning as emperor. He then reigned for 14 years, and when he died, his son Romanos II became the next emperor.

As soon as Romanos II took over, he purged the court of his father's friends, and allegations were made that he had poisoned his father to gain the throne. Although Romanos II was indolent and lazy, he left the army in the command of capable generals. He died after a reign of four years, succeeded initially by his five-year-old son, Basil II. Nikephoros II quickly deposed Basil, reigning for six years until he was assassinated. It was during his reign, in 961, that the famous monastery complex on Mount Athos was founded. The next emperor was John I, who reigned for six years, until he died. During his reign he trained ex-emperor Basil to rule, and Basil II became emperor again, reigning for 49 years.

Basil II formed a strong alliance with Prince VLADIMIR I of Kiev, and together they managed to stabilize the northern borders of the Byzantine Empire. Basil II also took back large parts of Syria, although he did not manage to retake Jerusalem. War in Thrace against the

Bulgarians saw the Byzantines destroy their opponents at the battle of Kleidion on July 29, 1014. Basil II was succeeded by his younger brother, Constantine VIII, who reigned for only three years, being succeeded by Romanos III, a great-grandson of the usurper Romanos I.

As the first in a new dynasty Romanos III tried to change many aspects of Byzantine rule. He financed many new buildings, including monasteries. He abandoned plans by Constantine VII to curtail the privileges of the nobles but faced many conspiracies, which led to his overthrow after a reign of fewer than six years. Michael IV, a friend of the daughter of Constantine VIII, ascended the throne. Military reforms were pressing, with the Byzantines under attack from Serbs, Bulgarians, and, more menacingly, the Arabs.

It was also a period when the Normans were a rising military power. Michael IV defeated the Bulgarians and died in 1041, succeeded by his nephew Michael V, who only ruled for four months. Deposed, blinded, and castrated, Michael V was succeeded by Zoe, his adoptive mother. Constantine IX, the son of a senior civil servant, ruled from 1042 until 1055. A patron of the arts, he was subject to scheming and internal revolts. He was succeeded briefly by Michael VI and then by Isaac I Komnenos. In 1059 Constantine X became emperor and inaugurated the Doukid dynasty. After his reign of eight years, his son Michael VII ruled for 11 years. For three of those years, Romanos IV, the second husband of Constantine X's widow, was also emperor. In 1081 Alexios Komnenos, nephew of Isaac I, restored the Komnenid dynasty. Alexios was worried about the Turks controlling the Holy Land and decided to ask Pope Urban II for some military help from western Europe, resulting in the launching of the First Crusade.

Over the next two centuries, as battles with Turks continued over Asia Minor, the empire's relationship to the West deteriorated. During the Crusades the empire's lands were meant to be used as a staging ground for the war to "reclaim" the Christian holy lands, but bored, undisciplined crusaders frequently wound up sacking and pillaging Byzantine cities when they were too impatient to wait for their arrival in Muslim territories. The Byzantine renaissance of the 12th century was an artistic and economic one—an inward-facing revival rather than a return to the sort of diplomatic fervor that had marked the empire's earlier centuries. At the turn of the very next century, the soldiers of the failed Fourth Crusade were hired by Alexios IV, the son of the deposed Byzantine emperor Isaac II, to restore his father's throne. Constantinople fell to the crusaders in 1204, and the Latin Empire was established to govern formerly Byzantine lands, with many territories apportioned to Venice.

The Byzantine Empire was officially dissolved, though its culture remained much the same for the next 200 years—through shifting governments, as the Latin Empire never stabilized and was followed by brief-lived successors—until 1453, when the Ottoman Turks conquered Constantinople and all its lands.

See also Byzantine Empire: architecture, culture, and the arts.

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Bill Kte'pi

Caesaropapism

Caesaropapism is the idea that the emperor had complete control over the Orthodox Greek Church in the Roman/Byzantine Empire, relegating the church to something like a department of state, subordinate to, rather than independent from, imperial power. This is a western perspective never found in Byzantine sources. In the Byzantine/Orthodox perspective there was, ideally, a harmony between emperor/imperial power (*imperium*) and church/ecclesiastical power (*sacerdotium*), not a domination and subordination, respectively.

The relationship of church and Roman state changed drastically after the conversion of Emperor Constantine the Great (d. 337). Up to this time Christianity had been a persecuted minority sect far from the wealth and power of the imperial palace and Roman aristocracy. By that time the church had developed a strong and effective organizational structure and leadership as well as a means of regulating problems (though these did not always prove successful) through local councils. After Constantine's conversion the church was raised to a new level of affluence and power, as bishops now became figures of wealth and influence. Imperial patronage of the church also meant imperial involvement in the church and, conversely, church involvement in politics.

The emperor was constantly concerned to ensure peace in the church and took action when theological controversies threatened to rend it into competing factions because these quickly devolved into quasi-political factions. The emperor did not decide such controversies unilaterally. Instead, he relied on the church. The emperor, starting with Constantine I, summoned all bishops together to an ecumenical ("universal") council where they could officially establish Orthodox doctrine and practice. The Orthodox Church recognizes seven such councils (Council of Nicaea, 325; Council of Constantinople, 381; Councils of Ephesus and Chalcedon, 431, 451; Constantinople, 551; Constantinople, 680; Nicaea, 787). Nevertheless, these councils did not always lead to harmony, since those condemned often broke away (like Monophysites in Syria and Egypt after the Fourth Ecumenical Council). In the later fourth century Emperor Theodosius I (d. 395) proclaimed the Orthodox Christian faith the only legal religion of the empire. Afterwards, adherence to the Orthodox theology of the emperor was the measuring stick for loyalty and citizenship in the empire. Church and state in Byzantium were thoroughly intertwined.

The emperor's power was perceived as granted by God and visibly shown by his coronation at the hands of the patriarch in the great cathedral of Hagia Sophia. The emperor demonstrated his God-given duty by promoting Christianity, protecting the church, and enforcing its regulations. The emperor's role in the church continued beyond calling ecumenical councils. He also selected the patriarch of Constantinople, the leading cleric in the Orthodox Church. Usually the emperor selected him from a short list provided by a synod of clergy, but he could also choose another candidate altogether. Sometimes in fact, he chose a layperson, as he did with the ninth-century Patriarch Photius.

The emperor acted as an overseer of the church and was granted special privileges. He could enter the sanctuary (the area that is today behind the iconostasis), which was reserved only for clerics. He could also receive communion in the same fashion as priests. In addition, the emperor could preach sermons, as did Emperor Leo VI (d. 912), and bless the congregation. He also enacted legislation regulating church activities and even, at times, on theology. The emperor could not, however, celebrate the Divine Liturgy; that was reserved only for ordained clergy. Here was one area distinguishing imperial (*imperium*) and the clerical power (*sacerdotium*). Yet, as is clear, in Byzantium, church and state were linked together in an inseparable fashion. There was no clear-cut distinction between the impact of canon (*kanon)* and civil (*nomos*) law on the Byzantine community. In the 12th century canonist Theodore Balsamon declared that the emperor regulated both civil and canon law and argued that the emperor himself was not limited by canon law. Yet, this was only in theory.

In reality, the emperor was indeed limited in his control over orthodoxy. While he could remove bishops and appoint their replacements, he answered to the church. When the popular patriarch John Chrysostom was removed in the early fifth century, the rioting in Constantinople burned whole regions of the city. Moreover, the emperor could not permanently alter doctrine without the support of the church and especially the great defenders of orthodoxy, monks. In the seventh century emperors championed the doctrine of Monotheletism (which asserted that Christ had only one will for both his divine and human nature); despite their efforts it failed, because of the opposition clergy and monks, like Maximus. In the eighth and ninth centuries the controversy over ICONOCLASM was driven by the imperial palace and opposed fiercely by monks like JOHN DAMASCENE and Theodore the Stoudite. This too failed. In the 10th century, Emperor Nikephoros Phokas wanted the church to recognize as martyrs all Christians who died fighting Muslims. The patriarch rejected this. In the 11th century, tension between the bishops of Rome (of the Latin Church) and Constantinople (of the Greek Church) led to the Schism of 1054 that separated the Catholic and the Orthodox Churches—despite imperial efforts to prevent it.

In the 13th–15th centuries Byzantine emperors, desperate for military support from the west, attempted to submit the Orthodox Church to the papacy (at the Council of Lyons in 1274 and the COUNCIL OF FLORENCE in 1438–1939) but were foiled by monks and clerics unwilling to yield theologically. While the emperor had a level of practical power, this power was checked by the tradition of the church and by the unyielding commitment to principle of monastic and clerical defenders. Finally, despite the name (Caesaropapism) emperors never claimed to have the authority over the church as the pope, the bishop of Rome, did in the west. Despite the power of the emperor, he did not have complete control over the church, as the word implies. He was not pope and emperor of the Orthodox Church.

See also GRATIAN.

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Caliphs, first four

Muslim leaders

After the prophet MUHAMMAD's death in 632, the elder statesman Abu Bakr (r. 632–34) was selected as the new caliph or representative of the Muslim community. The first four caliphs were known as the Rashidun or rightly guided ones. Abu Bakr irritated Muhammad's daughter, Fatima, and her husband, Ali, by declaring that the Prophet's estate belonged to the Muslim community and not to the family. Although Ali's supporters reluctantly accepted Abu Bakr as the caliph they would ultimately split from the majority Muslim community.

In what were known as the Ridda wars (wars against apostasy), Abu Bakr's first major challenge was to put down a number of rebellions by tribal nomads who opposed the central control of the Islamic state. Within two years, the Muslim forces had secured the entire Arabian Peninsula and ruled from the capital of Medina. With Abu Bakr's death Omar was selected as the second caliph in 634. For his achievements as a ruler and administrator, Omar has been called the second founder of Islam.

Under Omar (r. 634–44), the Arab forces, imbued with religious fervor and desire for wealth, embarked on a series of dynamic and swift wars against the neighboring Byzantine and Sassanid Empires. The plunder from these conquests was divided with one-fifth going to the state and the rest apportioned among the warriors.

Ownership of conquered lands reverted back to previous owners with payment of a tax or went to the state. As a result the new Islamic/Arab empire became increasingly wealthy.

At the Battle of Yarmuk the Arab Muslim forces decisively defeated the Byzantine emperor Heraclius and Damascus was taken in 636. The city's grand Byzantine church was turned into a mosque and subsequently expanded. The Muslim forces swiftly moved on to Palestine, taking Jerusalem in 637. Omar visited the city and proclaimed that Christians, the majority population at the time, and Jews, as people of the book, had protected status as Dhimmis under Qur'anic injunctions; they therefore were to be treated with tolerance and no forced conversions were to be undertaken. Although over time many willingly converted to Islam, the population of the area remained predominantly Christian until the Crusades. Although the Byzantine Empire survived with its capital at Constantinople, the new Muslim/Arab empire now controlled the eastern Mediterranean coast and plains.

After initial reluctance Omar agreed that the commander Amr ibn al-'As could move on to the conquest of Egypt. Amr took Alexandria with relative ease in 642 and established Fustat, outside modern Cairo, as the new Muslim administrative center. His forces also pushed into Libya, taking the port of Tripoli.

Muslim forces were equally successful in their battles against the weakened Sassanid Empire in the east. They won a decisive battle at Qadisiyyah in 637 and moved on to the Sassanid capital of Ctesiphon, where the warriors collected enormous quantities of plunder in gold, silver, and jewels. In keeping with tradition regarding the apportioning of booty, the fabulous jeweled carpet from the palace was cut into pieces and given to the conquering soldiers. By 638 the Arabs controlled all of the Tigris and Euphrates and by 644 had effectively taken Persia (present-day Iran). Within a decade Persia had become a predominantly Muslim nation. The Muslim state absorbed many of the administrative and economic practices of both the older Byzantine and Sassanid Empires.

Following Omar's murder by a slave, the Muslim community again gathered to choose a successor. After some acrimonious debate, Uthman (r. 644–656), a member of the powerful Umayyad family, was selected as the new caliph. In his 70s Uthman was not as capable or popular a leader as his predecessors. After he appointed Muaw'iya, a member of his own family, as governor of Syria, Uthman was accused of nepotism. Ali and his supporters were also angry that he had again been passed over as caliph. Opposition to Uthman grew and in 656 rebellious troops returning from Egypt assassinated him and declared Ali (r. 656–661) the new caliph.

Muaw'iya and the Umayyad family criticized Ali for his reluctance to prosecute the assassins; A'isha, the Prophet's widow, also opposed Ali and mounted troops to fight against him. However Ali and his supporters defeated A'isha at the Battle of the Camel in 656, but in face of the open hostility in Medina, Ali moved his capital to Kufa. As opposition from Syria continued to mount, Ali prepared to fight Muaw'iya's opposing claims to the caliphate. The two sides met at the Battle of Siffin in 657. The fighting continued for several months and at one point Muaw'iya's forces raised parts of the Qur'an to demand negotiations in accordance with Muslim tradition. Mediators, including Amr ibn al-'As, declared that Ali would continue to rule from Kufa and Muaw'iya would rule from Damascus; this essentially meant that the Muslim community now had two caliphs. Some seceders (Kharijites) blamed Ali for his willingness to negotiate and in 661 a Kharijite assassinated Ali in Kufa. However the division between the Muslim believers over who was the legitimate ruler proved to be a lasting one.

See also A'isha; Dhimmi; Shi'ism; Umayyad dynasty; Yarmuk, Battle of.

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Janice J. Terry

Canute

(c. 995–1035) *king of England*

Canute was the younger son of Sweyn Forkbeard (c. 960–1014) and Princess Gunhild, and the grandson of Harold Bluetooth, king of the Danes. In 1013 Canute joined Sweyn on his third attempt to invade England. Sweyn forced the incompetent King Ethelred II the Unready (968–1016) to escape to the homeland of his second wife, Emma (c. 988–1052), daughter of Duke Richard of Normandy. The demoralized English Witanagemot (the governing assembly) acknowledged Sweyn as king. Upon Sweyn's death in 1014, the inexperienced 18-year-old Canute fled to Denmark when

Ethelred returned to England, reclaimed the throne, and was crowned on April 23, 1016. Ethelred died a few months later and his eldest surviving son, Edmund Ironside (c. 980–1016), was chosen as king by the Londoners, although the general population outside of London wanted Canute as king. Canute vanquished Edmund at the Battle of Assandurea (Ashingdon) on October 18, 1016. Edmund and Canute agreed to divide the country; Edmund took present-day Wessex, East Anglia, Essex, and London and Canute received all the other territories. This agreement ended the civil war. Edmund died on November 30, 1016. The Witangemot allowed Canute to succeed to the throne as king of a united England.

Canute's reign from 1016 to 1035 was initially problematic and engendered a considerable amount of bloodshed because of some resistance. Ultimately he was successful because he was deemed a Christian rather than a conqueror. Canute capably and fairly utilized the wealth of the immensely prosperous country. He gained the support of the aristocracy and realized his strength would lie in a strong alliance with England. Moreover, he respected England's Anglo-Saxon customs and institutions. Canute issued dooms, supported the church by erecting churches, granted the clergy lands, gave them considerable treasure, and a peaceful environment in their monasteries. He brought unity to a land previously torn apart by centuries of Viking invasions, thus obtaining both English and Anglo-Danish support.

Canute's greatest contribution to the administrative development of England was arbitrarily to declare the administrative districts of Northumbria, Wessex, Mercia, and East Anglia. He placed them under the authority of a Danish earl, or *jarl*, who were under Canute's firm control. After banishing his first wife and their son Sweyn, Canute married the strong-minded Emma, widow of Ethelread the Unready. They had a son, Harthacanute (1018–42), and a daughter, Gunhild, who would later marry Holy Roman Emperor Henry III. His other son was Harold Harefoot (c. 1016–40) by his mistress, Elfgifu of Northampton. Canute also introduced trained infantrymen known as *housecarls*. These elite, honored, and privileged men formed the basis of the future English army and soon became wealthy—the English people were heavily taxed to support them. The housecarls were an entity unto themselves; they had their own regulations, judicial system, and huge arsenal of weapons.

Canute promulgated a revised Anglo-Saxon legal code that respected Anglo-Saxon continuity. Economically, many towns emerged in England because of the vigorous North Sea trade. Socially the English people were content with their capable ruler. Harold, Canute's brother, died in 1018 and Canute became king of Denmark. He was equally capable of ruling in Denmark as in England. Canute issued Denmark's first national coinage, separated the clergy from the realm, and declared peace and friendship between the Danes and the English. However England was forced to pay a Danegeld sum (tax) of £82,500 to Denmark. In 1027 Canute made a pilgrimage to Rome and visited holy places, sanctuaries, and the tombs of various apostles. He also attended the coronation of Holy Roman Emperor Conrad II (c. 990–1039). Conrad asked Canute to administer parts of present-day Germany. Canute gained control over the Danish parts of Norway in 1028 when the Norwegian nobles supported him in expelling Olaf II (Saint Olaf, 995–1030). Canute made his son Sweyn subking in 1029 with Sweyn's mother acting as regent. They were driven out in 1035.

Ultimately Canute's huge Scandinavian empire was only held together by a fragile allegiance and was financially supported by a bountiful England. Canute died in 1035 and was buried at Winchester. He had failed to leave a succession provision and his sons initially jointly ruled. Harthacanute took power in Denmark. Harold proclaimed himself king of England but died five years later after a calamitous reign. Harthacanute then took over as king of England. Canute's North Sea kingdom fell apart and his line ended in 1042. At Harthacanute's suggestion the Witangemot chose Edward the Confessor (1003–66) as its king in 1043.

See also Anglo-Saxon culture; Anglo-Saxon kingdoms.

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Annette Richardson

Capet, Hugh

(c. 940–996) *French king*

The founder of the Capetian dynasty of French kings (987–1328), Hugh Capet was born the second son of Hugh the Great, duke of Francia and count of Paris, and Hedwig, sister of Otto I, the emperor of Germany.

In 961 he was made duke of Francia, holding vast fiefs in these regions and administering considerable power over the Neustrian nobility. Around 970 he married Adelaide, sister of William IV, duke of Aquitaine and Poitou. The union with Adelaide added influence and prestige to Hugh, whose powers already were superior to those of the nominal king of France, Lothair (954–986). Hugh's rising power provoked a conflict with the king, which became especially apparent from c. 980. In May 985 Gerbert of Aurillac, the future Pope Sylvester II (999–1003), spoke of Hugh as "king . . . not in name, but in effect and deed," while Lothair was "king of France in name alone." A year later Lothair died and his son Louis V the "Sluggard" ascended the throne, only to die a year later without an heir. Upon his death, on May 21, 987, Hugh was unanimously elected as the king and on July 3 he was crowned at Noyons.

His power extended over feudal domains and towns in the areas of Paris, Orléans, Senlis, Chartres, Touraine, and Anjou, while vassals, who might challenge his authority, held other parts of France. Shortly after his coronation Charles of Lorraine, Louis V's uncle, presented his claims to the throne, although Adalberon dissuaded him from using force against the new king. In 988 the townsmen of Laon handed their city over to Charles, and Hugh failed to recapture it. Hugh's power was challenged not only by his lay rivals, but also by some ecclesiastical authorities. In 989 Adalberon, bishop of Reims, died and his place was taken by Arnoulf, who refused to acknowledge the Capetian rule and attempted to restore the Carolingian dynasty, with Charles of Lorraine as the king. Gerbert switched sides too, for a brief time, proclaiming Charles as the legitimate king and calling Hugh the "interrex," or temporary king.

Charles had Laon and Reims in his hands. The significance of the control over the latter city was twofold, for Charles exercised his power not only over his secular subjects, but also over the archbishop, who crowned kings. The situation was highly unfavorable to Hugh, who acted decisively to restore his power. On March 991 Arnoulf and Charles were captured and imprisoned. In the same month the bishop of Laon returned to Hugh and left his town exposed to the king's mercy. The Council of St. Basle (June 17–18, 991) deposed Arnoulf and elevated Gerbert, who changed sides again, to the archbishopric. The deposition of Arnoulf and installation of Gerbert consolidated Hugh's royal power, while the cities of Reims and Laon seemed to stay loyal to him. Charles and his family died in captivity.

The papacy remained silent regarding the deposition of Arnoulf. It was probably under the influence of Otto III, the German emperor (983–1002) that John XVI (985–996) banned the appointment of Gerbert. Hugh sought to gain the support of the French churchmen against the pope, who was in that time a puppet in the hands of the German emperor. He bequeathed lands to monasteries and defended their rights against lay lords and bishops. Between 991 and 996 Hugh and his son issued a number of charters. Most of Hugh's barons recognized his authority and suzerainty, but there was one last attempt to overthrow him. In 995 Odo of Blois and Adalberon, bishop of Laon, attempted to reinstall a son of Charles of Lorraine as the king. Their plan was revealed and crushed.

In order to consolidate the power of the nascent dynasty, Hugh sought a suitable mate for his son, Prince Robert, later Robert II the Pious (996–1031). After he failed to obtain him a bride from the Byzantine court, he married him to Rozola Susanna, the widow of the count of Flanders and daughter of a former king of Italy. The marriage likely took place in 989 and lasted until 992, when Robert divorced his wife, who was about 15 years older than he. Hugh died in October 996, while on a military campaign near Tours. Perhaps an insignificant figure compared to his later descendants, Hugh was remembered as a symbol of the French monarchy and was commemorated in the literature of the High and Late Middle Ages, chiefly in the *chanson de geste* genre, as well as in some English literary sources.

The Capetian dynasty ruled in France until 1328. Their authority was largely decentralized until the end of the 12th century, mainly because of the emerging power of the Norman dukes, who also ruled as kings of England since the Norman Conquest of England of 1066 and exercised control over Normandy, Anjou, and Aquitaine from the ascension of Henry II Plantagenet in 1154. The Aragonese Crown periodically encroached on some of southern territories. Royal power became increasingly centralizing under Philip II Augustus (1180–1223), who reconquered Normandy from the hands of John the Lackland of England (1199–1216) in 1204 and annexed considerable territories of Languedoc, in the course of the Albigensian Crusade (1209–29) and the war against Pedro of Aragon (1213). Philip's heirs adopted the same policy of expansion and consolidation, including Louis VIII (1223–26), Louis IX the Saint (1226–70), Philip III the Bold (1270–85), and Philip IV the Fair (1285–1314). The latter had three sons, Louis X (1314–16), Philip V (1316–22), and Charles IV (1322–28), who died without heirs. As the result, the rule of the direct Capetian kings came to its end and the Crown passed to the dynasty of Valois, a branch

of the Capetian family. The death of the last Capetian led also to the outburst of the HUNDRED YEARS' WAR (1337–1453) between England and France.

See also FRANKISH TRIBE.

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PHILIP SLAVIN

Carolingian dynasty

The Carolingian dynasty was a family of FRANKISH TRIBE nobles who came to rule over much of western Europe from 751 to 987. The dynasty's most prominent member was CHARLEMAGNE. The family originally served as hereditary mayors of the palace of Austrasia, the northeastern section of the kingdom of the Franks comprising modern-day eastern France, western Germany, Belgium, and the Netherlands, under the ruling MEROVINGIAN DYNASTY. Pepin (or Pippin) I of Landen (580–640) assumed the position of mayor of the palace during the reign of the Merovingian king, Clotaire II (584–629). The post of mayor of the palace, known in Latin as *maior domus*, came to hold decision-making authority, while the king served as a reigning figurehead. Pepin I's daughter married the son of Saint Arnulf, bishop of Metz (582–640), uniting two of the most prominent Frankish noble families. Their son, Pepin II of Heristal (c. 635–714), continued the family's dominance, conquering Neustria, the western section of the kingdom of the Franks comprising most of present-day northern France, in 687.

He became mayor of the palace in Austrasia, Neustria, and Burgundy. The names used to identify the family (Pippinid or Arnulfing) derived from one of Pepin II's grandfathers. Later known as the Carolingian family, the Pippinid family made the post of mayor of the palace hereditary. The most famous Carolingian mayor of the palace was Charles Martel (686–791)—known variously as Carolus Martellus in Latin or Charles "the Hammer" in English—who served as mayor of the palace of the three Frankish kingdoms. In 732 he won the Battle of Tours, which halted an advancing Muslim army from overrunning western Europe. According to Frankish custom, following Charles Martel's death, his position was divided between his two sons, Pepin III (714–768), known as "the Short," in Neustria, and Carloman (710–754) in Austrasia.

Pepin III secured papal and noble support to seize power. Pepin III, reuniting Austrasia and Neustria into one kingdom, usurped the Crown of the Merovingians to become the ruling king in 751. He became the founder of the Carolingian dynasty as King Pepin I. The pope anointed Pepin I, also granting him the title of Roman Patrician. Pepin I also created the PAPAL STATES out of conquered territory in central Italy, giving it to the pope to administer. Following Pepin I's death, his kingdom was divided equally among his two sons, Carloman (755–771) and Charlemagne (c. 742–814). Following Carloman's death in 771, Charlemagne became sole ruler.

Charlemagne (known as Carolus Magnus in Latin, Charles the Great in English, and Karl der Grosse in German) expanded the Frankish empire toward the south, conquering much of southern Germany, including Bavaria and Saxony, and northern and central Italy, to reunite most of the former Western Roman Empire. Charlemagne's empire came to include present-day France, Germany, Austria, the Netherlands, Belgium, Luxembourg, and parts of Italy and Spain. He continued his alliance with the pope in Rome, promoting religious reform and cultural growth. Consequently Pope Leo III (d. 816) crowned Charlemagne Roman emperor on December 25, 800. The coronation solidified the alliance between the Carolingian emperors and the pope, who provided his blessing on Frankish conquests, which resulted in the spread of Christianity.

In 806 Charlemagne created a plan for the division of his empire among his sons. However on Charlemagne's death in 814, his sole surviving son, Louis I (778–840), known as "the Pious," came to the throne. Both Charlemagne and Louis I worked to centralize authority throughout the empire. They appointed nobles as administrators, leading to the development of a feudalistic society under the emperor. After Louis I's death, his three sons, Lothair (795–855), Louis "the German" (804–876), and Charles "the Bald" (823–877), fought for control of the Frankish empire. In 843 the TREATY OF VERDUN divided the empire into three segments (West Francia, Middle Francia, and East Francia) among each of Louis I's sons. Under Carolingian rule, cultural and

linguistic divisions occurred within the Frankish Empire. The eastern Frankish people retained their Germanic dialects, while the western Franks spoke a language that developed into Old French, an amalgam of Gallo-Latin and Germanic dialects. The division of the Frankish Empire was not only a political delineation, but also a cultural and linguistic one. Following Lothair I's death in 855, Middle Francia was divided among his sons and renewed tensions arose between the various factions of the Carolingians. The Carolingians maintained control of Middle Francia, which became the kingdoms of Lotharingia and Provence, and Lombardy, the eldest retaining the empty title of emperor until 899.

Despite ensuing rivalries and invasions, the Carolingians retained control of the eastern portion of the Frankish Empire until 911. East Francia served as the nucleus for the later Holy Roman Empire, sometimes referred to as the First Reich (First Empire). Over time East Francia's political centralization dissolved into regional duchies, which operated as petty kingdoms. Such fragmentation continued, with local rulers promoting their own interests and autonomy within the kingdom as a whole. Following the death of Louis "the Child" (893–911), the last Carolingian ruler, nobles eventually elected Henry the Fowler (876–936), duke of Saxony, to succeed. Sometimes referred to as the Ottonians, after Henry I's son Otto I (912–973), who was crowned first Holy Roman Emperor in 962, the dynasty presented themselves as continuous successors to the Carolingians. The duchies' powers increased as the Holy Roman Emperors did not assume their position through a blood link, but rather by election from the rulers of the most prominent kingdoms within the empire. Consequently they ruled over a confederation of sovereign territories, rather than a feudal empire.

West Francia (known variously as Francia Occidentalis and the Kingdom of the West Franks), the western portion of the former Frankish Empire, was dominated by several feudal lords, who elected the count of Paris, Hugh Capet (938–996), as king of France in 987 following the death of the last Carolingian ruler. He became the founder of the French royal house, the Capetians (987–1328), which included the later cadet branches: the Valois (1328–1589), the Bourbons (1589–1792, 1814, 1815–30), and the Bourbon-Orléans (1830–48).

See also Carolingian Renaissance; Pepin, Donation of.

Charlemagne's empire included today's France, Germany, Austria, Netherlands, Belgium, Luxembourg, and parts of Italy and Spain.

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Eric Martone

Carolingian Renaissance

The Carolingian Renaissance is the name given to the revival of classical learning and culture that occurred during the late eighth and ninth centuries, a period that roughly corresponds to the rule of the Frankish emperor Charlemagne (768–814) and his successors during the Carolingian dynasty. Prior to Charlemagne's ascension to the throne, the Merovingian dynasty had established a court school (known as the *scola palatina*) in order to prepare young Frankish nobles for their future political roles. Literary education remained, however, the responsibility of the monastic and cathedral schools. Charlemagne vastly increased the responsibilities of the palace school, which became an important repository of learning and a center of educational reform. He also issued a series of royal decrees calling for the general improvement of all schools throughout the empire. To help him in these efforts, he recruited the English monk Alcuin of York (c. 730–804) to become head of the palace school in 782.

With Alcuin's guidance Charlemagne initiated a generalized reform of the church. This bold venture began with the moral and intellectual schooling of the monastic and secular clergy. The famous edict of 785, known as the *Epistola de litteris colendis* (Epistle on cultivating letters), called for the clergy to study Latin to understand Christian doctrine. Charlemagne voiced his disapproval that many written communications received from his monasteries contained grammatical errors and uncouth language. Once they had mastered correct Latin syntax and style, he noted, the clergy must teach all those who were able and willing to learn. In 789 the Council of Aachen reinforced that each monastery and abbey ought to have a school. Charlemagne sought to make education available to all children throughout his territories, whether they intended to enter the cloister or not. The rise of Latin literacy among the lay population attests to the success of these efforts.

Charlemagne also understood that his clergymen could not become effective preachers if they did not have access to authoritative, reliable copies of the Holy Scriptures. He commissioned Alcuin to ensure that every monastery and church receive a copy of the Vulgate that was free from scribal errors. The copying and distribution of basic texts placed new pressure on the manuscript *scriptoria* (or "copying rooms"). In an effort to harmonize the quality of preaching, Charlemagne commissioned Paul the Deacon (c. 720–799) to compile sermons for all the feast days. These were to serve as models for the local priests to implement and rework. Emphasis was also placed on monastic reform. In an effort to enforce the Rule of St. Benedict, Charlemagne ordered that an error-free manuscript of the Rule be brought from Monte Cassino in Italy, and that copies of it be distributed to all of his monasteries.

The school curriculum, inspired by the writings of Augustine of Hippo, focused on a close study of Christian doctrine and classical authors, which served as models of good style. Students studied and learned the Psalms and were initiated—through works like Martianus Capella's *Marriage of Mercury and Philology* (fl. 430), and Isidore of Seville's *Etymologies* (c. 615–630)—to the seven liberal arts. Special attention was given to the three arts belonging to Boethius's *trivium*: grammar, rhetoric, and dialectic. More advanced students were also introduced to the scientific arts of the *quadrivium*: arithmetic, geometry, astronomy, and harmony (or music). Ferrières gained renown for its meticulous study of classical literature; the schools of Laon and Fulda were centers of biblical exegesis; St. Wandrille surpassed all others in the study of music; Tours and Reichenau were famous for their copying and editing of manuscripts. Approximately 70 schools—located throughout Germany, France, Switzerland, Italy, and northern Spain—have left us some record of their activities during the ninth century

Charlemagne's library included works of Horace, Lucan, Terence, Statius, Juvenal, Tibullus, Claudian, Martial, Cicero, Servius, Sallust, Virgil, Macrobius, Ovid, and Priscian. Abbots in the provinces could enrich their collections by ordering copies of books in the palace library, or in other surrounding monastic and cathedral libraries. Alcuin believed it was important to make manuscripts easier to read, by adopting punctuation and adding spaces between words. Furthermore since writing materials were scarce and expensive, developing a clear and compact script was a high priority.

Medieval scribes had inherited several scripts from the Romans, such as rustic capitals, uncial, half-uncial, and cursive. Rustic capitals are frequently found in inscriptions and law codes. The script consists of large, narrow capital letters placed side by side. Uncial and half-uncial used more rounded letters. All three of these scripts were cumbersome and occupied a large amount of space. In an effort to make the most out of an expensive sheet of parchment (sheep's skin) or vellum (calf's skin), legal documents and business records were generally written in cursive hand, which was particularly difficult to read. Irish bookhand, for example, was a beautiful and elaborate script, but it was difficult to write and the letters remained very large. In the

770s, the monks of Corbie—a sister-establishment of Luxeuil, the Irish abbey founded in the sixth century by St. Columba—developed a compact, rounded, regular and very legible script, which became known as "Carolingian minuscule," because of its small size. Alcuin immediately introduced the script to the palace school and *scriptorium*, where it was used to copy the Bible, writings of the church fathers, and classical works. Carolingian minuscule quickly spread throughout the empire. During the 20th century, it continued to survive as the standard typewriter font, and it forms the basis of the Times New Roman computer font.

Carolingian scholars did not limit themselves to copying manuscripts. They also composed their own works: textbooks for the study of the liberal arts, biblical commentaries, dictionaries, glossaries, bilingual word lists, compilations, spelling handbooks, commentaries, and summaries of ancient works. An impressive body of hagiographical literature (such as saints' lives) also dates from the Carolingian revival. Numerous political and historical writings inspired by classical models have survived, including Einhard's *Life of Charlemagne* (based on the *Lives of the Twelve Caesars*) and Paul the Deacon's *History of the Lombards*. Carolingian authors like Walafrid Strabo (c. 808–899), Sedulius Scottus (fl. 848–874) and Lupus of Ferrières (c. 805–862), wrote more than 3,200 pages of original Latin poetry.

Although men remained the most active players in the Carolingian Renaissance, study programs for women were implemented in female monasteries, and women played an important role as teachers outside their religious communities. A female hermit educated St. Wiborada, and in the early 840s a woman named Dhuoba composed a *Liber Manualis* (a sort of grammar book) to instruct her son, William. The granddaughters of Judith, second wife of Louis the Pious, inherited part of their father's library; female monasteries—like Chelles, Jouarre, Säckingen, Remiremont, Herford, Poitiers, Soissons, Essen, and Brescia—had their own *scriptoria*.

Irish scholars (known as the *scholastici*) also played an important role. Toward the end of the ninth century the monk Notker—a teacher, scribe, and librarian at the Irish monastery of St. Gall in Switzerland—commemorated their influence in a famous anecdote. Two Irishmen, he claims, went to the court of Charlemagne and so greatly impressed the emperor that he extended his patronage to them. Einhard confirms that Charlemagne "held the Irish in special esteem." After Alcuin's retirement from public life to the monastery of Tours, an Irishman, Clement, became head of the palace school. The lasting relationship between Carolingian monarchs and the Irish continued long after Charlemagne's death, under Louis the Pious, Lothair II, and Charles the Bald (who becomes the patron of the famous Irish scholar John Scotus Eriugena). Under Charlemagne and his descendents, the Frankish court became a center of interaction between scholars and poets from all over Europe. The influences of the Carolingian Renaissance continued to be felt well into the 10th, and even into the 12th century, as the cathedral and monastic schools continued to teach a curriculum based on the church fathers, the Latin authors, and the liberal arts.

See also Frankish tribe; Irish monastic scholarship, golden age of; medieval Europe: educational system.

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K. Sarah-Jane Murray

Celtic Christianity

A variety of modern sectarian and special interest groups, from New Age cults to Irish nationalists to feminists to independent Christians, claim Celtic roots for their drive and inspiration. With so many competing claims it is difficult to clear away the partisan fervor from the historical realities surrounding Celtic spirituality and cultural identity. Among the giants in this tradition are the likes of Patrick (d. 461 c.e.), Brendan the Navigator (d. 577 c.e.), Columban (d. 615 c.e.), and Brigid (legendary). Among its gigantic achievements are the Book of Kells and a corpus of ballads and stories that make it one of the earliest European vernacular literatures.

Celtic spirituality is an inexact term reflecting the identity of an emigrating and outgoing people who adapted well wherever they wandered. It is usually applied to the native peoples of Ireland, Britain, and Brittany, bound by the language of Gaelic and (later) Hiberno-Latin. These people spread into ancient Gaul

(France), Spain, Italy, and even Galatia in present-day Turkey; their religious pilgrims were known in the ancient world for their visits throughout the lands of the Middle East. Eventually Christian preachers from Celtic lands were known for re-Christianizing and re-civilizing Europe after the so-called Dark Ages, so it is no wonder that Celtic spirituality is claimed by many groups.

No one is sure when Christianity reached western Celtic parts, but some Christian presence must have been established by 431 C.E. when Pope Celestine I sent a bishop to Ireland. Perhaps shortly thereafter the Western Latin Church commissioned the legendary Patrick for missionary work on the island. Thus, though Celtic spirituality shows some native distinctiveness, it was from the beginning associated with the ecclesial structure and faith of the Western Church and not just an indigenous and autonomous Christianity. In fact the earliest artifacts discovered show Irish Christianity to be found among the wealthy classes, who used typical icons and conventional symbols to show their spirituality. Most likely they owed their faith to the fervor of the Western Church to spread Christianity, even if most of their land never was under the Roman Empire.

After the mid-400s C.E. when the Romans retreated from Britain to the European continent, contacts with the Western world diminished. The Celts were forced more wholly to reconnect with their native roots. This tendency was intensified when the Saxons arose in Britain and threatened to take Celtic lands. Meanwhile the minority Christian population repudiated residual Western Church influences because of the worldliness and corruption of many of its institutions and personnel. The church did not respond to the alienation of the Celtic Christians until 605 C.E. when Pope Gregory the Great sent Augustine of Canterbury to parley with the Irish. The pope recognized the need for a council, showing that Celtic Christianity was a force to be reckoned with. Unfortunately, the talks completely broke down. Finally in 640 C.E. the Irish Church acceded to some of the pope's requests.

Celtic spirituality developed in a window of time from the mid-fifth century to the mid-seventh century C.E. Its features included a different religious calendar (meaning that the Irish celebrated Easter on a different date), a different pastoral structure (meaning that the Irish had their own pastors and pastoral jurisdictions), and a different popular piety (meaning that native Irish myths became incorporated into Celtic Christianity).

The pastoral system of the Irish recognized the authority of pious monks and their monasteries and did not pay attention to formal boundaries of parish and diocese as the Western Church normally did. Instead of bishops and theologies they esteemed abbots and superiors, both men and women, who proved that they could preserve cosmic order through their personal sanctity and mystical powers. The Celtic Church never rejected the office of the pope and institutions of the Western Church, but it tended to downplay their role and effectiveness in true spirituality. Its pastoral system bears remarkable similarity to that of the Desert Fathers and Oriental Orthodox churches (of the Copts, Syrian Orthodox, and others). There may have been limited and organic exchanges based on Celtic wanderings and pilgrimages.

The popular piety of the Irish shows the incorporation of mythic Celtic heroes into Christian stories. The story of St. Brigid, for example, founder of Kildare Abbey, may well be based on Brigid, daughter of the Celtic god Dagda, whose name graces so many places in Ireland. St. Brigid is not based on the traditional Mary, mother of Jesus, but on her namesake, who was a healer and creative force for the gods. Celts also had less a sense of the Latin notion of original sin. The world is not cursed with the fall of the human parents Adam and Eve, as the great Western Church thinker Augustine said. It is rather a place for humans to steward and show personal discipline so as to go to heaven.

There is a heightened sense of the nearness of the divine to the created order. The ideal Christian in Celtic spirituality is the monk in the monastery who lives a life of self-control and prayer: The monk shows that his or her life can be disciplined and the world can be civilized and ordered.

If nothing else, Celtic spirituality shows an alternative to the logic-driven and doctrinal approach of the West. It values independence of thought and the Power of personal sanctity. However, it is hardly nonstructured or spontaneous or wholly unique. It is not separate from the Christian religion, and probably is best viewed as a hybrid of Latin theology and native beliefs. By the 11th–12th centuries the special characteristics of Celtic spirituality were completely submerged in the Western Church, much as the Desert Father spirituality is a part of the Eastern Greek Church.

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Chagatai Khanate

Genghis Khan (c. 1167–1227) had four sons by his principal wife, Borte. The eldest son, Juji, and second son, Chagatai, were such fierce rivals that Genghis decided to bypass both in favor of his third son, Ogotai Khan as his successor khaghan (Grand Khan), and all of his sons agreed with his choice. Genghis also assigned territories to each son to govern, although all would acknowledge the leadership of the khaghan and cooperate with him in expanding the Mongol Empire. Juji received land farthest from the paternal homeland—the western territories that would include Russia and eastern Europe; his followers were called the Golden Horde. Chagatai received west Turkestan, the Tarim Basin, and the western Tian Shan (T'ien Shan) region. Ogotai received Dzungaria and part of Central Asia, while the youngest son, Tului, received the Mongolian homeland. This arrangement was confirmed just before Genghis Khan died in 1227. Two years later the Kuriltai (council of nobles) elected Ogotai the next khaghan.

Chagatai's allotment, which was enlarged later, also included the Ili River valley, Kashgaria, Turfan and Kucha in present-day northwestern China, and Transoxiana, including the towns of Bukhara and Samarkand. These disparate lands became known as the Chagatai Khanate. Except for the oasis towns most of the khanate was steppe land inhabited by various nomads, most of Turkic ethnicity. Chagatai was a warrior and also a staunch upholder of Mongol traditions. Genghis had appointed him guardian of the Mongolian law code called "Yasa" which he had sternly administered. Chagatai and his successors kept up a seminomadic lifestyle, changing from winter to summer camp as the seasons dictated. Whereas the Mongol realms under Kubilai Khan and his heirs in China, the Yuan dynasty (1279–1368), and the il-khanate of Hulagu Khan and his successors in Persia and the Middle East had fixed boundaries, rich resources, large sedentary populations, and long established traditions of governance, the Chagatai Khanate had shifting boundaries, tribal populations with weak state institutions, and relatively sparse resources.

It was hemmed in by other Mongol dominions ruled by branches of Genghis Khan's descendants in three directions—the Yuan dynasty, the Il-Khanate, and the Golden Horde in Russia. The only direction for expansion was into Afghanistan and India. Beginning in the 1290s Chagatai Khanate forces took control of eastern Afghanistan from which they raided northwestern India. In 1303 an expedition of 120,000 men besieged Delhi for two months and devastated a wide area. Another force of 40,000 horsemen returned to India in 1304 but was defeated and 9,000 prisoners were trampled to death by elephants. A similar fate befell the men of the last attacking army in 1305–1306. Not able to expand outward the heirs of Chagatai were constantly embroiled in wars and rivalries of the other three branches of the family, and among themselves. Although the Chagatai Khanate was poor in resources, its central location along the Silk Road allowed it to collect abundant taxes and tolls. Frequent wars and predatory policy toward trade and sedentary people often resulted in the breakdown and ultimately decline in international trade by land routes. Major differences and incompatibilities divided the eastern and western halves of the khanate. The western part, originally part of the Khwarazm kingdom, was Islamized, urbanized, and more advanced than the eastern region, which was more pastoral, nomadic, and animistic. Lacking a cohesive government, each went its own way.

Chagatai died in 1242 and was succeeded by his grandson Kara Hulagu. Interference by the khaghan and involvement by the Chagatai Khanid rulers in the dynastic struggle of other branches of the family resulted in many upheavals. Leaders of the Chagatai Khanate became involved when Mongke Khaghan died in 1259 and a succession struggle erupted between his brothers Kubilai and Arik Boke; they sided with the winner Kubilai. Later they supported Kaidu Khan, a grandson of Ogotai, who challenged Kubilai for the throne of the khaghan. The destructive wars continued until Kaidu's death in 1301. Although Kubilai won against his rivals, the unity of the Mongol Empire was fractured forever, and even though the Chagatai rulers were not in contention for overall leadership, their central position in the line of communications between the different branches of the family played a significant role in the breakdown of unity of the Mongol Empire.

The frequent civil wars and changes of rulers (there were 30 khan up to 1230) fatally weakened the central authority at the expense of local leaders. As the Chagatai Khanate was disintegrating in 1369, there rose in Samarkand a Mongol-Turkic leader who claimed descent from Genghis Khan. His name was Timurlane (Tamerlane), meaning Timur the Lame. His military career that ended with his death in1403 would replicate that of his famous ancestor. In the 14th century Chagatain rulers converted to Islam, the religion of many of the Turkic peoples they ruled. The official language of the khanate was changed from Mongolian to Chagatai

Turkic. It continued to be used in the region they ruled until modern times.

See also MONGKE KHAN.

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JIU-HWA LO UPSHUR

Champa kingdom

According to Chinese texts, in 192 C.E., Champa was formed during the aftermath of the breakup of the Han dynasty of China. The Champa kingdom was situated along the coastal plains of present-day central and southern Vietnam. The Chams shared many biological traits with the Malays and Polynesians. After years of fighting with rival Chinese factions in Tonkin, the Chams came to be under Indian cultural influence. Elements of Indian culture formed a huge part of Cham culture, as a result. The Champa kingdom was divided into four regions with Hindu names—Amaravati, Vijaya, Kauthara, and Panduranga. The four, which were already powerful, were reunited under King Bhadravarman in 400. Located between India and China, the Chams were in a strategic position to conduct trade between West and East Asia. The kingdom played a key role along this trade route, which became known as the Silk Route of the Sea. At the height of their success, they became a prosperous seafaring power that actively participated in commerce and piracy along the coastline.

An ancient Cham structure in central Vietnam, one of the remains of the Cham civilization that was conquered by foreign invaders.

Because of its strategic location, the Chams were constantly under threat of attack from their neighbors. Cham-Chinese rivalry persisted for centuries and featured prominently in Cham history. In order to stop repeated destructive Cham raids on their coasts, the Chinese invaded Champa territory in 446. Champa was made subservient to China but by the sixth century the Chams achieved independence from China rule. Champa trade and culture flourished during this era. Champa success was however disrupted by Javanese invasions in the eighth century, which they managed to stave off. In the ninth century under King Indravarman II, the Chams relocated their capital farther north in Amaravati. During this period, the Chams built beautiful temples and palaces, many of which survive today.

By the 10th century the Champa kingdom faced another adversary from Hanoi in the form of the Dai Viet, who wanted the territories of Amaravati and a few decades later, Vijaya. Later the Cambodians launched attacks on their kingdom, along with the Vietnamese. Even though the Cham king Harivarman managed to fend off attacks from these two invading forces in 1145, the Khmers returned under a new more aggressive king and managed to bring Champa under his leadership. But two years later, a new Cham leader successfully defeated the Khmers. In 1177 the next Cham king even invaded the Cambodian capital of Angkor.

This victorious period was extremely brief, as the Chams were once again subjected to Cambodian rule in 1190 until 1220. The Chams would never again experience a period of resurgence and instead suffered successive invasions by foreign forces. After 1220, Vietnamese kings, who were members of the Tran dynasty, attacked Champa. The Champa kingdom was further weakened by the Mongol invasion in 1284. By the end of the 15th

century very little of the Champa kingdom was left as their territories were being conquered by foreign invaders, who completed the conquest of Cham territory during the 17th century.

See also Vijayanagara Empire.

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Nurfadzilah Yahaya

Charlemagne

(c. 742–814) *king of the Franks and emperor of the West*

Charlemagne, or Charles the Great, was born the eldest son of Pepin the Short, king of the Franks (751–768), and his wife, Bertrada of Laon. Upon his father's death the Frankish kingdom was divided between Charlemagne and his younger brother Carloman in 768. When Carloman died suddenly in 771, Charlemagne seized control of his brother's lands and reunified the Frankish realm.

Charlemagne's kingdom grew to an empire under his relentless and resourceful military campaigns. Beginning in 772 he initiated a campaign to subdue the Saxons, a task he would only complete in 804. Soon after becoming sole ruler of the Franks, he invaded Italy and crushed the Lombard Kingdom, taking the Crown of the Lombards for himself (773–774). An initial foray against the Muslims into Spain in 778 ended in disaster when Charlemagne's rearguard was ambushed and destroyed at Roncesvalles, while returning home from this expedition. But by 811 Charlemagne had extended his sway south of the Pyrenees down to the Ebro River and had created the Spanish March to act as a buffer zone between the Moors in Spain and his own lands north of the Pyrenees.

On his eastern front Charlemagne deposed his onetime ally the duke of Bavaria (787), and incorporated his territory into his own lands. This brought him into contact with the fierce Slavic people known as the Avars, who held sizable lands in the areas of modern day Austria and Hungary. Charlemagne inflicted a massive defeat on these people in 796 and created another heavily defended march known as the Ostmark (Austria), to protect his eastern border against marauding Avars. In helping him overcome and rule such disparate foes and lands, Charlemagne was fortunate in having three capable and loyal sons. His son Charles (d. 811) ruled the northwest part of Charlemagne's Frankish lands known as Neustria, while Pepin (d. 810) administered Italy, and Louis (d. 840) ruled over Aquitaine. The latter two in particular fought long, hard campaigns either with their father or on his behalf.

The strength of Charlemagne's empire depended in part upon his reputation and success as a warlord, together with the tight bonds of personal loyalty that existed between him and his chief administrators. In addition to his three sons who ruled as cadet kings, Charlemagne also relied heavily upon the margraves who ruled over the marks/marches that he created along volatile border areas. In less troublesome areas in the interior of his lands Charlemagne posted counts to keep the peace, administer imperial laws, and protect the realm. To ensure the loyalty of these and other top officials Charlemagne created the office of the *missi dominici*, whose duty it was to ride circuit throughout the realm inquiring as to the honesty and efficiency of his royal officials.

Another reason for Charlemagne's success was his approach to justice throughout his realm. Religion aside, he respected the traditions, tribal laws, and rights of the various Germanic peoples under his authority, and rather than replace tribal laws, he sought to codify them in writing. He did however issue a number of imperial laws called capitularies, which laid out regulations for his own royal officials or administrators or which touched upon religious issues. Historians have long acknowledged the important role that Christianity and the institutional church played in enabling Charlemagne to maintain a firm hold on both his throne and his empire. His conquest and eventual integration of Saxony into his empire are illustrative in this regard. Charlemagne relied upon a combination of military offensives against the Saxons and the missionary activities of Benedictine monks finally to pacify this belligerent tribe. In 782 he issued a series of laws forbidding the practice of pagan religion among the Saxons, with harsh penalties for those caught transgressing. The overall effect of these measures was slowly to saturate Saxon tribal culture with the religion and culture that Charlemagne endorsed.

Charlemagne also engaged in a vigorous attempt to improve the level of morality and education among the clergy throughout his realm. To this end he utilized the talents of Alcuin of York (735–804), who, beginning in 781, undertook the arduous process of bringing discipline to the monastic houses throughout the empire and introducing the classical Roman program of the liberal arts as the educational curriculum used throughout the Carolingian monastic schools. For 15 years Alcuin himself oversaw a school at Charlemagne's palace at Aachen. The results of this educational program were impressive

and produced a flourishing of culture and learning that has been termed the Carolingian Renaissance. A number of Carolingian Benedictine monasteries became vibrant centers of learning, such as Fulda, St. Gall, and Reichenau. Monks at these institutions assiduously set about learning classical Latin grammar and rhetoric and in the process copied and preserved for posterity numerous works from classical Rome. Scholarship and literature flourished in this era, as is evident from such works as Paul the Deacon's *History of the Lombards* and Einhard's *Life of Charlemagne*.

On Christmas Day in the year 800, Pope Leo III crowned Charlemagne Roman emperor (Imperator Romanorum). Historians have long quarreled over the significance of the coronation, and even whether Charlemagne himself approved. The Roman Empire at the time of Charlemagne's coronation referred to the Greek or Byzantine Empire, which was under the control of the empress Irene (797–802). Through his actions the pope may well have been seeking to curry favor with Charlemagne and ensure his aid in maintaining the pope's temporal control over recently annexed lands in Italy.

Or, absent a male ruler on the Byzantine throne, he may actually have thought he was creating a legitimate emperor who could unite the Carolingian territories in the west with the Byzantine lands in the east. If so, he seriously miscalculated, for initial overtures between Charlemagne's court and that of the empress Irene created an uproar among the people of the Byzantine Empire. Charlemagne himself actually disliked the title of emperor, and it certainly added nothing to his power or ability to rule over his own lands. At the same time, the fact that the pope felt emboldened enough to proclaim this Germanic king a Roman emperor provides clear evidence of the spectacular political, military, religious, and cultural achievements Charlemagne realized during his rule over western Europe. In 813 Charlemagne designated his son Louis I as coemperor and his successor and crowned him at Aachen.

See also Carolingian dynasty; Holy Roman Empire.

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Ronald K. Delph

Chaucer, Geoffrey
(c. 1340–1400) *English author*

Geoffrey Chaucer was the son of John Chaucer, a prosperous wine merchant, and Agnes de Copton. Around 1355 his fairly wealthy parents secured a position for the young Geoffrey as a page in a household of royal rank, that of Prince Lionel, the earl of Ulster, the future duke of Clarence and son of Edward III. This provided a suitable environment to cultivate their son's talents as he was exposed to the world of aristocracy and developed an appreciation for manners of the court. Chaucer was known for his keen observation of his surroundings. In such a setting, he would have also acquired knowledge of French and Latin, and he made his first acquaintance with his future patron, John of Gaunt.

After serving as a page Chaucer joined military service and fought in France. In 1360 he was captured but was released upon payment of ransom by Edward III. From 1374 to 1386 Chaucer was a customs controller in the port of London. It was an important post as the king's revenue came mainly from customs duties. Later he became a clerk of the King's Works. In 1367 he became a yeoman in the king's household and two years later was promoted to esquire. Chaucer married Philippa Roet in 1366, the sister of the mistress and future wife of his patron, John of Gaunt. Philippa Roet served the queen as a lady-in-waiting. Their marriage lasted until her death in 1387. In his work for the king, Chaucer engaged in diplomatic missions to France, Italy, and Spain—centers of learning and literary production far more renowned than London at the time. It was in Italy that he met Giovanni Boccaccio, the Italian novelist, whose writings he admired. Not surprisingly, continental European influences are found in his works.

Early in his career Chaucer displayed a tendency to adopt the French style. He was heavily influenced by French works such as the *Roman de la Rose*, an allegory about love written in eight-syllable couplets by two poets—Guillaume de Lorris and Jean de Meun. In 1369 Chaucer wrote *The Book of the Duchess*, likely for John of Gaunt's first wife, Blanche, who died in the same year. While keeping the French influence, Chaucer began to be influenced by Italian authors such as Dante Alighieri and Boccaccio. One of his works, *Troilus and Criseyde,* was in fact based on Boccaccio's *Filostrato*. Boccaccio provides the basis for four of Chaucer's characters in his most famous work *The Canterbury Tales*. Chaucer died on October 25, 1400. His body was buried in Westminster Abbey and was later moved to Poets' Corner at the east aisle of the south transept.

The 14th century was a golden period when the literary arts flourished in England. During this era known as the Middle Ages, literature in the English language enjoyed an unprecedented popularity. The English language became a source of pride for the English people. The new status accorded to the language was due in no small part to Chaucer's choice of the English language as the worthy medium of his own artistic expression. The intellectual milieu during the Middle Ages was very much characterized by philosophical concerns provided by Christianity. Christian allegory thus became a major feature of medieval literature. Allegory is polysemous, in that multiple levels of meaning can be discerned. Sets of meanings are also intricately connected with other sets of meanings, creating a text that is significantly rich. All the meanings relate to a central theme, which is repeatedly alluded to in the text. Chaucer succeeded in marrying philosophical ruminations in a creative manner.

Chaucer wrote *The Canterbury Tales* between 1387 and 1400 during the aftermath of the Black Death and the Peasants' Revolt. It is a collection of 24 tales recounted by different characters who are pilgrims. He adopts a powerful satirical style in writing *The Canterbury Tales*. Chaucer draws upon contemporary persons commonly found in medieval society, so his audience would be familiar with them. Chaucer's literary style was revolutionary in that he incorporated local dialects in his writing, such as in the "Miller's Tale," part of *The Canterbury Tales*. In the "Knight's Tale," the miller, who speaks in a drunken style, actually interrupts the protagonist. As a complex collection of stories of various characters from all social strata, male and female, *The Canterbury Tales* forms a valuable view of the workings of society during this volatile period in history.

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Nurfadzilah Yahaya

Chenla

Two successive kingdoms with strong Indian influence emerged during the pre-Angkorean centuries of Khmer history. These were the Funan, from the second to sixth centuries, and Kambuja (Chenla, Zhenla in Chinese) from the sixth to the eighth centuries. A vassal state of Funan, Chenla emerged as an independent state in the middle of the sixth century. A sea route developed between India and China by this time. The shift from the coastal trade route coincided with the appearance of conquerors from the mid-Mekong area, the brothers Bhavavarman (r. 550–600) and Mahendravarman (r. 600–611). They focused on the rice-growing areas of the Mekong basin, rather than maritime trade. The new kingdom, called Kambuja, traced its origin from the sage Kambu Svayambhuva and the daughter of Nagas, Mera

According to the Chinese chronicle the *History of Sui*, Chenla was a feudatory state of Funan, covering roughly northern Cambodia and southern Laos of modern times. Its capital was at Lingaparvata with a Hindu temple dedicated to the god Bhadresvara. Chenla became a separate state after seceding from Funan in 550 with the accession of Bhadravarman I as the first ruler of the newly independent kingdom. He was the grandson of Funanese ruler Rudravarman (r. 514–539) and had married a Chenla princess named Lakshmi, who was heir apparent to the throne. Bhadravarman became the independent king of Chenla in 550, when the ruler died. In his long reign, Chenla was engaged in warfare, and Chitrasena was in charge of the army. The kingdom of Chenla covered the whole of Cambodia, southern Thailand, Laos, and the Mekong Delta region.

Bhadravarman's brother Chitrasena, with the title of Mahendravarman, succeeded him and ruled for 11 years. He was a brave king and conqueror. The reign of his son Isanvarman I (r. 611–635) was marked by extension of the kingdom westward, and establishment of a new capital, Isanpura at Sambor Prei Kuk (the Kompong Thom province of modern Cambodia), in 613. Like his father, he followed a policy of friendship toward the Champa kingdom and married a Champa princess. Bhavavarman II was the next ruler (r. 635–650), who was succeeded by Jayavarman (650–690). He consolidated the Chenla kingdom. After his death, Queen Jayadevi controlled the affairs of the state. Imminent civil war led to the disintegration of the Chenla kingdom.

Factional disputes in the court resulted in the splitting of the kingdom in 706 into Land Chenla (Upper Chenla) and Water Chenla (Lower Chenla). Upper Chenla, with its capital in the Champassak province of modern Laos, was a somewhat centralized state with 30 provincial headquarters operating as administrative centers. It also sent embassies to China. Lower Chenla, occupying the former Funan kingdom along the Mekong Delta and the coast, had a turbulent existence with constant pirate raids from Java. The minor

Khmer states like Aninditapura and Sambhupura were locked in rivalry over the control of Lower Chenla. Pressure also mounted against Chenla by the Sailendra kings of Java. The last of the rulers was killed in 790 and it became a vassal state of the Sailendras. A prince from Sambhpura, who was in Java, took the reins as a puppet ruler. But Jayavarman II asserted his independence in 802, becoming the founder of great Angkorean empire that lasted until the early 15th century.

The Cambodian civilization in Chenla, like that of the Funan and Angkor periods, witnessed a good deal of Indian influence. Indian elements were mixed with indigenous myths of the Moon and serpent. Building a royal *lingas* (phallus symbol of SHIVA) on mountains was a blending of the autochthonous mountain cult with Hindu beliefs. Shiva in his *linga* form was connected with *devaraja* cult, which was used by Jayvarman II afterward to proclaim his sovereignty from Java. The Chenla kings were deified. Lord Shiva was worshipped under different names such as Bhadresvara, Sambhu, Girisa, and Tribhubanesvara.

Inscriptions from Cambodia attest to the prevalence of Sanskrit. Rhetorical and literary conventions were well known to writers of epigraphs in Chenla. They were also well acquainted with Indian epics, *kavyas* and *puranas*. The inscriptions refer to the *Vedas*, *Vedantas*, and *Smritis*. Many Sanskrit words were absorbed into old Khmer, relating to geographical names, the names of divinities and persons, administrative terms, and terms relating to the calendar and numbers. Another Indian custom persisted in the marrying princesses to *brahmans* (Hindu priests). The *brahmans* played an important role in the religious life of the people.

The chief priest or *purohita* had a powerful influence on the royalty. This sacerdotal office passed from uncle to nephew in the maternal line, which was an example of an indigenous matrilineal social system. Kings sought to ally themselves to a particular priestly family by matrimonial alliance. Buddhism was also prevalent in Chenla. The Mahayana faith came to Cambodia from Java as well as India. Buddhist statues are found at the time of Bhavavarman II. Influences from India, the megalithic culture of Southeast Asia, China, and neighboring regions in Southeast Asia enriched the culture of Chenla.

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PATIT PABAN MISHRA

Chinese poetry, golden age of

The three centuries of the TANG (T'ANG) DYNASTY (618–909) represent the golden age of Chinese poetry. Chinese poetry reached its pinnacle during the reign of Minghuang (r. 712–756, also known as XUANZONG (HSUAN-TSUNG). About 3,000 poets's names have survived from the Tang dynasty; many of those works are extant. The Tang poets' brilliance and inspiration have never been surpassed and have been the model for poets of later eras to emulate. During the long reigns of Empress WU and Minghuang culture flourished and upper class life was cosmopolitan. Confucian philosophy provided moral grounding and objectivity, while Daoism (Taoism) favored introspection, and Buddhism brought otherworldliness to the era.

Most Chinese poems were short, with romantic love, a frequent theme of European poetry, rarely a subject. Friendship between men is a dominant theme and the emotional trauma of parting between friends is the inspiration of many poems. This is hardly surprising because most poets were educated men from among whom officials were drawn, and officials were regularly rotated throughout the empire. War as a subject of poems did not deal with heroism or conquest, but focused on the desolation and sorrows that accompanied invasions and losses. Nature is also often the subject of poetic inspiration. Among the galaxy of Tang poets this essay will feature three of the greatest: Li Bo (Li Po), also known as Li Taibo (Li T'ai-po), 701–762; Du Fu (Tu Fu), 712–770; and Bo Juyi (Po Chu-i) 772–846.

Li Bo was born in Sichuan (Szechwan) Province in southwestern China. A man of great vitality and a lover of nature, he traveled widely, studied Daoism, and characterized himself as an "an immortal banished from heaven." However, Li was best known as a heroic drinker and versified while sober and drunk. He is

believed to have written 20,000 poems; 1,800 among them have survived and are still widely memorized. Li briefly enjoyed court favor and lived in the Tang capital Chang'an (Ch'ang-an) for three years under the emperor's patronage. However he fell out of favor when a poem he wrote in praise of Minghuang's favorite, Lady Yang, was interpreted to be an insult. The story of his death, perhaps untrue, had him leaning out of a boat to embrace the Moon while at an outing with friends on a lake and drowning. The following short poem has Li celebrating the Moon and wine:

Drinking Alone in Moonlight
Among the flowers, with a jug of wine,
I drink all alone—no one to share.
Raising my cup, I welcome the moon,
And my shadow joins us, making a threesome….
As I sing the moon seems to sway back and forth;
As I dance my shadow goes flopping about.
As long as I'm sober we'll enjoy one another,
And when I get drunk, we'll go our own ways:
Forever committed to carefree play,
We'll all meet again in the Milky Way!

Du Fu was more serious than Li Bo and was considered a scholar's poet. He served the government but never attained major posts. Du and his family suffered terribly during the An Lushan (An Lu-Shan) Rebellion. The following is by Du describing the black goshawk, a forest hunting bird:

A black goshawk is not to be found staying among humankind;
She passed over the seas, I suspect, coming from the North Pole;
Her straightened quills beat the wind as she crossed over the purple borderland,
At winter's onset she stayed some nights at the Solar Terrace.
The foresters' nets were all out for her—but they applied their nets in vain;
The geese of spring which go back with her surely see her with misgivings.
A myriad miles in the cold void—it takes just a single day;
But these golden eyeballs and these jade talons are of no usual stock.

Bo Juyi was a brilliant student, passing the doctoral exams at age 18, and he enjoyed a successful official career. He was noted for the simplicity of language in his short poems. Reputedly he would read a new piece to an old peasant woman and would discard any that she could not understand. But he was most famous for a long poem titled "The Everlasting Sorrow," which recounted Minghuang's love for Lady Yang, their flight from Chang'an before An Lushan's rebel army, her execution by Minghuang's mutinous soldiers, and his sorrow and longing for her. The following poem celebrated Bo's passing the doctoral examination:

After Passing the Examination
For ten years I never left my books;
I went up…and won unmerited praise.
My high place I do not much prize;
The joy of my parents will make me proud.
Fellow students, six or seven men,
See me off as I leave the City gate.
My covered coach is ready to drive away;
Flutes and strings blend their parting tune.
Hopes achieved dull the pains of parting;
Fumes of wine shorten the long road….
Shod with wings is the horse of him who rides
On a Spring day the road that leads to home.

Poetry is very difficult to appreciate in translation because translations lose the form of the poem itself even when they successfully convey its spirit. But for those acquainted with the beauty of written Chinese the works of great Tang poets have never been surpassed.

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Jiu-Hwa Lo Upshur

chivalry

During the Middle Ages chivalry (derived from Latin *caballus*, "nag," and closely related to French *chevalier*, Spanish *caballero*, and English *cavalier*) denoted the class of knighthood and the ideals associated with it. The noble knight was distinguished from the peasant infantryman by several attributes: his horse, weapons

(sword and lance), banner, and attendants. Medieval chivalry became closely associated with the church and the CRUSADES. Whereas the early church believed Christianity and the profession of arms to be incompatible, medieval church leaders encouraged the development of a new, Christian order of knighthood. BERNARD OF CLAIRVAUX's treatise *In Praise of the New Knighthood* (c. 1128–31) commends the Knights Templar, a crusading order of soldiers who drew their strength in battle from their fervent faith.

Christian knights continued to swear allegiance to a liege-lord but also received a blessing from the church. This was known as the *Benedictio novi militis* (benediction for new soldiers). Before participating in the ritual a candidate typically confessed his sins, fasted, and prayed during a night-long vigil. His sword was placed on the altar and blessed. Kneeling and dressed in white, he swore the oath of chivalry and at the same time renewed his baptismal vow. Echoes of St. Bernard's exhortation to fight and live for Christ made their way into 12th century literature, as evidenced by Chrétien de Troyes's last Arthurian romance, *The Quest for the Grail* (*Perceval*) (c. 1190).

Chivalry was not only associated, however, with religion and the crusades. Certain 12th century vernacular poets—like Chrétien de Troyes and Marie de France—praised the virtues and courtesy of knightly society, thereby contributing to the rise of courtly romance, a genre that exalts the refined or pure love (*fin' amors*) between a knight and his lady. The audiences of these early vernacular works were largely feminine, and throughout the stories, women play an important role. This contrasts sharply with the relative absence of female characters from the French *chansons de geste* (such as the *Song of Roland*) and Germanic epics (such as *Beowulf*). The cult of *fin' amors* (or *courtly love*, as the 19th-century philologist Gaston Paris named it) originated in the 11th century with the lyric poetry of the troubadours and *trouvères*. (Troubadours wrote in the Provençal *langue d'oc* of southern France; *trouvères* composed their works in the *langue d'oil* of the north.) These poets were typically noblemen, like William IX of Aquitaine, who is often described as the first troubadour. The works of several female troubadours—or *trobairitz*—have also survived (such as the countess of Dia).

Under the influence of powerful patrons of the arts—such as Queen ELEANOR OF AQUITAINE (granddaughter of William IX) and her daughter, Marie, countess of Champagne—the cult of courtly love spread throughout medieval Europe. At the end of the 12th century Andreas Capellanus, writing for the countess Marie, composed a Latin treatise commonly referred to as the *Art of Courtly Love* (c. 1184–86). Andreas draws upon the writings of Ovid and the conventions of Provencal poetry in order to outline the proper behavior and attitudes of courtly lovers. According to Andreas, love is an "inborn suffering derived from the sight of and excessive meditation upon the beauty of the opposite sex," which ennobles the lover's character and drives him to great accomplishments. Chrétien de Troyes's *Knight of the Cart* (c. 1180)—also dedicated to Marie of Champagne—provides a good case in point: Lancelot accomplishes great feats because his faithful (yet adulterous) love for Guinevere pushes him to surpass all other knights at King Arthur's court.

Courtly love relationships existed mainly outside marriage. Andreas insists that the man must initiate the love affair by declaring his devotion. He fully submits to the will of the lady, who has the power to accept or to deny her suitor. In either case, the knight will continue to serve her. The courtly love relationship thus mirrors the feudal bond between the knight and his liege-lord. At the end of his book, Andreas rejects love. For this reason, some scholars believe that his whole work constitutes a parody of courtly love and must not be taken seriously. Indeed later authors, like Alain Chartier in the *Belle dame sans merci*, do not hesitate to expose the excesses associated with courtly love, such as the unfair treatment of men by merciless and fickle women.

Much vernacular literature of the 13th and 14th centuries also celebrates the paradigms of courtly love. The *Romance of the Rose* by Guillaume de Lorris and Jean de Meun describes the efforts of the narrator to attain the love of "she who is worthy to be called Rose." GEOFFREY CHAUCER (who translated the *Romance of the Rose*) makes the courtly love tradition the central theme of his *Troilus and Criseyde*. "The Knight's Tale" (from the *Canterbury Tales*) warns of the dangers of falling prey to the "amor de lonh." Two male cousins, Arcite and Palamon, fall in love with a beautiful young woman they have spied from afar. This infatuation for the fair Emelye ultimately leads to the death of Arcite. Through the "Knight's Tale," Chaucer mocks the place of the lady within the courtly relationship: Emelye is reduced to a passive bystander, forced to marry against her will. Although she is idealized and even worshipped by Arcite and Palamon, she has no control over her own destiny.

Chaucer's false idolatry provides a sharp contrast to DANTE ALIGHIERI's love for Beatrice, whom he woos in *La Vita Nuova*, and whose grace and beauty eventually

lead him to the contemplation of God in the third book of the *Divine Comedy*. For Dante, who draws on St. Bernard's treatise *On Loving God*, the courtly relationship guides the lover not only to accomplish great feats but also to grow close to God through his chaste and pure love for a lady. (Meanwhile lustful lovers who do not repent of their sins—like Paolo and Francesca—are condemned to eternal suffering in the *Inferno*.)

The influence of medieval chivalry and courtly love on western Europe was lasting and profound. In the 16th-century *Book of the Courtier*, Baldassare Castiglione models his advice for male and female courtiers in Renaissance Italy on knightly etiquette. Famous poets like Petrarch, Ronsard, Donne, and Shakespeare continued to woo ladies in the fashion of the troubadours for centuries. In the 19th century Walter Scott and Tennyson contributed to a veritable rebirth of chivalric—and highly romanticized—literature; throughout the 20th century, stories of medieval knights fighting for the love of their ladies (such as White's *Once and Future King*) flourished.

See also Italian Renaissance.

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K. Sarah-Jane Murray and Jennifer Boulanger

Chola kingdom

The Chola kingdom was a medieval Indian state, which saw most of southern India being brought under a united government for the first time. At its greatest extent, Chola covered not just the south of India but also Sri Lanka, peninsular Malaya, western Borneo, and other islands of archipelago Southeast Asia. The Chola used

The Sri Brahdeeswarar Temple was built by the great Chola king Raja Raja I in the 10th century.

the Tamil language and religious and cultural concepts. The origins of the state are unclear, although the Chola King Raja Raja I invaded the southern Deccan region in 993 in a series of campaigns that lasted for nearly 30 years. This contributed to the downfall of the Calukya dynasty and provided opportunities for Chola and Deccan rulers to contest former Calukya territory. In 1070 Chola King Rajendra II united the existing holdings into a unitary state, which was then free to expand its holdings across the trade routes that stretched across the Indian Ocean to Southeast Asia.

The next centuries were something of a golden age for southern India, with religious and artistic expression reaching high levels of achievement. Although caste-based societies such as that of the Chola are often thought of as lacking social mobility and the ability to innovate, this was not the case. Instead, creation of new crafts and skills enabled the reordering of society and the classes within it to a considerable extent. The fact that so many different sets of people from many different homelands were a part of the Chola kingdom contributed to this mobility. The social mobility extended to women as well as men and a number of new occupations and ranks were made available to them. Specific areas of achievement included literature, bronze statuary and works, and architecture, particularly in terms of temple architecture. The temple of Shiva at Thanjavur, which was completed in 1009, is regarded as a noted masterpiece demonstrating characteristic styles of southern India. The pantheon of Hindu gods provided numerous opportunities for artistic creativity, and the combination of creativity

and incoming influences helped to create a number of exquisite creations.

Inscriptions found on Southeast Asian islands show the progress of Chola domination across the ocean. Raja Raja and Rajendra both persecuted a fierce campaign against the SRIVIJAYA KINGDOM and ultimately destroyed it. This allowed Chola to take over a monopoly of trade in the region and to gain greater access to Chinese markets and the burgeoning city-states of mainland Southeast Asia. However, as in the case of the Indian homeland, evidence concerning the actual nature of who governed where and when is unclear. Inscriptions make grandiose claims, which in some cases are not substantiated. The end of the Chola empire is variously given as either in the 12th or 13th century, most often in 1279. The arrival of Mongol Yuan troops in Southeast Asia radically changed the balance of power in the region while, in India, the rise of Hosalya and Pandya polities ultimately eroded the economic basis of the Chola empire and it was subsumed by successors.

See also TAMIL CULTURE; YUAN DYNASTY (1279–1368).

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JOHN WALSH

Christian states of Spain

When the Moors from Morocco invaded Spain in 711, they easily managed to capture most of the Iberian Peninsula with the exception of the area around the Asturian Mountains in the north. When they did get around to attacking that region in 718, the Christians defeated the Moors at the Battle of Covadonga, near Asturias. The Moors decided to leave that part of Spain unconquered, marking what became the first battle in what the Spanish called the "Reconquista," or RECONQUEST OF SPAIN for Christendom. Over the next centuries several Christian kingdoms emerged in Spain, notably Asturias, León, Castile, Aragon, and Navarre.

These gradually expanded and eventually managed to defeat the Moors using their alliances. They ejected them from the Iberian Peninsula in 1492, when Isabella, heir to the throne of Castile, and Ferdinand II, king of Aragon, captured Granada, the last Muslim possession on the peninsula.

KINGDOM OF ASTURIAS

The kingdom of Asturias was, in origin, a Visigoth kingdom of Spain created by Pelayo (Pelagius), a grandson of King Chindaswinth, who had been defeated by the Moors. Pelayo established his capital at Cangas de Onis, securing his independence with a victory at the Battle of Covadonga. The Moors, rather than sending more soldiers into Asturias, headed into France and in 732 were defeated at the Battle of Tours. For the next century the Moors were on the defensive and this allowed Pelayo and his successors to rebuild their strength. Pelayo's son, Favila, became king on his father's death in 737 but died two years later in a boar hunt. He had no son so his brother-in-law was proclaimed King Alfonso I.

He enlarged the kingdom of Asturias by annexing Galicia in the west, and León in the south. He also extended his lands in the east to the borders of Navarre. When Alfonso died, his cruel son Fruela I came to the throne. One of Fruela's first acts was to kill his own brother, Bimarano, who he thought wanted the throne. After reigning for 11 years, Fruela was murdered on January 14, 768, and was succeeded by his cousin Aurelius (son of Alfonso's brother Fruela). He was, in turn, succeeded by Silo, a nephew, who had married Alfonso I's daughter. Aurelius had managed to prevent the Moors from attacking by paying them tribute, and all that is known about Silo is that he moved the kingdom's capital from Cangas de Onis to Pravia. This period coincided with CHARLEMAGNE's invasion of Spain, and his capture of Barcelona.

Silo's successor, Mauregato, was an illegitimate son of Alfonso I (his mother allegedly being a slave) (r. 783–788) and was alleged to have offered 100 beautiful maidens annually as tribute to the Moors. The next king, Bermudo I, a brother of Aurelius, had been ordained deacon and reluctantly accepted the position as king, abdicating three years later and allowing Alfonso II "The Chaste," a son of Fruela I, to become king. Initially people were worried that Alfonso might try to avenge the murder of his father—instead he ruled for 51 years. He had been married to Berta, said to have been a daughter of Pepin, king of the FRANKISH TRIBE, but they had no children as he had taken a vow of celibacy.

During his long reign he stabilized the country's political system amd attacked the Moors, defeating them near the town of Oviedo, which they had recently sacked. Alfonso II was so impressed by the beauty of Oviedo that he moved his court there and proclaimed

it his capital. It was to remain capital of the kingdom of Asturias until 910, when León became the new capital. Work began on the construction of the Oviedo Cathedral, where Alfonso II was eventually buried. Alfonso's main achievement was that he conquered territory from the Moors, moving the reach of his Christian kingdom into the edges of central Spain. The Moorish king Abd ar-Rahman II (r. 822–852) was, however, able to check the advances of Alfonso, drive back the Franks, and stop a rebellion by Christians and Jews in Toledo.

The next king of Asturias was Ramiro I, a son of Bermudo I. He began his reign by capturing several other claimants to the throne, blinding them, and then confining them to monasteries. As a warrior he managed to defeat a Norman invasion after the Normans had landed at Corunna, and also fought several battles against the Moors. His son, Ordoño I, became the next king and was the first to be known as king of Asturias and of León. Ordono extended the kingdom to Salamanca and was succeeded by his son Alfonso III "The Great." Alfonso III reigned for 44 years (866–910) and during that time consolidated the kingdom by overhauling the bureaucracy and, then fought the Moors. He managed to enlarge his lands to cover the whole of Asturias, Biscay, Galicia, and the northern part of modern-day Portugal. The southern boundary of his kingdom was along the Duero (Douro) River.

KINGDOM OF LEÓN

Alfonso had three feuding sons who plotted against each other and then against their father. To try to placate them all, Alfonso divided his kingdom into three parts. Garcia became king of León, Ordoño became king of Galicia, and Fruela became king of Oviedo (ruling Asturias). This division was short-lived as wars among the young men resulted in all the lands eventually coming together under one ruler. García only reigned for four years before he died, without any children. Ordono II ruled in Galicia before dying 14 years later and eventually Fruela II "The Cruel," Alfonso III's fourth son, who had outlived the others, reunited the kingdom in 924. However he died of leprosy in the following year, with Ordono II's son's becoming King Alfonso IV. He did not want to rule and abdicated in order to spend the rest of his life as a monk. This allowed Alfonso IV's brother to become King Ramiro II. Soon after this, Alfonso tried to regain the throne, only to be taken by his brother, blinded, and left at the Monastery of St. Julian, where he died soon afterward. Ramiro II was succeeded by his elder son, Ordoño III, and then by a younger son, Sancho I "The Fat." There were two years when Ordono IV "The Wicked," a son of Alfonso IV, was king, but then Sancho I's only son became King Ramiro III. He was five when he became king and the Normans decided to attack again, destroying many coastal towns. Eventually he abdicated and allowed his cousin, Bermudo II, son of Ordoño III, to become king.

It was during the reign of Bermudo II that the Moors attacked and managed to get as far as León. When Bermudo II died in 999, his son Alfonso V was only five, and Don Melindo González, count of Galicia, became regent. In his 20s Alfonso V led his armies into battle against the Moors, recaptured much of León, but was killed in battle with the Moors at Viseu in Portugal, on May 5, 1028. His only son, Bermudo III, was 13 and during his nine year reign faced more threats from the neighboring Christian kingdom of Castile. In 1037 he was killed at the Battle of the River Carrion fighting King Ferdinand I of Castile, and the kingdom of León, as it was then known, was absorbed into Castile.

KINGDOM OF CASTILE AND GRANADA

The kingdom of Castile began as a dependency of León and was controlled by counts. However in 1035 Ferdinand I "The Great" was proclaimed king of Castile and two years later after defeating and killing Bermudo III, became king of Castile and León, ruling for the next 27 years. These new kings saw themselves as lineal descendants of the heritage of Asturias, even if not by blood. When Ferdinand I died he divided his lands among his children and Sancho received Castile, Alfonso received León and Asturias, García was given Galicia and northern Portugal, his daughter Urraca was given Zamora, and Elvira was given Toro. This was meant to end squabbling by them but only ended up with much fighting. At this time, a nobleman, Rodrigo Díaz de Bibar, emerged as the great Spanish hero El Cid. Interestingly he later tried to set up his own kingdom of Valencia, which ended in his death. Eventually Alfonso ruled all the lands as Alfonso VI "The Brave," king of Castile.

Alfonso VI launched a number of attacks on the Moors but most of these were overshadowed by the efforts of El Cid. In 1085 the Christians were able to capture the city of Toledo, and Alfonso reigned until his death in June 1109 at the age of 70. He had five or six wives. His daughter Urraca succeeded Alfonso VI. She married first Raymond, count of Burgundy, and later Alfonso I, king of Aragon. Her successor was Alfonso VII (r. 1126–1157), titling himself as "Emperor of All Spain." When he died his lands were divided between his eldest son, Sancho III "the Desired," who was given Castile; and his second son, Ferdinand II, who was given León.

Sancho III only reigned for a year and his only surviving son became Alfonso VIII, r. 1158–1214. In 1212 he defeated the Moors at the battle of Las Navas de Tolosa, giving Castile control over central Spain. When he died, Henry I, his youngest but only surviving son, succeeded him. He died and was succeeded as king of Castile by his nephew Ferdinand III. Meanwhile in León, Ferdinand II had reigned for 31 years, and when he died in 1188, his brother, Alfonso IX, succeeded him. Alfonso IX's first wife Teresa, from whom he was divorced, was later canonized as Saint Teresa in 1705. His eldest surviving son with his second wife was Ferdinand, who had already become king of Castile. When Alfonso IX died in 1230, the kingdoms of Castile and León were reunited.

Ferdinand III embarked on a series of wars against the Moors, managing to capture the cities of Córdoba (1236), Jaen (1246), and Seville (1248). With the capture of Seville, the "Reconquista" was almost complete—the Moors held only the city of Granada. The forces of Ferdinand were unable to take that city, although the emir of Granada did acknowledge his overlordship. ferdinand III also founded the University of Salamanca, died on May 30, 1252, and was buried in Seville Cathedral. In 1671 Pope Clement X canonized him, and he became St. Ferdinand (San Fernando). Ferdinand's son, Alfonso X, had two titles, "The Wise," and "The Astrologer." During his reign he codified the laws, wrote poems, and had a large number of scholars produce a great chronicle of Spanish history. One of his advisers, Jehuda ben Moses Cohen, wrote that the king was someone "in whom God and placed intelligence, and understanding and knowledge above all princes of his time."

He was also elected as King of the Romans in 1257, renouncing the title of Holy Roman Emperor in 1275. However Alfonso X was faced with a dynastic succession crisis. His eldest son, Ferdinand de la Cerda, died in 1275, leaving two young sons, Alfonso X did not want a young boy on the throne so nominated as his successor his second son, Sancho. Ferdinand's wife championed the cause of her two boys, and Alfonso X's wife sided with her. The conflict continued when the French—Ferdinand's wife was a French princess—declared war on Sancho, who had the support of the Spanish parliament, the Cortes. War seemed inevitable, but when news arrived that Sancho was ill, Alfonso died of grief and despair.

Sancho IV "The Brave" became the next king, his illness being not as serious as was first thought, and after reigning for 11 years, he was succeeded by his son Ferdinand IV "The Summoned," who was only nine when he became king—his mother ruled ably as regent. Little of note happened during Ferdinand IV's reign and he gained his title from sentencing to death two brothers who had been accused of murdering a courtier. They went to their execution protesting their innocence and "summoned" Ferdinand to appear at God's court of judgment in 30 days. As Ferdinand was only 26 years old at the time he was unconcerned, but on the 30th day after the execution his servants found him dead in bed.

His one-year-old son, Alfonso XI "The Just," became the next king and in 1337, when he was 13 years old, attacked the Moors of Granada. At the Battle of Río Salado on October 30, 1340, the Spanish, supported by the Portuguese, defeated a Moorish army. It was said to have been the first European battle where cannons were used. Alfonso XI reigned until 1350 when he was 39. Alfonso was married to Maria of Portugal but spent most of his reign with Leonor de Guzmán, a noble woman who had recently been widowed. Alfonso and Leonor had a large family but when Alfonso died, Leonor was arrested on orders of the queen and taken to Talavera, where she was strangled. The next king was the son of Alfonso and Maria, Pedro I "The Cruel," who reigned from 1350 until 1366.

During the reign of Pedro I he also married Blanche of Bourbon, cousin of the king of France, but fell in love with Maria de Padilla. Initially Pedro appointed Maria's friends and family to positions of influence, but some nobles forced the dismissal of supporters and relatives of Maria. In 1355 he had four of these noblemen stabbed to death, and apparently blood splattered over the dress of his wife, earning Pedro his title "The Cruel." In 1366 he was deposed by his half brother Henry II of Trastamara, "The Bastard," but managed to oust Henry and returned as king in the following year, spending the next two years in battles with his half brothers, and assisted by the English led by Edward the "Black Prince." These events formed the backdrop of the French novel *Agenor de Mauleon* (1846) by Alexander Dumas. Eventually Pedro was murdered and Henry II was restored to the throne. Over the next 10 years, until Henry died, attempts were made, ultimately successful, to prevent John of Gaunt from invading Spain.

Henry II's only legitimate son, was John I, 21 years old, and he became king when his father died. Some 11 years later, while watching a military exercise, John I fell from his horse and was killed. His 11-year-old son, Henry III "The Infirm," became the next king. When he died in December 1406, his one-year-old son was proclaimed John II. When he was 13 years old, the Cortes declared the teenager to be "of age," and John II ruled in his own right. The king had many favorites, one of whom was

Don Alvaro de Luna, who later writers suggested was a boyfriend of the young king. John II reigned until his death in 1454, was succeeded by his son, Henry IV, who reigned until 1474. He had a daughter and before Henry IV died, the heiress, Isabella, married Ferdinand of Aragon, uniting Christian Spain.

KINGDOMS OF ARAGON AND NAVARRE

The royal House of Aragon, in northeastern Spain, traces its origins back to Ramiro I (r. 1035–1063). His father, Sancho III, king of Navarre, had left him Aragon, as Ramiro was illegitimate. Ramiro was a warrior prince and quickly extended his lands, even briefly taking part in forays into the land of his half brother Garcia III, who had inherited the rest of Navarre. In a war with the Moorish emir of Saragossa over tribute, Ramiro was killed in battle on May 8, 1063. Ramiro's successor was his eldest son, Sancho I, who managed to recapture lands from the Moors, pushing the boundaries of Aragon to the north bank of the river Ebro. In 1076 when his cousin, the king of Navarre, died, Sancho succeeded to the throne of Navarre.

In June 1094 Sancho was killed during the siege of Huesca. His son and successor, Pedro I, then became king of Aragon and Navarre, carrying on the siege of Huesca for another two years. In 1096 he defeated a large Moorish army and its Castilian allies, at the Battle of Alcoraz, with help, legends state, from St. George. Pedro's two children died young, and in grief both he and his wife died soon afterward. Pedro was succeeded by his brother Alfonso I "The Warrior." Having no children he was succeeded by his younger brother, Ramiro II "The Monk." Ramiro was only king for three years, abdicating to spend the remaining 10 years of his life in a monastery.

His only child, Petronilla, became queen, when she was one year old. When she turned 15 in 1151, she married Ramon Berenguer IV, count of Barcelona. Twelve years later she abdicated the throne in favor of her son Alfonso II (r. 1163–96). His eldest son and successor was Pedro II, who was alleged to have kept scandalous company with many women. With the outbreak of the Albigensian Crusade in France, and the persecution of the Cathars in southern France, Pedro II led his army into the region to demonstrate the historical ties of Aragon to the region. He tried to stop the carnage that was taking place around Carcassone and urged the pope to recognize the area as a part of Aragon, not France, which would have ended the crusade. He failed and on September 13, 1213, at the Battle of Muset, was killed in battle with the crusaders led by Simon de Montfort.

Pedro's son James I "The Conqueror" was only five when he succeeded his father. After a terrible regency, James took control and led his armies in taking the Balearic Islands (1229–35), conquering Valencia from the Moors in 1233–45, and also in the campaign against Murcia in 1266. When James died his son, Pedro III, succeeded him, leading his armies against the Moors. He had a claim to the kingdom of Sicily through his wife and invaded the island in 1282, earning the title "The Great." He was badly injured in the eye during fighting with the French and died soon afterward to be succeeded by his son Alfonso III "The Do-Gooder." This interesting title came from the fact that he granted his subjects the right to bear arms. His brother and successor James II "The Just" conquered more land from the Moors and was in frequent disputes with the papacy. In 1310 he conquered Gibraltar, and possibly to placate Pope Clement V, two years later he suppressed the Order of the Knights Templar.

James II was succeeded by his son Alfonso IV "The Debonair" or "The Good." Most of his reign was spent in disputes over the islands of Corsica and Sardinia, which were captured by the Genoese. His son and successor, Pedro IV, held a huge coronation, apparently with as many as 10,000 guests, and earned the title "The Ceremonious." He managed to lead his army into Sicily, which he recaptured, and when he died in 1387, his feeble son John I succeeded to the throne. His wife, Iolande de Bar, was actually in control of the kingdom. John died after being gored by a boar during a hunt, and his younger brother Martin "The Humane" became king. It was during his reign that the famous *santo cáliz* was transferred to Valencia Cathedral, where it is still revered by many as the Holy Grail. It was said that St. Peter took it from the Holy Land to Rome, and it was taken to Valencia. Martin lost the throne of Sicily and when he died in 1410, there was a brief interregnum until Ferdinand I "The Just" was proclaimed king.

Ferdinand I was the son of John I and was elected king by the nobles. When Ferdinand I died in 1416, after reigning for just four years, his eldest son, Alfonso V "The Magnanimous," became king. There was a plot to overthrow him, and he refused to hear the names of the conspirators, allowing them to go unpunished. He spent much of his time and energy in his possessions in Italy: Naples and Sicily. When he died, his lands in Spain went to his brother John, who had been king of Navarre, and he became king of Aragon and Navarre. His Italian lands went to his illegitimate son Ferdinand. John II reigned from 1458 until 1479. His greatest achievement was arranging the marriage of his son, Ferdinand, to

Isabella, heir to the throne of Castile. They were married in 1469 at Valladolid. When John died on January 19, 1479, the Christian kingdoms of Spain were united with Ferdinand and Isabella as joint rulers. In 1492 the armies of Ferdinand and Isabella finally took Granada, the last Moorish part of the Iberian Peninsula, ending the "Reconquista."

See also Muslim Spain.

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Justin Corfield

Chrysoloras, Manuel

(c. 1350–c. 1415) *scholar, humanist, and emissary*

Manuel Chrysoloras was born in approximately 1350, in Constantinople, only about a century before the city—and its Eastern Roman Empire, or Byzantine Empire—fell to the Ottoman Turks under Mehmed II in 1453. He became a student of Georgius Gemisthos Pletho, who represented the Greek Church at the Council of Florence in 1439. The Italian Renaissance had brought to Italy a great respect for the teachings of the ancient world, which had been kept intact in Constantinople for over 1,000 years. Under Pletho's inspiration, Cosimo de' Medici founded the famous Academy in Florence.

In 1390 Chrysoloras went to Venice to try to rouse the western Europeans against the menace posed by the Turks, then ruled by Sultan Bayezid I. He was sent as the personal emissary of Emperor Manuel I Palaeologus. There was much enmity between the west and the Byzantine Empire, and a large cause of it was the Fourth Crusade of 1204. Instead of sailing for the Holy Land to fight the Muslims, the ruling doge of Venice, Enrico Dandolo, had used the crusaders to conquer and sack Constantinople, which Venice saw as its chief rival for trade with the east. Manuel's Palaeologus dynasty had come to power in 1261, when the Byzantines rallied under Michael Palaeologus to throw the western European knights out of Constantinople, who had ruled it since the Fourth Crusade.

But as with Pletho before him any lingering ill feelings did not prevent the Italians from giving Chrysoloras a warm welcome. After his diplomatic mission, he returned to Constantinople, but the impression he had made remained. In 1396 the chancellor of the University of Florence, Coluccio Salutati, invited him back to teach. He became a highly respected teacher in Florence, continuing to teach the works of Greece and Rome. He wrote the *Erotemata*, the original Greek grammar and vocabulary text. The *Erotemata* became the basic reader of the great humanists. Chrysoloras insisted on expressing a sentence in the same grammar of the translated language. Because of this he is considered to be the father of modern translation. He taught many people but had only five full-time disciples.

He became one of the leaders of the humanist movement in Europe and, as with Pletho before him, most likely represented a great stimulus to the revival of ancient learning that marked the entire Renaissance in western Europe. He spent the rest of his life teaching in the west, serving at the universities of Florence, Bologna, and Rome. Later in his career the scholar resumed diplomatic work. In 1408 he represented Manuel again in an embassy to the court of France's King Charles VI. He was chosen to represent the Greek Orthodox Church in an embassy to the Emperor Sigismund of the Holy Roman Empire in 1413.

Chrysoloras sought a church council to help heal the wounds between the western and eastern Christian churches that dated from the Great Schism of 1054. This was especially needed after the failure of the crusade that had set forth in 1396 to fight the Turks. However, on his last diplomatic mission to see Emperor Sigismund, Manuel Chrysolaras died in the city of Constance, where the council was to be held, in 1415.

See also Constantinople, massacre of; Council of Constance; Crusades; Ottoman Empire: 1299–1453.

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John F. Murphy, Jr.

Cluny

At the end of the ninth and beginning of the 10th century, European society faced the turbulent effects of the destruction of central authority in civil government. This major crisis was not without repercussion in the

ecclesial sphere, including: schisms and scandals in the papacy, seizure of church power—even in monasteries—by the laity, and simony and sins against celibacy among the clergy.

Paradoxically a religious monastic movement marked the same period. The first and most influential center of reform was the Benedictine Abbey of Cluny (in Burgundy, France), founded in 910 by the monk Berno. The spiritual movement that began with Cluny promoted a renewal of religious life based on the Rule of Saint Benedict (sixth century) and contributed to the vigorous affirmation of the ideals proposed by Pope Gregory VII (c. 1020–85) for the reform of the whole church. Characteristics of this new monastic trend were regularizing monastic duties, development of liturgical ritual, monastic culture based upon the study of the Bible and the church fathers, and charitable activity.

To achieve exemption from control by lay people or even bishops, the Cluniac monks established a congregation of monasteries under the control and guidance of Cluny and placed themselves under the immediate jurisdiction of the pope. Thanks to outstanding abbots, Cluny and its congregation turned into something like a monastic empire and contributed to a most powerful reform of monks, diocesan clergy, and ordinary faithful. But the strength of Cluny became its weakness. The emphasis put on prayer became so exaggerated that there was no time left for the other monastic ideal of manual labor; this in turn opened the door of the monastery to feudal and political affairs.

To remedy the crisis of authority facing the church, Cluny chose a strongly hierarchical and centralized organization with a head (the abbot) that ruled over the local communities. It had nevertheless become too much involved in the political establishment linked to the ruling powers of civil society. Consequently the 11th century saw the development of a widespread desire for a simpler and less institutionalized monastic life. It led to the rediscovery of eremitical life, that is, the life of solitude, and produced a variety of new orders.

The Cistercians were one of them, ready to offer another solution to the problem. In 1098 Robert, the Benedictine abbot of Molesme (in Champagne, France), left his monastery with a score of brothers and established a new monastery at Cîteaux (near Dijon, about 30 miles away from Cluny). Their goal was to promote a community way of life involving greater separation from the feudal society, poverty, simplicity, return to manual labor, and authentic conformity to the Rule of Saint Benedict. At Cluny the abbot had become the head of a congregation of monasteries with great temporal power; the dependent houses had no abbots. By contrast, each Cistercian monastery founded and guided by Cîteaux was autonomous and required its own abbot to live a regular monastic life. To guarantee the return to sound traditions, the network of monasteries held themselves accountable to their way of life: Every year, another abbot visited each monastery; all the abbots would also meet together annually. Both these measures aimed at mutual aid, assurance of regular observance, and remedying of abuses and failures. This federalist type of organization, as opposed to the centralization of Cluny, better safeguarded the spiritual and material interests of each monastery.

The difference of perspective however became a significant source of tension and jealousy among Cistercians and Cluniacs. It was epitomized in the correspondence, for over 20 years, between Saint Bernard, abbot (1115–53) of Clairvaux (founded by Cîteaux) and spokesman for the Cistercian order, and Peter the Venerable, abbot (1122–56) of Cluny. Both were proponents for change. Peter was aware of the need for change at Cluny. He had already modified obsolete customs, shortened some of the prayer services, and emphasized precepts concerning fasting, silence, and clothing. But Bernard and Peter could not agree on what constituted true monasticism.

What the Cistercians considered as an authentic return to the Rule of Saint Benedict, the Cluniacs perceived as novelty and self-righteousness. Bernard's impetuous character did not make the conflict easier. When the Cluniacs stressed moderation, he saw laxity. A well-known document of the controversy is Bernard's satirical treatise *The Apology* (1125), in which he actually also criticized those of his own monks who did not share his zeal for reform. Both men finally developed a more friendly relationship, but the rivalry between both orders lasted for quite some time.

In the 13th century the Cistercians' influence began to wane, partly because of internal decline. In the 15th century there were again serious efforts to reform Cluny. As for the later history of the Cistercians, it is largely one of repeated attempts at revival; the most famous began at the Cistercian monastery of La Trappe (France) in the 17th century by De Rancé. The houses that embraced his reform were called Trappists for the men, and Trappistines for the women. Nowadays, their official title is Cistercians of the Strict Observance.

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Emmanuelle Cazabonne

Columban of Leinster

(543–615) *Irish missionary*

Also known as St. Columbanus, Columban of Leinster was born in West Leinster, Ireland, in 543. He died in Bobbio, Italy, on November 21, 615. Early in life, Columban entered religious life under Sinell, an abbot in Lough Erne. He then left for the monastery of Bangor and studied under St. Comgall. He embraced the Irish form of monastic life and undertook a life of fervor, regularity, and learning.

At the age of 40 Columban decided to leave the monastery and become a missionary, preaching the Gospel in foreign lands. In 585 he sailed with 12 companions and landed on the coast of Scotland, then moved on to France. The French people converted to Christianity in large numbers and clergy in that area were reformed from their worldly ways. The companions traveled together to Burgundy and with the blessing of King Gontram, settled in an old Roman fortress and began a monastery. So many noblemen and peasants flocked to Columban, wishing to join his monastery, that the saint was forced to start a second monastery at Luxeuil in 590. Columban spent much of his time in solitary prayer and fasting in a cave, but superiors of both monasteries remained subordinate to him. He wrote his rule of monastic life for these two communities while living in the cave.

In 602 Columban was at the center of a controversy over the right of monasteries in Gaul to be independent of the area bishops. The bishops of Gaul had retained control over monasteries in their territories, unlike the bishops of Ireland, who allowed monasteries varying degrees of independence. In 602 the bishops of Gaul met to judge Columban and his control of monasteries. His appeals to successive popes went unanswered and the question was never definitively answered.

Columban also advised the nobility of Gaul. In one instance, he sought to keep Thierry, heir to Burgundy, steadfast in opposition to concubinage, a policy set forth by the queen-regent to prevent the possible influence of another queen over her minor son's life. The queen-regent, Brunehild, had Columban and his monastic rules condemned by the Burgundian bishops. Columban refused to conform to their decrees and was imprisoned, but escaped and returned to his monastery. Thierry, who had never followed the advice of the saint, conspired to have Columban and his Irish monks driven to the sea and sent back to Ireland. Their ship never got far from shore and was driven back by a storm. Columban escaped to Neustria and then to Austrasia in 611. He proceeded to Mainz and went into the countryside to preach the Gospel to the Suevi and Alamanni tribes. His zeal did not convert the Swiss and he was persecuted. He converted some in other regions and established at least one more monastery but was again persecuted and crossed the Alps into Italy.

Once in Milan, Columban was befriended by the king and began to argue against the Arian heresy. All he wrote against them has been lost. He also fought Nestorianism with Gregory the Great and submitted the Irish church to the decisions of the papacy, saying the Irish were disciples of St. Peter and St. Paul, not of heretics. For his efforts, the pope gave Columban a piece of land called Bobbio, near Genoa. On his way to settling this land, he preached so well at the town of Mombrione that the town changed its name to San Colombano. The monastery Columban founded at Bobbio was for centuries the center of Catholic orthodoxy in northern Italy. He died at Bobbio and his body is preserved in the church there.

See also Irish monastic scholarship, golden age of.

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Russell James

Constance, Council of

The Council of Constance was the last and most successful of a series of church councils called to heal the division in the Catholic Church between followers of the popes in Avignon and followers of the popes in Rome. By the time the council was actually convened, on November 1, 1414, there was also a third, consiliar papacy, set up by the Council of Pisa in 1409, in a failed attempt at a fresh start. Unlike Pisa the new council involved secular princes as well as ecclesiastics, convoked by the Holy Roman Emperor Sigismund as well as by the antipope John XXIII. John, who held the loyalty of the ecclesiastics attending the council,

hoped to use it to his own ends, but the council went against him, partly because of the scandalous life that made him seem unfit for the position of vicar of Christ. John's plan to have the council vote by head, which would enable him to use the majority of Italians loyal to him, was defeated in favor a plan to vote by nation. Each national delegation (Italian, German, French, and English) would decide its position, and a majority of nations would carry the vote.

After John fled the council and was forcibly returned, he was formally deposed in May 1415, and the church was declared without a head. The problem of the Roman line was settled when Gregory XII abdicated on July 4, although not before his representative had formally reconvened the council, giving it legitimacy in Roman eyes. The Avignon pope, Benedict XIII, never formally abandoned power. However, his (principally Spanish) allies quietly deserted him and generally acquiesced in the election of Cardinal Odo Colonna as Pope Martin V in 1417.

The other great problem the council faced was the growth of heresy, particularly that of the Wycliffites or Lollards in England and the Hussites in Bohemia. John Huss had traveled to the council on a vow of safe conduct granted by Sigismund. He hoped to explain and vindicate his positions, but once in Constance he found himself subject to an ecclesiastical trial carried on by the council. (There was a legal argument that church authorities were not bound by a safe conduct vow given by a secular prince like Sigismund to a man suspected of heresy.) Huss was burned on July 6, 1415. The next year Huss's disciple, Jerome of Prague, who had fled the council and been taken back in chains, followed him into the flames. The council also condemned John Wycliffe's teachings and ordered his body removed from consecrated ground.

Some hoped that the council could reform the church and exert an authority superior to the popes'. The conciliar decree *Haec Sancta*, passed in 1415, declared that the council derived its power from Christ and that all Christians, including the pope, owed it obedience. In 1417 the council passed a decree providing for regular councils, but Pope Martin took a high view of papal supremacy over the church. A struggle between the council and the pope was averted when Martin offered concessions to national delegations in return for agreeing in the council's dissolution and declared the council dissolved in May 1418.

See also heresies, pre-Reformation.

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William E. Burns

Constantinople, massacre of

The Fourth Crusade had a devastating impact on the Byzantine Empire and its capital, Constantinople. For an enormous charge, the Venetians offered to transport the forces of the Fourth Crusade to Egypt to fight the Muslim "infidels." But the Venetians never intended to attack the Egyptian Muslim rulers, with whom they had an extensive and lucrative trade. Instead after some maneuvering, the Venetians convinced the crusaders to attack and take Zara, a strategic and rich Adriatic port. The spoils from Zara were divided among the Venetians and the crusaders.

The crusaders then ignored the orders of Pope Innocent III not to attack Byzantium. In 1204 the crusaders, aboard Venetian ships, landed at Constantinople, then the richest city in Europe. The aged Venetian doge, Enrico Dandolo, personally led the crusaders, mostly French, into the city. Hundreds of Muslim worshippers were killed as well as several thousand Greek Christians, considered as heretics by Latin Catholics. Having traded extensively with Byzantine merchants, the Venetians were familiar with the city and its treasures and embarked on extensive and systematic destruction, pillaging, and theft of the city's wealth. To the present day, many art collections in Venice, including the famous bronze horses overlooking Piazza di San Marco, were stolen from Constantinople in 1204. The crusaders installed Baldwin of Flanders as head of the new Latin Kingdom of Constantinople and replaced the Greek clergy with Latin clergy. The Latin Kingdom proved short-lived and after its collapse Greek Byzantine rulers returned to Constantinople, but the city never regained its former glory or power.

See also Byzantine Empire: political history; Crusades; Venice.

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Janice J. Terry

Crusades

In 1095 Pope URBAN II incited the Crusades with a speech urging Christian armies to free the holy sites, especially Jerusalem, from Muslim control. The Crusades sparked a fire of religious fervor among thousands of young knights and other Christian believers. Other crusaders were adventurers, fortune seekers, and the poor and destitute. In part the Roman Catholic Church sought the return of the Holy Land to Christian rule because the Seljuk Turks could not ensure the safety of Christian pilgrims. The SELJUK DYNASTY also extracted high taxes from and sometimes persecuted Christian pilgrims. The success of the early Crusades also reflected the disarray and weakness of the Arab-Muslim world in the 11th century.

The First Crusade (1096–99) was preceded by the Peasant Crusade, a crusade of hungry peasants; most died on the way to the Holy Land. Some 30,000 soldiers, mostly Franks and Germans, participated in the First Crusade. The crusaders crossed the Anatolia Peninsula and took Antioch in 1097. They then moved on to take Jerusalem in 1099 where they massacred thousands of civilians, mostly Eastern Orthodox Christians, considered as heretics by the Catholics, and Jews. First hand accounts describe the city running with blood knee-deep for several days. After taking the city, the crusading knights gathered in the Church of the Holy Sepulcher and proclaimed GODFREY OF BOUILLON as king. Godfrey continued the war and extended crusader territory. Some knights settled more or less permanently in the new Crusader States, that at its greatest extent included the Syrian coast and Palestine.

The Crusader States replicated the feudal system prevalent in Europe. Fiefs were given to favored knights who were tied together for common defense. The crusaders built huge castles, often enlarging older Arab fortresses on high ground in strategic locations. Some of these castles, such as Beaufort Castle in Lebanon and the Krak des Chevaliers (Quala'at al-Husn) in Syria, still stand. Indigenous Arab villagers were little affected by the crusader rule as they were accustomed to giving tribute to local lords and fulfilling obligations of service during wartime. Likewise the Crusader States had little or no impact on the vast interior regions of the Arab-Muslim world. Under the crusaders, agriculture remained the mainstay of the economy. However the Crusader States were strategically and economically vulnerable. Church and military orders were exempt from taxation and the Italians enjoyed special extraterritorial rights. Indeed the ITALIAN CITY-STATES who provided transportation at high costs for many crusaders and financial backing, at high interest rates, for expeditions were among the chief beneficiaries of the Crusades. The Crusader States were also dependent on Italian city-states for supplies from Europe.

The Second Crusade (1146–48) led by King Louis VII of France and Emperor Conrad III followed the same geographic route as the First Crusade, but attempts to take Damascus failed. Conrad returned to Germany because of sickness, but Louis remained to make pilgrimages to the holy sites. At the time of the First Crusade Syria had been close to political collapse as rival powers struggled for ascendancy throughout the eastern Mediterranean after the collapse of the Abbasids. However Muslims challenged the crusaders and launched a series of counterattacks to regain control of Jerusalem and Syria. SALADIN proved the most formidable Muslim opponent. He united the Muslims and at the BATTLE OF HORNS OF HATTIN in the summer of 1187 stopped crusader expansion into the heartland of the Arab world. He then attacked crusader strongholds and took Jerusalem in 1187.

The fall of Jerusalem provoked the Third Crusade led by King RICHARD I of England, the Holy Roman Emperor FREDERICK I Barbarossa, and Philip II of France. Frederick drowned in Asia Minor in 1190 and after Philip and Richard quarreled, Philip returned to France. Without taking Jerusalem, Richard negotiated a truce with Saladin that ensured safe passage of Christian pilgrims into the city. Although Pope INNOCENT III called for new attacks on Jerusalem, the crusading zeal was beginning to wane. When the Venetians demanded a high price to take crusading troops to Egypt, the Muslim military stronghold, the crusaders moved against Constantinople, the famed capital of the Byzantine Empire. In the Fourth Crusade, the crusaders looted Constantinople and established a short-lived (1204–1261) Latin Empire there. The attack on Constantinople undermined the papacy and crippled the Byzantine Empire, which became more vulnerable to subsequent attacks by the Ottoman Turks. It also exacerbated animosities between Eastern Orthodox believers and the Roman Catholic Church. That schism persisted into the 21st century.

After Saladin's death, divisions within the Muslim world enabled the crusaders to retain tenuous control of their territory, but Mamluk rulers resumed attacks from Egypt in the mid-13th century. Sultan Baybars (r. 1260–1277) launched annual attacks against the Frankish kingdoms, taking most of the Palestinian coastal cities. He also defeated the Mongols, thereby preventing them from taking the coast. His military exploits were often favorably compared to those of Saladin. The Mamluks captured the city of Tripoli in 1289. The Mamluk Sultan

The Krak des Chevaliers, or knight's fortress, in Syria, built during the Crusades. Krak des Chevaliers was the headquarters of the Knights Hospitaller. It was expanded between 1150 and 1250; the fortress has outer walls 100 feet thick.

al-Ashraf Khalil took Acre, the last crusader outpost, in 1291. Signifying the end of the crusader presence, the city was looted and razed. Sultan Khalil was feted as a conquering hero on his return to Cairo. However as with many Mamluk rulers, rivals to the throne assassinated Khalil within a year of his victory.

The Crusades marked almost 200 years of intermittent warfare and sporadic coexistence between Christian Europe and the Muslim East. The exchanges fostered many negative cultural and religious stereotypes. Positive results included the introduction of many new goods, including brocades, perfumes, soaps, and foodstuffs, especially spices, to the West. Damascus retained its importance as a center for industry and commerce while Jerusalem was a religious center. Some crusaders remained, intermarried, and assimilated into Muslim society. The Italian city-states established long-lasting commercial ties that continued even during times of open warfare. The wealth from this trade helped to finance the cultural flowering of the Renaissance. In the long term, the Crusades worsened Christian-Muslim relations and intensified religious animosities. In spite of having been under Muslim rule for over 400 years, most of the population in the eastern Mediterranean was still Christian when the crusaders arrived. However the massacres of Eastern Orthodox Christians by the crusaders and their rude treatment of the local population ironically contributed to a massive conversion of Christians to Islam after the fall of the Crusader States.

See also Constantinople, massacre of; feudalism: Europe.

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Janice J. Terry

Cyril and Methodios

Christian missionaries and scholars

The brothers Saint Cyril and Saint Methodios were born around 827 and 825, respectively, in the bilingual (Greek and Slav) city of Thessalonika to a prominent Byzantine family. They were educated in Constantinople, where Cyril was a professor at the patriarchal school, and Methodios entered the religious life, rapidly becoming an archimandrite (abbot) of one of the city's monasteries.

Their first missionary endeavor, to the Khazars northeast of the Black Sea, was a failure, with many of the Khazars converting to Judaism. In 862 Prince Rostislav of Great Moravia asked the Byzantine emperor Michael III for missionaries and Photius the Great, patriarch of Constantinople, sent Cyril and Methodios. Immediately the brothers set to translating the Byzantine liturgy and New Testament into a language later called Church Slavonic, even developing an alphabet based on the Greek alphabet for the Slavic tribes. In 863 the brothers arrived in Great Moravia and achieved extensive success.

This led to conflict with German bishops who claimed authority over the Moravian territory. Because of this dispute, the brothers were invited to Rome, where Pope Adrian II accepted the brothers' work and authorized the Slavonic liturgy. Cyril died in Rome on February 14, 869. Methodios returned to Great Moravia as the pope's representative and archbishop of Sirmium. Unfortunately this did not end the abuse from the German bishops, who tried him for heresy and imprisoned him until he was ordered released by Pope John VIII.

In 880 he again traveled to Rome, where the pope again approved the liturgical innovations. After an 882 trip to Constantinople to attend a church council called to support the missionary effort, he returned to Moravia, where he died on April 6, 885. After Methodios's death Pope Stephen V forbade the use of the Slavic liturgy, and the disciples of the brothers were forced into exile outside Great Moravia. These disciples spread Byzantine Christianity to the Carpathian Mountains, Poland, and eventually distant Kiev in modern-day Ukraine, using the Slavonic language of Cyril and Methodios.

The Cyrillic alphabet, developed by the brothers, continues to be the basis of the alphabets used in a number of traditionally Byzantine Catholic and Orthodox countries. The original alphabet contained 44 letters. Today the modern languages of Russian, Ukrainian, Carpatho-Rusyn, Serbian, and Bulgarian have used modified versions of the Cyrillic alphabet. The Byzantine Church rapidly canonized the brothers for their missionary work and created their principal feast day on May 11. In 1880 the Roman Catholic Church began to celebrate their feast on February 14.

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Bryan R. Eyman

D

Damascene, John

(c. 650–c. 749 C.E.) *theologian*

John Damascene is one of the great fathers of the church for the Byzantine East. His contributions include several influential, even fundamental theological works, apologetic literature, and hymnography, all in Greek. John was the son of a wealthy mercantile family that served at the court of the Umayyad caliph in Damascus. He received an education in Greek and Arabic but gave up his position in government and retired to the monastery of St. Sabas in the Judean desert. He was eventually ordained a priest. John was active during the iconoclast controversy of the Byzantine emperor Leo the Isaurian (717–741 C.E.). John strongly defended the ancient Christian practice of veneration of holy images and composed in his *Three Orations* a reasoned defense of this practice. His work supported the later defenders of the veneration of icons following the Second Ecumenical Council of Nicaea (787 C.E.). Since John was outside the Byzantine territory he could continue to write against ICONOCLASM and the iconoclastic Byzantine emperors without fear of reprisal.

His monumental work is the *Fount of Knowledge*, a collection of Christian knowledge in three parts. The first book, the *Dialektika*, is essentially a definition of philosophical terminology. The second is a compilation of HERESIES based on the *Panarion* of Epiphanius, the bishop of Salamis in Cyprus (c. 315–403 C.E.). The final section and the core synthesis of the work is entitled *On the Orthodox Faith* (*De fide orthodoxa*), a summary of doctrinal positions on a wide array of theological topics designed to help Chalcedonian Christians respond to claims of ISLAM and other Christian churches. The theology of these responses is a summary of earlier Greek theologians. The most important figures in this summary are Gregory Nazianzen, Athanasius of Alexandria, and the Latin theologian Leo the Great of Rome. Since the theology of Jesus (Christ) of Nazareth's human and divine natures was the area of greatest disagreement among Christians, John addresses many doctrinal concerns in this area. *On the Orthodox Faith* was translated into Slavonic in the ninth century C.E. and into Arabic in the early 10th century C.E. Latin translations were made in the 12th and 13th centuries C.E., and THOMAS AQUINAS cited *On the Orthodox Faith* in the *Summa Theologiae* with significant frequency.

John composed the earliest Christian apologetic literature in Greek addressed to Islam, although it is uncertain to what form of the QUR'AN he had access. The influence of John was immediately felt on the Syriac theologian Theodore Abu Qurra' (fl. 780–820 C.E.), another monk of St. Sabas, who wrote defenses, of the veneration of images and apologetic literature addressed to Islam in Arabic, Greek, and Syriac, although only his Arabic and Greek writings survive. John made substantial contributions to the development of the Byzantine liturgical offices. The system of daily and weekly hymnography based on 12 tones in Byzantine liturgy known as the Octoechos is attributed to him. In addition, he composed hymnography for saints' days and for other occasions; a good portion

of this material is still sung as part of the Byzantine liturgy today.

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Robert R. Phenix, Jr.

Danelaw

Danelaw encompassed the areas of northeast England where Danish customs had a strong political and cultural influence throughout much of the early Middle Ages. The area included Yorkshire (southern Northumbria), East Anglia, and the Five Boroughs, named for its main centers of settlement: Lincoln, Stamford, Nottingham, Leicester, and Derby. All these territories bore influence of Scandinavian culture from Viking invaders in the late-ninth century, who then became settlers and who drove the political leadership of the Anglo-Saxon kingdoms into retreat to the south and west.

In c. 865 an army of between 500 and 1,000 Vikings arrived in England and began a systematic attack on the island. Their leaders were three brothers, Ivar the Boneless, Ubbi, and Halfdan, who had allegedly come to avenge the death of their father, Ragnar. They secured horses in East Anglia and proceeded to York, finding that infighting among local Anglo-Saxon leaders made conquest easy in Northumbria. The invaders next attacked west into Mercia and by 869 defeated East Anglia. The following year Halfdan attacked the kingdom of Wessex, seizing Reading and fighting nine pitched battles against Wessex. The Anglo-Saxons won only one battle, and the onslaught devastated the ranks of their nobility. Despite their unequivocal success, when Wessex offered a treaty the Vikings readily agreed and refocused their efforts north toward the kingdom of Mercia.

Throughout the 870s the Danish army continued to conquer territory in England, dividing and redividing the lands they acquired. They split Mercia with a puppet Anglo-Saxon king, Ceowulf, who held the territory on their behalf from 874 to 877 while they completed their conquests. However by 876 Halfdan and his men had occupied and divided Northumbria, settled into farming, and started a permanent settlement. In effect, the Danes had politically removed Yorkshire, Nottinghamshire, Lincolnshire, Derby, and Leicestershire from the rest of England. Historians believe that the Danish settlement proceeded in two waves and probably did not displace the English people living in the area. The first wave of Danish settlers came as invaders, increasing in number over time. The second wave came as emigrants from Denmark, who settled in the areas protected by the military forces of the first wave, and who subsequently pushed colonization into new areas.

Early in the winter of 878 a Viking leader named Guthrum launched an attack on the kingdom of Wessex, catching it almost completely off guard and forcing its king, Alfred the Great (r. 871–899), to retreat to the island of Athelney. The Vikings proceeded to conquer the lands of Wessex, while Alfred gathered support and built reinforcements in the southwest, preparing for a counterattack. Later in the year Alfred defeated the Danes at Eddington and drove them back to Chippenham. Eventually Alfred and Guthrum settled their differences and established a treaty for what would become the Danelaw, the main boundary for the division between English England and Anglo-Danish England. The area became a kind of "Denmark overseas," which Danes organized and administered and which was different from the rest of England in ethnicity, culture, law, language, and social custom. Although the formal division lasted only about five years, through the 11th century Danish law and customs prevailed in this area and the rulers continued to recognize the special and separate nature of Danish England.

The term *Danelaw* first appears in the time of Canute (1016–35) to distinguish the area's different legal system, but it is incorrect to categorize Danelaw as a homogeneous territory. The differences in custom, law, and political allegiance varied with the density of the Norse population, but the area's internal divisions never trumped its separateness from English England. The Scandinavian language permeated the area, as is most commonly observed in the frequent place names ending in *by* or *thorp*. Cultural differences also appear in land tenure. Rather than dividing their land into units known as *hundreds* used to administer the English shires, Yorkshire and the Five Boroughs settlers divided their land into units known as *wapantakes*. The term, never used in Scandinavia, is related to "weapon taking," the Viking custom of brandishing one's weapon to show approval of council decisions and is unique to the Danelaw. Likewise, they divided agricultural land into *ploughlands*, rather than using the Anglo-Saxon unit known as *hide*.

The Danelaw's legal codes also showed a great deal of Scandinavian influence, not only in terminology but in concepts that differed from those of Anglo-Saxon England. For example, in the Danelaw, *wergild* fines related to a man's rank, rather the rank of his lord, and the laws punished violations against the king's peace more severely than in English territories. Courts and legal assemblies reflected Scandinavian roots as well. To investigate crimes, 12 *thegns* in each *wapentake* formed a jury of presentment, and the opinion of the majority prevailed in making its decision. They ultimately settled the fate of the accused by ordeal, as in Anglo-Saxon areas, but the notion of a jury of locals charged with investigating a crime was not an Anglo-Saxon concept.

Historians note the positive influence of the Scandinavian culture on the island, from the intensification of agriculture that made Lincolnshire, Norfolk, and Suffolk among the most prosperous shires of the period and the political success of King Canute to the regular commerce that emerged in the North Sea. Although the formal boundary of the Danelaw lasted only a few years, the impact of the Danes on England's culture, economy, and political system remained strong throughout the Middle Ages.

See also Anglo-Saxon culture; Anglo-Saxon kingdoms; Vikings: Norway, Sweden, and Denmark.

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Kevin D. Hill

Dante Alighieri

(1265–1321) *Florentine author*

Dante Alighieri was born in 1265 in Florence to a family of noble lineage. His father made a living through property rental and moneylending. His mother, Bella degli Abati, died when he was seven years old, and his father also died when he was young, before 1283. Dante found father figures in his mentor Bruno Latini, and in Guido Cavalcanti, both of whom shaped Dante's early cultural development. Dante was betrothed to his wife, Gemma Donati, when he was 12 years old, although he had fallen in love with another girl named Beatrice Portinari. He married Gemma Donati in 1285 but Beatrice became his muse, even after her death at the age of 24 in 1290. His early 1292 work, *La Vita Nuova*, was a tribute to his love for Beatrice.

An illustration by Gustave Doré of the guilty being buried head first, from a scene out of Inferno: Canto XIX.

During his lifetime two powerful supranational institutions that had been prominent features of the medieval world, the Catholic Church and the empire, collapsed. These two entities faced challenges in the developing urban centers, as well as in the autonomous national state. Dante recognized the importance of these two events and dedicated his works to understanding the ambiguous connections between these two great powers, through the use of metaphor or historical examples in the form of allegory and other literary devices.

In his writing Dante wished to communicate philosophical and theological ideas to as many people as possible, unlike most contemporary scriptures, in which truth is mysteriously encrypted. The *Comedy* was written in Italian instead of Latin, as Dante intended to exalt the use of this vernacular language in literature. The *Comedy* successfully proved the ability of the Italian language in the hands of a skilled poet-theologian, for the language managed to express its complex ideas.

Dante's magnum opus was originally known as the *Comedy (Commedia)* even though it also contains elements of tragedy and satire. Dante explores the depths

of human actions and emotion in this Christian epic. The poem has a ternary structure, which highlights the importance of the number 3, associated with the theological concept of the Trinity. He began writing the epic in 1307 or 1308. In the Venetian edition of 1555, the work became known as the *Divine Comedy,* as it is commonly referred to today. This relates to Dante's view of his work as the "sacred poem." The poem, with over 14,000 lines of verse, tells of a pilgrim's fictional journey from hell to purgatory to paradise, in the year 1300. The pilgrim descends to Hell on Good Friday, only to leave it on Easter Sunday to reach Purgatory. Three days later he passes through the Earthly Paradise, before rising up to the limits of the universe to witness ethereal Godly visions.

See also Italian Renaissance.

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Nurfadzilah Yahaya

Delhi Sultanate

The influx of Muslim Turks into the Indian subcontinent began in the 11th and 12th centuries. It was spearheaded by a series of military dynasties, including the Ghaznavids, who ruled parts of Persia and invaded northern India, and the Ghurids, who started off as allies of the great Ghazanavid ruler Mahmud of Ghazni, but broke away after his death in 1030 and conquered much of northern India for themselves.

Aibak, a Turk born in Central Asia and taken to Nishapur as a slave of the Ghurid ruling house, served as a Ghurid administrator from 1192 until 1206, when he was freed and named sultan, or ruler, of a new dynasty based in the city of Delhi by his former masters. While in the service of the Ghurids, he led a series of military campaigns in India, expanding the empire's territory significantly and subjugating most of the land between the Indus and Ganges Rivers. Aibak's reign, during which he spent the majority of his time trying to establish political institutions and geographic boundaries, was relatively short and he died in 1210.

Aibak was succeeded by his son, Aram in Lahore, who had little experience in politics and was overthrown and killed in 1211 by Aibak's son-in-law, Shams ud-Din Iltutmish, who was favored by the army. Immediately upon assuming control of the sultanate, Iltutmish was faced with military challenges from both the neighboring Ghaznavids and the Muslim state in Sind. In a series of wars against them, Iltutmish reasserted his authority and by 1228 had conquered all of Sind. According to the Muslim historian Ibn Batuta, Iltutmish was the first ruler of Delhi to reign independently of a larger state and in 1228–29 he received emissaries from the Abbasid Caliphate in Baghdad, the premier Muslim state, at least in name, of this period. Under his leadership, the Delhi Sultanate escaped destruction when the Mongol leader Genghis Khan swept westward through Central Asia.

Iltutmish died in 1236 and was succeeded by a series of weak rulers and the Turkish nobility, nicknamed "the Forty," who controlled the sultanate's most important provinces. His son Rukn ad-Din Firuz Shah ruled for seven months before being deposed by his sister, Raziyya, whom their father had initially chosen as the new ruler before his death. The sultana had been trained in political administration during periods when her father went off on military campaigns and left her in charge of maintaining the government. Raziyya encountered stiff opposition from many of the sultanate's officials, and she was overthrown in 1240. Iltutmish's youngest son, Mu'izz ad-Din Bahram Shah, ascended the throne and worked to strengthen the northern frontier against the Mongols. He stopped an attempt by his sister to regain control of the sultanate. However he too was overthrown in 1242 by senior government officials and was subsequently executed. The new sultan, Nasir ud-Din Mahmud, was a recluse and granted political authority to Ghiyath ad-Din Balban, his slave and future son-in-law.

Under Balban, the sultanate continued to ward off Mongol raiding parties and stopped revolts by rebellious Hindu rulers. When Sultan Nasir ud-Din, who had no children, died in 1265, Balban formally assumed the title of sultan, ruling for two decades until 1286. The sultanate's army was reorganized and improved under Balban and he ordered the construction of forts in and around Lahore in order to present a defensive line against the Mongol leader Hulagu Khan, who had invaded Iran in 1256 and was actively campaigning throughout Persia and the Arab Middle East during the second half of the 1250s. Between 1280 and 1283 one of the sultanate's governors, Tughril, rebelled against Balban and the sultan led a military campaign against him, which resulted in the governor's death during a raid by Balban's forces on his camp.

The early period of the Delhi Sultanate came to an end in 1290 when Balban's son, Bughra Khan, refused

the throne and Malik Firuz Khalji overthrew Balban's teenage grandson, Kaiqubad. The Turk Khaljids adopted Afghan customs after occupying Afghanistan and oversaw the rapid expansion of the sultanate, conquering Gujarat and Deccan during their reign from 1290 to 1320. Sultan Ala ud-Din Khalji (r. 1296–1316) enlarged the army and introduced economic and tax reforms. Upon his death, he was succeeded by a series of inept rulers and internal strife led to the downfall of the Khaljids soon after his death.

The Tughlaq dynasty (1320–1412) rose to power and Sultan Muhammad Ibn Tughlaq (r. 1325–51) founded a second capital city at Deogir in order to control an increasingly vast empire. By moving the active capital south, the sultan could oversee the continued military campaigns in Deccan. Under Muhammad a system of currency was introduced and taxes were increased to meet the sultan's military expenditures. Much of the later years of his reign was spent dealing with revolts, trying to head off dissension from the clergy (*ulama*), and handling external threats, which resulted in the reduction of the empire's territory.

Sultan Firuz Shah Tughlaq (r. 1351–88) was not as militarily successful as his predecessors, but was perhaps the dynasty's greatest administrator-ruler. He reintroduced the *jagir* system, which paid army officers in grants of land rather than cash salaries, and introduced a justice system that rigorously enforced the laws. Firuz Shah also focused on improving social services and opened up a large hospital, Dar us-Shafa, in Delhi and founded bureaus of employment and marriage. During his reign the state financed the expansion of existing cities, the construction of new ones, and the building of mosques, bathhouses, and canals. The religious policy of the sultanate under Firuz Shah was strictly Sunni and non-Muslims were required to pay the *jizya* tax and Shi'ite Muslims were placed under restrictions.

Upon Firuz Shah's death in 1388, a succession crisis led to the downfall of the Tughlaq dynasty. In the midst of this crisis, Timurlane (Tamerlane) the ruler of Samarkand who was forging an empire in Central Asia, invaded India and captured and sacked Delhi in 1398. Famine and the spread of disease followed the Timurid invasion, with thousands of slaves and much of the city's wealth being taken back to Central Asia. The Tughlaq dynasty was no longer a single entity and several competing states were left to squabble over Muslim India. With the fall of the Tughlaqs, the Turkish sultanate of Delhi began its steady decline.

Despite periods of revival under the Sayyid dynasty (1414–1451) and the Lodi dynasty (1451–1526), the centralized sultanate no longer existed and both dynasties were faced with opposition from India's Hindu population and rival Indian Muslim states. The sultanate was formally ended in 1526 when Zahir ud-Din Muhammad Babur, a Chaghatai Turk who ruled in Kabul, ushered in the period of the great Mughal Empire.

See also Abbasid dynasty; Sind, Arab conquest of.

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Christopher Anzalone

Dhimmi

In Islamic ruled territories, Dhimmis were those religious minorities, or People of the Book (*ahl al-kitab*), who were protected under Islamic law. People of the Book included Jews, Christians (of all denominations), and sometimes Zoroastrians. As polytheists Hindus were not usually granted protected minority status.

Under Islamic law and customs adult males of sound mind who had protected status paid a poll tax in addition to the customary land tax but were exempt from military service. In Muslim societies nonbelievers were not forced to convert and had freedom of religious practice as well as extensive communal autonomy including education for their children; however, they were not considered as equals to their Muslim counterparts. Sometimes stipulations regarding the height of bell towers on churches and dress were enforced, particularly under intolerant or dogmatic rulers. Nor were nonbelievers allowed to proselytize. The treatment and status of nonbelievers in Muslim realms varied with

time and place but was usually more open and tolerant than anywhere in medieval Europe.

See also Islam.

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Janice J. Terry

Divine Caliphate and the Ummah

In June 632 the prophet Muhammad, the founder and last prophet of Islam, died of natural causes. He left behind a nascent Islamic state within the Arabian Peninsula. Although some Muslim sources state that there had been a premonition of his death, the confusion and divisions within the Muslim community or Ummah suggest that Muhammad's death was unexpected.

In the wake of the Prophet's death the general consensus was that, since Muhammad did not leave explicit instructions on how to choose a successor, such a leader should be elected. Despite this consensus not all factions agreed.

One group, which later came to be known as the Partisans of Ali or Shiat Ali, claimed that Ali ibn Abu Talib, Muhammad's cousin and son-in-law, was designated as the prophet's successor at a place called Ghadir Khumm during his last hajj pilgrimage. The four successors to Muhammad as leaders of the Ummah—Abu Bakr al-Siddiq, Umar ibn al-Khattab, Uthman ibn al-Affan, and Ali ibn Abu Talib—formed what is now known as the al-Rashidun or "Rightly Divinely Guided" Caliphate.

Originally many believed that the caliph was the political, but not the religious, successor to Muhammad. However other scholars have argued that the caliph, at least initially during the al-Rashidun period and Umayyad dynasty, held both political and religious authority, though they did not claim prophetic powers, since Muhammad was considered the "seal" of the prophetic line that began with Adam, the first man in the Islamic tradition.

ABU BAKR AL-SIDDIQ

Umar ibn al-Khattab, Abu Ubayda ibn al-Jarrah, and Abu Bakr al-Siddiq, three of Muhammad's closest companions and allies, decided that Abu Bakr should take over as head of the Ummah. As a member of the influential tribe of Quraysh, of which Muhammad was also a member, Abu Bakr was an early convert to Islam and father of A'isha, one of the prophet's wives. In 622 when Muhammad was compelled to leave his native city of Mecca for the oasis city of Yathrib (later renamed Medina) to the north, because of the death of his uncle and protector Abu Talib ibn Abd al-Muttalib and threats from the city's polytheistic leaders, Abu Bakr was his trusted lieutenant and traveling companion.

As word of Muhammad's death spread throughout Arabia, several Arab tribes that had pledged allegiance to Muhammad refused to obey the new caliph, Abu Bakr, who ruled from Medina. Although some of these tribes openly rejected Islam, despite having converted during Muhammad's lifetime, other rebellious tribes objected to the continuation of political subjugation to the caliphate in Medina. Abu Bakr moved swiftly against the rebels, stopping the rebellion with military force in what came to be known as the Ridda Wars, or the Wars of Apostasy. The struggle against the Hanifa clan, led by their leader Musaylimah, who claimed to be Muhammad's prophetic successor, was the bloodiest, finally ending in 633 with the defeat of the Hanifa and the death of Musaylimah at the Battle of Aqraba.

The larger result of the triumph of the al-Rashidun Caliphate over its challengers was the first major expansion of the Islamic state since the death of Muhammad, as the Muslims were in firm control over the vast majority of the Arabian Peninsula. After his victory in the Ridda Wars, Abu Bakr turned his attention to the north and east, directing Muslim armies to begin moving against the Byzantine Empire and its Arab allies in Palestine and Syria and the Persian Sassanid Empire's landholdings in Mesopotamia. The first Muslim military expeditions into Byzantine and Sassanid lands occurred during Abu Bakr's reign. Before he was able to continue the caliphate's expansion, Abu Bakr died of old age in August 634, after nominating Umar as his successor.

UMAR IBN AL-KHATTAB

Umar ibn al-Khattab, one of Muhammad's greatest critics and persecutors before converting to Islam, oversaw the caliphate's first great expansion. It was during his reign as caliph that Islam's political and religious authority spread by leaps and bounds outside its Arabian homeland. In fairly short succession,

the Byzantine Empire was driven out of Syria, Palestine, Egypt, and parts of southern Asia Minor while the Sassanid Empire was pushed out of Mesopotamia by Muslim armies. After entering Iran and forcing the Sassanid government to flee farther east, the Muslims established new settlements at Kufah and Basra in present-day Iraq, which would act as garrisons to safeguard the caliphate's new conquests. Under Umar, the administration of the caliphate began to develop, with its soldiers paid varying rates according to the length and nature of their service, and local subjugated non-Muslim populations required to pay taxes, while Muslims were required to pay religious taxes. In 644 Umar was mortally wounded by Abu Lululah, a Persian slave, while leading communal prayers in Medina, for personal and not political reasons.

UTHMAN IBN AL-AFFAN

Before he died Umar appointed a six-member council of Muhammad's Companions, all members of the tribe of Quraysh, to elect the next caliph. Ali was offered the position if he would agree to follow the edicts of his two predecessors. After Ali declined, the council elected Uthman ibn al-Affan, an early convert to Islam and a member of the powerful Umayyad clan, as the new caliph. During his reign the authority of the central government in Medina was enhanced and a conference of scholars was called to codify an official version of the Qur'an, placing the chapters in the order in which they appear today. During Uthman's reign the caliphate continued to expand, with Muslim armies moving farther east into Sassanid Iran. Through treaties and military conquest, the Muslims established their control over the region's urban centers, though in the mountains and rural areas, traditional societies continued to exist and non-Muslim peoples, such as the Turks of Central Asia, were prone to occasional revolt. The Sassanid empire, which had been in power since 224, was unable to maintain centralized control and by 651 it had collapsed.

Three regions in particular opposed Uthman's reign: Medina, where non-Umayyad members of the Quraysh were dismayed at the caliph's favoritism; and Kufah and Egypt, where the caliph had attempted to revoke longstanding privileges and increased taxation. In 656 opposition to the caliph came to a head when several hundred Muslim soldiers stationed in Egypt returned to Medina to protest Uthman's policies. He talked them into returning to Egypt but sent an order to that region's governor instructing him to punish the soldiers. The caliph's message was intercepted and the soldiers returned, enraged, and assassinated Uthman as he sat reading the Qur'an. Uthman's nepotism led to his downfall and further divisions in the Muslim Ummah.

ALI IBN ABI TALIB

After Uthman's assassination, Ali became the fourth al-Rashidun caliph. Although he had not faced open opposition to his ascension to the seat of caliph, opposition to his rule soon coalesced around the Prophet's widow A'isha, and two of Muhammad's Companions, al-Zubayr ibn al-Awwam and Talha ibn Ubayd Allah, who objected to Ali's close alliance with prominent factions of Muslim converts. Fearing that the influence of the Quraysh would be eclipsed, A'isha, al-Zubayr, and Talha led a rebellion against Ali. In December 656 at the Battle of the Camel outside Basra in Iraq, Ali's forces defeated the rebellion, killing al-Zubayr and Talha. A'isha was sent back to Medina, where she was placed under house arrest.

The main bases of Ali's support were in Iraq; however in Syria, Ali was faced with open opposition from that province's governor, Muawiya, an Umayyad relative of Uthman, who criticized the caliph for refusing to punish Uthman's assassins. Muawiya was in command of a powerful military force and in 657 the armies of Muawiya and Ali met at Siffin. A full-scale fight eventually ensued, but was soon ended when Muawiya's soldiers held up pages from the Qu'ran and called out for a peaceful settlement. Ali, to the dismay of some of his more zealous followers, agreed to have his dispute with Muawiya arbitrated. In the end Muawiya remained governor of Syria and Ali was left unchallenged as the caliph, though his position had been severely weakened. A group of zealots, the Kharijites, previously staunch supporters of Ali, claimed that by agreeing to arbitration, Ali had circumvented the will of God. Although he later defeated the bulk of the Kharijites's military forces, Ali failed to stamp out their rebellion. Kharijite assassination attempts against Muawiya and other senior Umayyad leaders failed, but in 661 Ali was mortally wounded by the Kharijite Abdur-Rahman ibn Muljam while leading the predawn prayers at the central mosque in Kufah. With his assassination, the al-Rashidun Caliphate came to an end and Muawiya and the Umayyad dynasty of Syria rose in its place. The Umayyads would continue expanding the Islamic state until the Abbasid dynasty overthrew them in a violent revolution in 750.

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Christopher Anzalone

Donatello

(c. 1382–1466) *Renaissance sculptor*

Donato di Niccolode Bettto Bardi (Donatello) is one of the greatest and most famous Italian sculptors of the 15th century, whose work was greatly influenced by the early European Renaissance. He was born in Florence (or in its vicinities) between the years 1382 and 1387, in the family of Niccolò di Betto Bardi, a Florentine wool carder. He studied in the workshop of Lorenzo Ghiberti, a bronze sculptor, who in 1402 had won the competition to make the doors of the Florentine baptistery. Donatello's first works, the marble *David* and *St. John the Evangelist* for the cathedral façade, show the influence of Ghiberti and of the Gothic style. The young sculptor's artistic development was greatly stimulated by his friendship with Filippo Brunelleschi, a sculptor and an architect, who later stayed with Donatello during his years of studies in Rome. Most of his adult life was spent in Florence, where he worked under the patronage of first Cosimo, then Piero de' Medici, but during the years 1444–55 he lived in Padua, commissioned to work on bronze statue of a famous Venetian condottiere, popularly called Gattamelata, who had died shortly before.

Donatello's style may be described as classical realism: He had a strong proclivity to depict life as it is and, attempting to link between the medieval art and the classical antiquity, took great interest in the peculiarities of human body and facial expressions. (A closer study of the ancient models eventually taught Donatello to refrain from overly expressive radical realism.) It is possible to divide Donatello's work into two substyles: the pure realistic style and the neoclassical style, with great allusion to the Greco-Roman ideals. The statue of *Mary Magdalene* created for the Florentine baptistery in 1434 shows an old, skeletal, hairy woman, and Donatello's *King David*, nicknamed *Zuccone*, or pumpkin (1427–35) (for his large, bold head), may be grouped under Donatello's realistic style. These works tend to reject the traditional iconography. On the contrary, the *Triumph of Bacchus* in Museo Borgello, Florence, the bronze *David* (c. 1469), and the half-bust of *Selena* on a bronze vase (Kensington Museum, London) imitate ancient art.

The best of Donatello's works, however, are those in which he followed his own ideas, which in many ways corresponded with the pursuits and innovations of the Italian humanists—a careful exploration of human body and psyche, the interrelationship between human beings, and the human interaction with nature and the higher spheres. Donatello's genuine interest in psychology and his desire to bring to light the inwardness of things are evident in the statue *John the Baptist*, exhibited in Santa Maria Gloriosa dei Frari (Venice), which he created in Padua; this extraordinary figure clearly shows new insight into psychological reality as constantly plagued by emotional anxieties. Donatello is also credited with the invention of the *schiacciato* ("flattened out") technique, a new mode of bas-relief, applied to his marble panel *St. George Killing the Dragon* (1416–17) and other works. The technique involved more shallow carving than was customary, which created a sharp contrast between bodies and surrounding landscape, making the relief more dependent on visual perception.

Donatello's great fascination with human emotions continued throughout most of his work but was intensified after the artistic crisis he experienced during his last years in Padua. From the magnificent bronze *David* (influenced, apparently, by Etruscan figurines) to the dancing children in the relief of the Duomo di Prato (1434)—Donatello's creations are lively, energetic, and gracious. His works are rendered extraordinary for their individuality, and for their ability to create a dialogue between the composition and its onlooker. Donatello was said to treat human passions somewhat obsessively, more often than not showing them in repellent forms, as, for example, in the *Entombment of Christ*, a bas-relief made of painted plaster for the Church of St. Anthony in Padua. The same expressiveness can be discerned in Donatello's last work, which was finished by his pupil Bertoldo after the master's death—two great bronze pulpits showing the *Passion of Christ*, work of tremendous complexity. The great Renaissance sculptor died in 1466, being once again employed by his old patrons the Medici, and was buried with great honors

in the Church of St. Lorenzo, covered with the same bronze pulpits.

See also Italian Renaissance.

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Victoria Duroff

Dvaravati

The Mon kingdom of Dvaravati (also called Siam) flourished in what is now Thailand from the sixth century c.e. to around the 11th century. The kingdom covered the political area of Nakhon Pathom (west of present-day Bangkok), U-Thong, and Khu Bua. Dvaravati extended outward from the lower Chao Phraya River valley, to the westward Tenasserim Yoma, and then southward to the Isthmus of Kra. The kingdom also consisted of towns immediately outside this perimeter that paid tribute to the kingdom, while not necessarily considering themselves under its direct rule. Dvaravati did not yield strong political influence on other established Mon kingdoms or states such as Myanmar or the Mon in northern Thailand. This was because of its isolated geographical location (surrounded by mountainous regions). Dvaravati is considered to be the epicenter of the spread of Indian culture in the region.

The Dvaravati kingdom's capital was Nakhon Pathom, a city archaeologists and historians believe to have been established around 3 b.c.e. Around 607 Chinese pilgrims wrote of a kingdom called To-lo-po-ti, which practiced Buddhism. It is widely believed that they wrote of Dvaravati. While the name *Dvaravati* is of Sanskrit origins, the kingdom was only referred to as such by the Western world in 1964 when anthropologists and archaeologists found coins in the area inscribed with the words *sridvaravati*. The presence of coins indicates trade, and the Dvaravati kingdom was famed for its trading culture with India, and its sophisticated economic infrastructure.

The kingdom of Dvaravati actively practiced Buddhism, albeit with a mixture of indigenous Mon and Indic culture. Buddhist pilgrims belonging to Emperor Ashoka disseminated it within Southeast Asia. The kingdom was also the center of Buddhist devotion in Southeast Asia at that time. Numerous Buddhist artifacts have been found in Dvaravati and range in style and influence by the trends found within the Gupta empire (Hindu elements), Theraveda, and Mahayana Buddhist tradition. Various objects have been found in Nakhon Pathom that point toward ritual offerings as part of the belief structure.

The period of Dvaravati rule was greatly influenced by Vedic and Indic principles within a Buddhist framework. It maintained strong cultural and religious ties to India, reflected through the use of architecture, art, and language. Pali and Sanskrit were spoken, as was the indigenous Mon language. Art flourished, as did intellectual pursuits such as literature and poetry. Dvaravati was a highly organized and political society and modeled itself upon the Gupta style of organization where minor princes ruled outer provinces and the king directly presided over his locality. Dvaravati employed the use of councils and administrative regions to govern the wide area. Moats uncovered by archaeological research point toward a sophisticated system of agriculture and as such agricultural development allowed the kingdom to be relatively self-sufficient. Dvaravati was able to sustain its population for centuries.

The kingdom of Dvaravati predated the Khmers by at least 100 years; however it was eventually eclipsed and absorbed into Khmer and Thai religion and culture. Dvaravati had a tumultuous history from the 10th century onward when it was first conquered by the Burmese, and then captured by the Khmer in the 11th century, who dominated the area right up to the 13th century when it was taken over by the Thai kingdom.

See also Khmer kingdom.

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Samaya L. Sukha

E

East African city-states

The Bantu migration from the central Sahara, perhaps the defining event in the history of Africa south of the Sahara, brought people to the region of East Africa as the nucleus of the emerging city-states. From the 10th century, Arab traders noticed the importance of such settlements to their trade. From the onset the city-states were fiercely independent, and no East African empires emerged in the way that Ghana, Mali, and Songhai did in the west. As Richard Hooker wrote in *Civilizations in Africa: The Swahili Kingdoms*: "The major Swahili city-states were Mogadishu, Barawa, Mombasa (Kenya), Gedi, Pate, Malindi, Zanzibar, Kilwa, and Sofala in the far south. These city-states were Muslim and cosmopolitan and they were all politically independent of one another; nothing like a Swahili empire or hegemony was formed around any of these city-states. In fact they were more like competitive companies or corporations each vying for the lion's share of African trade."

However while the Arabs provided much of the impetus for economic and cultural development, the original settlements were definitely rooted among Africans. Joseph E. Harris writes in *Africans and Their History* that "the most important pre-Islamic commercial town on the coast seems to have been Rhapta, about which little is known except that it was the center for the export of ivory that Arab merchants controlled. Rhapta was probably located on the northern coast of Tanganyika [now Tanzania]."

The culture of the region became increasingly diverse, as Persians and Indians would join the Bantu Africans and the Arabs in the city-states. When Idi Amin Dada drove the Indians from what is now Uganda during his rule (1971–79), he was ending an Indian presence in his country that had its roots in the first traders from India hundreds of years before. While ivory, sandalwood, and gold were important exports, tragically the largest part of the economy was the slave trade. Zanzibar and Mombasa became the eastern terminus points for slaves the Arabs took out of Africa for shipment to Arabia and Yemen.

Kilwa emerged by the 12th century as perhaps the most powerful of the city-states, containing a mosque made from coral. The great Arab traveler Ibn Batuta stopped in Kilwa in 1331. It was ruled, as Harris notes, by the Shirazis, who had originally left the Persian city of Shiraz and intermarried with the Bantu population. Kilwa spread its influence south into the region of Zimbabwe and became a decisive factor in the trade in southern Africa as well. Symbolic of the wide-ranging trade was the voyage from Malindi to China in 1414. On that trip, the ruler of the city-state of Malindi sent a live giraffe to the Ming emperor of China, Emperor Yongle (Yung-lo). It was the early 15th century that saw the great Ming dynasty exploring fleets sailing from China, perhaps even as far as the Americas, under Admiral Zheng He. Admiral Zheng would ultimately make seven historic expeditions from 1405 to 1433. The Chinese fleets made several stops on the East African coasts, making the Swahili city states part of a vast panoceanic trading

Enormous ivory tusks are readied for sale at the local market. Arabs controlled the export of ivory in the African city-state of Rhapta.

economy. Trade was determined by the prevailing winds of the monsoon seasons. From November to March, Arabs, Indians, and Persians would sail south toward the Swahili coast and make their return voyages north between July and September.

The Indian Ocean trade would be monopolized by Arabs until the arrival of the Portuguese in 1498. It would mark the beginning of the end of the prosperous East African city-states. Mocambique, spelled also as Mozambique, would not be free from Portugal's imperial rule until 1975.

See also Ethiopian Empire; gold and salt, kingdoms of; Hausa city-states; Zimbabwe.

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John F. Murphy, Jr.

Edward I and II

kings of England

The origins of the modern British parliament can be traced to the reign of two medieval English kings: Edward I (1239–1307) and Edward II (1284–1327). Parliament had its roots in the king's Great Council, a primarily judicial and executive body in which prominent barons counseled the king and considered petitions for the redress of grievances. Although Parliament had legislative, judicial, and fiscal responsibilities, it was the fiscal duties, in the form of grants of taxation, that transformed it from a feudal council into a more representative body.

Prior to 1200 English kings drew most of their income from independent sources, such as land rents, judicial fines, and feudal aids. However by the ascension of Edward I in 1272, taxation provided most royal revenue. The wars of Edward I necessitated the frequent summoning of Parliament to approve the granting of taxes. However, taxation required the consent of Parliament, which became less forthcoming as the costs of Edward's military campaigns mounted. The need to secure tax revenue forced Edward to accept a Parliament that included not only barons and bishops, but also country gentlemen and burgesses from the towns. The result was the meeting of the Model Parliament in 1295, a landmark on the road to representative government in England.

Growing resistance to taxation forced Edward I to consent to further concessions. In 1297 Edward agreed to issue a confirmation of the charters of liberties, including the Magna Carta and the Provisions of Oxford (1258), in exchange for taxation. The king promised to collect taxes only with the consent of Parliament. In the reign of Edward II (1307–27) the barons sought to recover the political power they had lost during the reign of Edward I. The barons regarded themselves as the king's rightful councilors and resented the influence of Piers Gaveston, a royal favorite.

Opposition to Gaveston grew until 1310, when the barons compelled the king to consent to the appointment of a committee of 21 to reform government and reassert baronial authority. The committee drafted the Ordinances of 1311, which placed restrictions upon royal power. In 1321 the barons rebelled against another

royal favorite, Hugh Despenser (1262–1326), but were defeated at the Battle of Boroughbridge in Yorkshire. In 1322 Edward summoned a parliament at York, which revoked the Ordinances and restored the authority of the king. Edward failed to redress the baron's grievances, and they soon joined with Queen Isabella and Roger Mortimer to invade England in 1326. Thereafter the barons summoned a parliament, which charged Edward with rejecting good counsel. A delegation from Parliament demanded his abdication in 1327, and he was murdered the following year. The community of the realm had served notice on future kings that they were to govern by the law, of which Parliament was the guardian.

See also English common law.

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Brian Refford

El Cid

(c. 1043–1099) *medieval Spanish warrior*

The title *El Cid* was given to a Spanish early medieval warrior called Rodrigo (or Ruy) Díaz de Vivar, also known as El Campeador ("the Champion"). After his death, he became a folk hero with many Spanish ballads written of his rise from obscurity to lead the Castilians against the Moors. He was born at Vivar, near Burgos, in the kingdom of Castile; his father a minor Castilian nobleman, but his mother was well connected and ensured that from a young age he attended the court of King Ferdinand I as a member of the household of king's eldest son, Sancho. When Sancho succeeded his father as King Sancho II of Castile, he appointed the 22-year-old Rodrigo Díaz de Vivar as his standard bearer as he had already achieved a reputation for valor in battle, taking part in the Battle of Graus in 1063. When Sancho attacked Sargasso in 1067, Rodrigo accompanied him and took part in the negotiations that led the ruler of Sargasso, al-Muqtadir, to acknowledge the overlordship of Sancho.

In 1067 Sancho went to war with his brother Alfonso VI, who had been left the kingdom of León. Some ballads portray El Cid as unwilling to support this invasion, which went against the will of Ferdinand I, but he was likely a willing participant. During the following five years El Cid was a vital military leader on behalf of Sancho. Sancho was killed when laying siege to Zamora. Alfonso, deposed from León, was the heir, and the new king found himself in a difficult political position. Count García Ordóñez, a bitter enemy of El Cid, became the new standard bearer, but El Cid was able to remain at court, as Alfonso did not want such a tough opponent. It was probably Alfonso who planned the marriage of El Cid to Jimena, daughter of the count of Oviedo. They had a son, Diego Rodriguez, and two daughters. In 1097 Diego was killed in battle in North Africa.

Castilians who had supported Sancho were naturally nervous about Alfonso's becoming king, and these simmering resentments began to be expressed through El Cid, who served as a conduit for them. In 1079 El Cid was sent to Seville on a mission to the Moorish king. Coinciding with this trip, García Ordóñez aided Granada in their attack on Seville, but El Cid defeated the forces from Granada at Cabra, capturing García Ordóñez. His easy victory gained him enemies at court. When El Cid attacked the Moors in Toledo (who were allied to Alfonso), the king exiled him, and although he returned some years later, he was never able to remain for long.

El Cid went to work for the Moorish king of Sargasso, serving him and his successor for several years. This gave him a better understanding of Muslim law, which would help him in his later career. In 1082 he led the forces of Sargasso to victory over the Moorish king of Lérida and the count of Barcelona; two years later, undefeated in battle, he defeated the forces of the king of Aragon, Sancho Ramirez. When the Almoravids from Morocco invaded Spain in 1086 and defeated Alfonso's army, the two were briefly reconciled but soon afterward El Cid returned to Sargasso and did not help prevent the Christians from being overwhelmed.

Instead El Cid focused his attention on becoming the ruler of Valencia. This required political machinations and El Cid had to reduce the influence of other neighboring rulers. The importance of the counts of Barcelona came to an end when Ramon Berenguer II's forces were decisively defeated at Tebar in May 1090 by El Cid's Christian and Moorish forces. El Cid then utilized loopholes in Muslim law when Ibn Jahhaf killed al-Qadir, the ruler of Valencia. He besieged the city, which was controlled by Ibn Jahhaf, and when an Almoravid attempt to lift the siege in December 1093 failed, the city realized it could not hold out for much longer, and in May 1094 it surrendered.

El Cid then proclaimed himself the ruler of Valencia, serving as the chief magistrate and governing for both Christians and Muslims. In law El Cid still owed fealty

to Alfonso VI, but in practice he was totally independent of the king. El Cid's victories encouraged many Christians to move to Valencia and a bishop was appointed. El Cid ruled Valencia until his death on July 10, 1099. Had El Cid's only son survived him, there would have been a dynasty, and possibly a new royal house. However that was not the case, and Valencia was ruled by Muslims again until 1238. As he had never been defeated in battle, the story of El Cid, with increasing literary license, became a great ballad for Christians, who overlooked his years working for Moors and hailed him as the hero for the "Reconquista"—the retaking of Spain from the Moors.

See also Almoravid Empire; Christian states of Spain; Muslim Spain; Reconquest of Spain.

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Justin Corfield

English common law

Common law developed after the Norman Conquest of England. In 1066 England was peopled with Angles, Saxons, Vikings, Danes, Celts, Jutes, and other groups who were suddenly ruled by French-speaking Normans. Most law at the time was customary law that had been handed down orally from generation to generation. In addition there were the legal code of Alfred the Great, which was biblical in nature, and the Danelaw of the Vikings and Danes. Most of the courts were communal courts (folk-moot), the hundred and shire courts, and baronial, or manorial, courts administering justice in the interest of the local nobility.

Immediately after the Norman Conquest the king would hear cases *coram rege* (before the king) that involved royal interests. However, the king with the royal court tended to be on the move in England or away in France. Consequently the legal work was soon delegated to an appointed tribunal, the Curia Regis. From it came the three royal common law courts that were used to unify the kingdom.

The first of the royal common law courts was the Exchequer. Originally concerned with the collection of taxes and the administration of royal finances, by 1250 it had become a court exercising full judicial powers. The second royal common law court to develop was the Court of Common Pleas (or Common Bench), which was probably established during the reign of Henry II (1154–1189). This court heard cases that did not involve the king's rights. It was firmly established at Westminster after King John was forced to sign the Magna Carta in 1215. The third royal common law court to evolve from the Curia Regis was the King's Bench. Eventually this court heard cases involving the king's interests, criminal matters, and cases affecting the high nobility. It also developed the practice of issuing writs of error for review of cases decided in Common Pleas.

One factor promoting the development of the common law courts was their ability to settle land disputes. All of the land in England belonged to the king by right of conquest. He then awarded it to his vassals to hold and utilize in exchange for loyalty and for services. Because economic production was almost exclusively agricultural, title to the use of land was extremely valuable. Disputes over who was entitled to possess land created innumerable cases. As the justices in Eyre traveled their assigned circuits to hold court, they would decide cases using the Bible, canon law, and most especially reasoning applied to the customary law of that place. When the judges returned to London they would go to their places of permanent residence in taverns or cloisters. These residences of the judges, who were often monks or bachelors, eventually became the Inns of Court, where cases were heard and experts were trained in law. In the course of over 200 years the judges "discovered" the law common to all the people of England. The belief was that underlying the thicket of unwritten customary law was a common foundation that could be discovered by reason.

In effect the judges were developing legal principles or laws as they made judicial rulings in particular cases. Among the principles of the common law are stare decisis (let the decision stand). Stare decisis means that a judge in deciding a case should look to similar cases from the past for guidance. The use of similar cases is itself a legal principle, namely, that like cases should be tried alike. However in the absence of a precedent setting rule the judge would in effect "legislate" and create a new rule. This meant that the common law was case law or judge-made law created by legal reasoning about legal problems. It was well established centuries before the rise of Parliament.

The developing common law had the virtue of stability; however, it lacked flexibility. To bring a case into a common law court was often too costly for common people. The common law courts also moved slowly; that could mean that justice delayed was justice denied. To

lodge a complaint in a common law court an appropriate writ had to be obtained. If the wrong kind of writ were used, of which there were eventually over 100 kinds, the case would be dismissed. In addition some of the rules of the common law were injurious to justice. For example before bringing a suit for an injury to a person or to property in a common law court real injury had to be sustained. The common law lacked a mechanism for preventing irreparable harms from happening.

Since the king was believed to be the fountainhead of justice in England—that is, the person who ruled by divine right and though whom the justice of heaven flowed to the people—equity courts were established to restore fairness or equity to the legal system. People would appeal to the king for justice. In response the kings ordered the court chancellor to issue decrees of equity. Chancery courts developed to hear cases of equity and to correct the common law.

See also Norman and Plantagenet kings of England.

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Andrew J. Waskey

Ericson, Leif

(c. 980–1025) *Icelandic explorer*

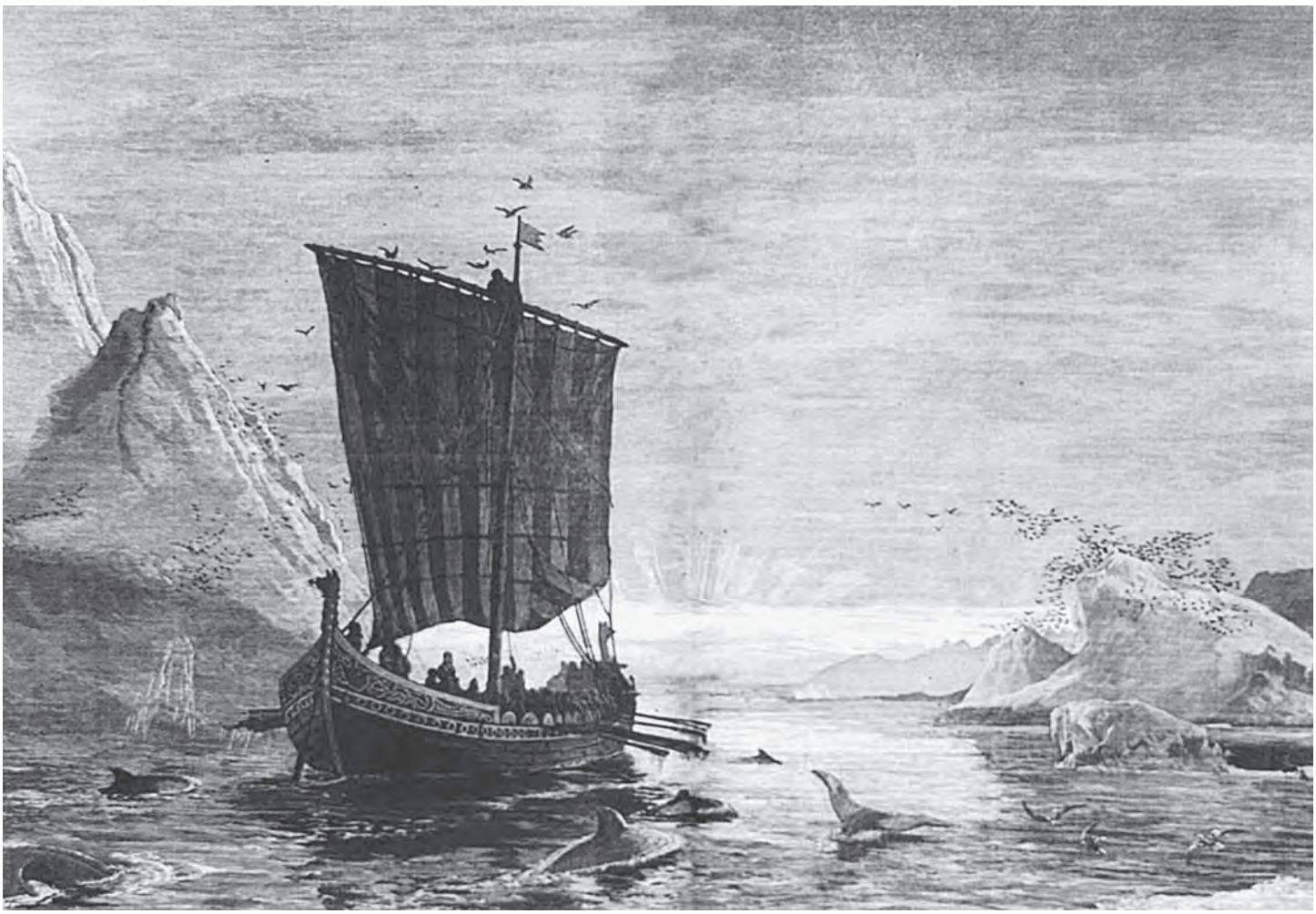
Leif Ericson was an Icelandic explorer who is believed to have been the first European to discover North America and, more specifically, the region that would become known as Newfoundland and then Canada. It is believed that Ericson was born around 980 to Erik the Red, a Norwegian outlaw and explorer who founded two Norse colonies in Greenland. During a stay in Norway in 999, Leif converted to Christianity, as did many other Norse around that time. He also traveled to Norway to serve King Olaf I (Tryggvason). When he returned to Greenland, he purchased the boat of Bjarni Herjólfsson and set out to explore the land that Bjarni had sighted, which later became known as North America. In 986 Bjarni was driven off course by a fierce storm between Iceland and Greenland and sighted hilly, heavily forested land far to the west but never set foot on it.

One of the sagas, "The Saga of the Greenlanders," states that Leif embarked around the year 1000 to follow Bjarni's route in reverse. Leif was motivated by a sense of adventure and a desire to find more land to farm. The expedition made three landfalls. The first land they met was covered with flat rock slabs and was probably present day Baffin Island. Leif called it Helluland, which means "land of the flat stones" in Old Norse. Next he sailed to a land that was flat and wooded, with white sandy beaches, which he called Markland, meaning "woodland" in Old Norse. Markland is commonly assumed to have been Labrador.

Continuing south Leif and his men discovered land again, disembarked, and built some houses. They found the land pleasant. Salmon were plentiful in the rivers, the climate was mild, and the land was lush and green for much of the year. Leif's 35-member party remained at this site over the winter. The sagas mention that one of Leif's men, Tyrkir, a German warrior, found grapes. As a result, Leif named the country Vinland, meaning "land where the grapes grow" in Old Norse. Historians disagree on the exact location of Vinland. However, several sites along the eastern coast of the United States and Canada, from Newfoundland to Virginia, have been suggested. Many believe that the Norse settlement at L'Anse aux Meadows in Newfoundland was Leif's colony. Others argue that Vinland must have been more southerly, since grapes do not grow as far north as Newfoundland; however, grapes may have grown there during the Medieval Warm Period. On the return voyage to Greenland, Leif rescued an Icelandic castaway and his crew. This deed earned him the nickname "Leif the Lucky" and made him rich from his share of the rescued cargo.

Another saga, "The Saga of Erik the Red," asserts that Leif discovered the American mainland purely by accident. According to this saga, Leif was blown off course while returning from Norway to Greenland around 1000 and landed on the shores of North America. However the saga does not mention any attempt to settle there. "The Saga of the Greenlanders" is generally considered to be the more reliable of the two.

Leif's father, Erik the Red, died shortly after his return home. As a result Leif stayed in Greenland to govern his father's settlements. He died in 1025. All historical sources agree that Leif never returned to North America and his brother, Thorvald, led the next voyage



"The Discovery of Greenland," an illustration for a 19th-century magazine, depicts Erik the Red's exploration of Greenland. His son, Leif Ericson, is credited with discovering the North American continent almost five centuries ahead of Christopher Columbus.

to the new territory. Subsequent attempts to settle Vinland were unsuccessful because of friction between the Norse settlers and the native North Americans. Nevertheless Leif stands as one of history's greatest explorers, besting Christopher Columbus's discovery of the New World by almost five centuries.

See also Vikings: Iceland; Vikings: North America; Vikings: Norway, Sweden, and Denmark.

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Scott Fitzsimmons

Ethiopian Empire

Ethiopia's unique and venerable identity stems from its claims to have deep roots in the ancient and biblical world. On one hand it continued the ancient civilization represented by Axum, the trading intermediary for Rome and India on the Red Sea. And on the other hand, it promoted its mythical link to King Solomon

by keeping a tenacious grip on its Christian (and even Jewish) faith all through the Muslim period, and its strong church-state hegemony gave teeth to its claims. The Christian king of late Axum, El-Asham, distinguished himself in Muslim memory by giving sanctuary to followers of the prophet MUHAMMAD who were driven out of the city of Mecca in 615. Nonetheless conflict broke out when Muslims from North Africa moved southward in the eighth century and cut off Ethiopia from the Christian world. For the next 900 years the history surrounding Ethiopia would be muted in its contact with the West, and outlines of its history hinted at through folklore and archaeology. Hemmed in, the kingdom of Axum spread to the south into the highlands. Here non-Semitic peoples resided, the Agaws of Cushitic ethnicity.

For reasons unknown some had been previously touched by Jewish influences and called themselves Falashas, and others were Christians already or were converted gradually. The latter group merged with the Axum elites and eventually replaced the ruling house with the Zagwe dynasty. The Zagwes moved the capital 160 miles south to Roha. According to tradition they were especially devout, and one of their more venerated emperors, Lalibela (1195–1225), directed the construction of 11 churches hewn out of solid rock. These churches served as a pilgrimage destination for believers when they could not overcome Muslim refusals to visit the Holy Land. The dynasty following the Zagwes in 1270 returned to the age-old tradition that their kings had descended from King Solomon. Their epic tale, *Kebre Negast* (Glory of the Kings), speaks of their ancient ancestor and first king, Menelik I, being born of the queen of Sheba (Saba) and Solomon. The son Menelik returned to his native land with the Ark of the Covenant, having shrewdly taken it from his father. Ethiopians to this day believe that the Ark is present in their country. Its presence guarantees a biblical covenant with their nation.

The new Solomonids were proactive, cultivating their biblical image. They merged their role in government with the role of the clergy in the church, putting their sons into a monasterylike community on Mount Geshen so that they would pray and learn while they waited for their call to govern the nation. Their reputation was one of priest-kings. By the mid-14th century they advanced against Muslims and pagans surrounding them. Their king, Amde-Siyon, was reported by one Arab historian, Al-Omari, to have a following of 100 kingdoms. Zar'a Ya'kob (1434–1468) achieved even greater status, aspiring to greatness by being crowned in ancient Axum. During his regime he developed new evangelistic campaigns to convert all subjects to the Christian faith. Church schools were opened up for priests, as well as ruling class students and seminarians. Ethiopian arts flourished, and these writings, artifacts, and murals still exist.

When Zar'a Ya'kob died the Muslims and outsiders rose up in rebellion. Sultan Ahmad Gran conducted a devastating jihad against the monasteries and churches (1527–43). Meanwhile for several centuries Europeans had heard reports of a legendary African emperor named Prester ("priest") John who would help out Christian armies in the CRUSADES against the Muslims of the Near East and Africa. In hopes that Ethiopia was Prester John's domain, 400 Portuguese troops were sent to put a stop to Sultan Ahmad Gran's campaign against Ethiopia.

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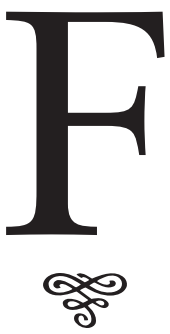

fairs of Champagne

As the European economy grew during the 11th and 12th centuries overland trade between Italy and northwest Europe increased and merchants from these regions needed to meet to exchange their goods. During the period from the early 12th through the 13th century, this exchange was centered mostly in the Champagne region of France, at fairs held in the towns of Troyes, Provins, Bar-sur-Aube, and Lagny. A great deal of Flemish cloth made its way to Italy during the 12th century via the fairs of Champagne.

Fairs are usually linked with markets and medieval charters granting permission for fairs and markets to meet often link the two. However unlike a market, which usually met weekly to serve local needs and to exchange cheap or perishable items, a fair assembled only once or twice a year for days or weeks to exchange commodities from distant places between merchants from remote areas. Fairs provided a place for merchants to meet with other merchants to do business in an economy that did not have, and could not sustain, permanent trading centers. The fair gave regularity to a merchant's wanderings and offered a place where he knew he could find other merchants, trade for the commodities and supplies he needed, and sell commodities he was carrying.

The fairs of Champagne are perhaps the most famous of the medieval European fairs. They originated during the first half of the 12th century as a center for the sale of horses. They developed from local markets to regional markets and finally to fairs of Europe-wide importance. Before fairs merchants traveled on trade routes between north and south that followed the Meuse, Saône, and Rhône Rivers. However, a more direct route between the Rhône Valley and West Flanders later emerged. It ran from the Saône across the upland of Langres to the headwaters of the Paris Rivers, and then north toward Lille and Arras. The four fair towns were on or close to this more direct route. Furthermore the counts of Champagne had unified this area by the early 12th century and could ensure safety and welfare of merchants and travelers who went to their lands. The guarantee of safety and the "liberal and constructive" policies of the counts toward the fairs were attractive to merchants and no doubt contributed greatly to their success.

The cycle included six fairs. Troyes and Provins hosted two fairs each, while Lagny and Bar-sur-Aube each hosted one fair. Lagny, near Paris, opened the New Year with its fair, and Bar-sur-Aube held its fair in spring at mid-Lent. The first Provins fair met in the week of the feast of Ascension and was followed by the first Troyes fair, which opened after the feast of St. John the Baptist. The second Provins fair opened September 14 and the cycle ended with the second Troyes fair, which opened November 2. Generally there was an interval of a week or two at most between fairs. The fairs in Lagny and Bar-sur-Aube appear to have been less important than those in Troyes and Provins.

The fairs followed a rigid schedule. The first week merchants set up their stalls along the streets of the town and prepared for business. The next 10 days merchants sold cloth, the 11 days following that they sold leather

and fur, and the next 19 days they traded a variety of other goods. The last few days of the fair merchants balanced their accounts, and all debt and credit was settled by notary bill, which allowed the merchants to travel without carrying a great deal of money. The fairs' importance did not persist beyond the end of the 13th century. By 1296 businessmen from Florence had taken their business to Lyons, and tax revenues from the fairs fell dramatically. Genoese carracks allowed the Italians to establish a regular sea link via Gibraltar to Bruges, Southampton, and London by 1297. At the same time the most-used overland routes shifted to the east, taking merchants away from Champagne.

The 14th century decline of the fairs reflected a breakdown in law and order, the absorption of Champagne into the domain of the king of France, and the outbreak of the Hundred Years' War. Goods had become increasingly standardized and it was no longer necessary to examine them before every purchase, and the banking houses of Florence and Bruges could handle financial transactions much more efficiently than a fair. Finally by the 14th century the wealthiest merchants, and perhaps many others, maintained agents in the places where they regularly did business. Couriers carried orders and commercial information back and forth, while professional carters moved the commodities in caravans that they arranged.

The "international fairs" declined in importance but did not disappear. Many returned to being regional markets, specializing in livestock, while some handled seasonal goods, wines, or preserved goods. Fairs in other regions grew in importance as those in Champagne declined, but the fairs of Champagne remained regionally important until the Hundred Years' War. The fairs of Champagne played a vital role in the development of the medieval economy.

They provided a center to the increasingly Europe-wide economy by offering long-distance traders a safe and secure place regularly to transact business, and they played a vital role in the development of Paris and France, whose culture, economy, and political system benefited from the international contact the fairs encouraged.

See also Frankish tribe.

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Kevin D. Hill

Fatimid dynasty

The Fatimid dynasty (named after the prophet Muhammad's daughter Fatima, from whom the Fatimids claimed descent) was a Shi'i dynasty founded by Abd Allah. Although he was an Isma'ili, Abd Allah did not claim descent from the Imam Isma'il but from the Prophet's family. When his beliefs led to his persecution in Syria, where most were Sunni Muslims, Abd Allah fled to North Africa, where he established a stronghold in Tunisia. He declared himself the Mahdi and was known as Abd Allah al-Mahdi; he established his capital in the city of Mahidiya along the Tunisian coast. His followers crushed local rulers and branches of Shi'ism that had gained support among the Berbers. The Fatimids were especially opposed to the Kharijites, whose egalitarian principles were the opposite of their rigid religious hierarchy.

After three failed attempts to take Egypt with its rich Nile Valley, the renowned Fatimid general Jawhar al-Rumi, a former Greek slave, conquered Egypt in 969. Under Abd Allah's great grandson al-Mu'izz (r. 953–976), the Fatimids built Cairo on the outskirts of the old Arab capital of Fustat as their new religious and administrative city. Fatimid Cairo was a walled city of palaces, mosques, and army barracks. The Fatimids extended their rule over Palestine and Syria but were unable to overthrow the caliphate in Baghdad. At the zenith of their power, the Fatimids controlled the territory from the Orontes in Syria across North Africa. The Assassins, an offshoot of Isma'ili Fatimids, established strongholds in Syria and Persia seeking to undermine and, if possible, destroy Sunni belief and rulers.

Although they were zealous missionaries for their particular brand of Islam elsewhere, in Egypt the Fatimids were relatively benign and most of the population remained committed to orthodox Sunni practices. The Copts were retained as administrators over most of the financial affairs of state, as they had been since the Umayyad dynasty. Caliph al-Hakim (r. 996–1021) was a notable exception to Fatimid tolerance in Egypt. Under his rule, Christians and Jews were persecuted and many churches and synagogues destroyed. His followers became known as the Druze. After al-Hakim was assassinated in 1021 his followers alleged that he had been hidden by God, not killed, much like the 12th

imam, and fled Egypt for the relative security of remote mountain areas in Lebanon.

The Fatimid navy played a key role in the dynasty's power and wealth as it controlled the central Mediterranean and the Red Sea routes. The Fatimids also increased trans-Saharan trade. The Fatimids traded luxury goods and agricultural products with the west and east as far as India. Fatimid rulers established al-Azhar University, which became famous throughout the Muslim world, as well as numerous public buildings and commercial centers.

Two branches of the Fatimids, the Almoravids and Almohads (Unitiarians) led by Ibn Tumert, established separate dynasties in Morocco. To strengthen their armed forces the Fatimids imported slave and free Turkish soldiers but the growing dependency on outside forces gradually weakened dynasty. Thus Saladin (Salah ad din, Yusuf) had little difficulty in overthrowing the Fatimids and returning the territories to Sunni Muslim rule in 1171.

See also al-Azhar; Almoravid Empire.

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Janice J. Terry

feudalism: Europe

Medieval historians have traditionally understood feudalism to be a sociopolitical system that dominated European societies from the fall of the Roman Empire to the start of the Renaissance. This definition however has been thrown into question by myriad incongruous details, among which is the notable absence of the word *feudalism* from the medieval vocabulary. For although terms such as the Old High German words *fehu* "cattle," "property," or "money"; the Old English *feoh*, *feo*, *fee*; and the Latin *feodum*, all of which are precursors to our word *fief*, appear commonly in medieval sources, *feudalism* does not appear. It was first employed by 16th-century French and English jurists and legal historians to explain anachronistic property laws in their own societies. To them it denoted a framework in which political and military power were decentralized, private, and local. The system as they envisioned it was based in large part on the concept of the feudal contract, in which land, the fief, was granted by the upper echelons of the military aristocracy to free nobles below them, their vassals, in return for fidelity or homage. This vision of medieval European society as a pyramid structure based on the exchange of land for services and fidelity continues in large part to dominate popular imagination.

In the 1970s historians began to highlight the conceptual flaws of the feudalism theory, pointing out that it existed not all over Europe, but only in a handful of locales, and only between the 10th and 13th centuries. It did not, therefore, dominate all of Europe for the better part of 10 centuries. When Roman imperial organization collapsed in the fifth century, political authority fragmented. In this early period as numerous groups such as Vandals, Goths, Vikings, and Muslims threatened to invade former Roman territories, features of what would later be called feudalism emerged. The first of these was a type of contract in which, in return for rewards and war booty, an armed retainer offered military aid to a lord. This was advantageous for the lord, since private armies were extremely expensive to raise and maintain. Without a central government to organize and pay soldiers the onus fell to individuals or family groups to muster as much force as possible.

Such techniques of dealing with a decentralized political situation were probably familiar to people on some level. In many ways, they were an amalgamation of preexisting Roman and Germanic customs. Romans, for example, had engaged in a system of patronage, in which powerful patrons would offer protection and services to clients in exchange for political support, loyalty, or gifts. This clientelism became mixed with a Germanic military custom in which an elected chief, after conquering territory with his army, distributed land and booty among his men in exchange for their continued allegiance.

While the armed retainer of the early Middle Ages was useful in situations of war and conflict, lords were eventually faced with the problem of housing and maintaining the young men in their service. A logical solution was to offer them a plot of land, on which they could live, and off which they could make a living other than war. It was in the eighth century that Charles Martel made the first land grants in exchange for military service. In theory, the feudal system was based on this type of land tenure in which a landowner, or suzerain, granted rights to a piece of land (a fief, or Latin *feudum*) to a vassal in return for specific obligations. In addition to land, rights or honors could also be granted as fiefs.

While the first fiefs were small, by the 12th century they were often estates employing large numbers of

peasants. The vassal receiving the fief had the right of ban, or command, over the peasants. The fief became inheritable property, and the vassals, as a result, became a landed aristocracy, meaning that their wealth was based in land. Upon inheriting a fief however the new tenant might have had to pay a fee, called a relief, before assuming it. The relief could be large, up to a year's income. In other cases the tenant might just seek written confirmation of his property rights to ensure, or to make public, his continued status. If the deceased vassal's heir was a child, the lord could take him as a ward and collect the income from the property until the child matured, or he could bestow such rights on another vassal. If the child was female, the lord could choose her husband. Since many men were eager to marry propertied heiresses, the lord could profit financially by offering her in marriage to the highest bidder. In some cases the heiress herself offered the lord substantial sums of money to avoid marrying a disfavored suitor.

By the high Middle Ages in some places in Europe, a ceremony had evolved by which lords and vassals formalized their ties. In this highly symbolic ceremony the vassal knelt before the lord, bowed his head, and put his hands, palms together, between the hands of his lord. After swearing an oath, the vassal became his lord's man or in French, *homme*. For this reason this ritual became known as homage. The lord then kissed the vassal on his lips and raised him to his feet. In addition the vassal might also be asked to swear fealty (a derivation of the Latin *fidelitas*, meaning faithfulness) to the lord, by which he contractually agreed to offer him *auxilium et consilium*, or military service and legal counsel. The latter he did by appearing in the lord's court, which functioned both as a court of justice and as an administrative council. The vassal also agreed to offer "feudal aids." These were monetary contributions for specific situations such as crusade, ransom, the knighting of his eldest son, or the marriage of his daughter. These contributions could become quite substantial if the lord went on an extended military campaign. Finally the vassal could be expected to hand over a portion of his harvest to his lord, or even to grind his wheat and bake bread in the ovens owned and taxed by the lord.

The lord had reciprocal responsibilities toward his vassals. First among these was maintenance. While the vassal was entitled to the fief's revenues, the lord was obliged to ensure that the land be maintained. Equally important was the responsibility the lord bore for offering the vassal physical protection and security. This he did by marshalling his military force when needed. The feudal relations between vassal and lord as described probably did exist in medieval Europe, yet only in a handful of locales for limited periods of time. Surely more common were the innumerable variations on the classical model, some of which varied to such a degree that they could hardly be called feudal. Some instances have been found, for example, in which lords demanded feudal aids from nonfiefholding commoners rather than fiefholding nobles. In other instances, feudal aids were asked of newcomers to a region and not of longstanding inhabitants.

In addition, there were high levels of regional variation such that the classical model appears to have applied only to a small region of France during the 12th and 13th centuries. The king of France had little central authority and little or no power over the great land owning lords. In France therefore feudalism implied a fragmentary and localized structure whose reciprocal bonds of loyalty and protection did not extend to the very top of society. By the ninth and 10th centuries Italy from Rome northward exhibited similar characteristics to some French regions, but the growth of the commercial trading cities such as Florence and Venice in the 11th and 12th centuries introduced a money economy and an urbanized merchant class that did not fit the classic feudal model. Still the region north of the Po River, particularly the area around Milan, continued to adhere closely to the French pattern of feudal relations. Without a centralizing monarchy, northern Italian lords remained powerful and independent of royal authority.

Unlike in France and northern Italy the king in England was, from the 11th century on, the pinnacle and nucleus of the political hierarchy. All lords held their fiefs directly from him, and in return they owed him military and court service, and on occasion, financial aid. English feudalism was therefore much more an integrated system than elsewhere. Yet even here there were elements deviating from the classical model, for even though the great lords swore fidelity to the king, they did not perform homage to him. And since even in this circumstance peasants did not partake in the feudal contract, the feudal structure did not, in any explicit sense, permeate the lower rungs of society.

Societies with expansive open borders to defend, such as the German lands east of the Rhine and the frontier between Christian and Muslim Spain, developed different social structures generally marked by weak monarchies and powerful local nobilities. In some Slavic kingdoms, serfdom, in which peasants are tied to the land, became the dominant phenomenon. In other frontier societies such as Scotland, Wales, and Ireland,

enterprising barons could set up semi-independent lordships, though even there they were not entirely free from the king's authority. In the 11th and 12th centuries, the Crusader States in the Levant exhibited a kind of purified feudal tenure wherein the lords held supreme power in their local realms. Until its fall in the mid-13th century, the Norman kingdom in southern Italy exhibited a variant of French Norman feudal relations.

Medieval historians have revealed wide disparities over distance and time in the structure of social hierarchies and practices of land tenure. Caveats such as these have made them question whether the term *feudalism* is still useful for understanding medieval history. Since most historians now use the term with caution, *feudalism* is probably best used in a narrow sense to describe the relationship between lords and noblemen when they ritually exchanged protection for military and legal support. Despite more than a decade of debate, medieval historians still vary in their conclusions about the accuracy of the term *feudalism* for describing and understanding medieval European society.

See also FEUDALISM: JAPAN; NORMAN KINGDOMS OF ITALY AND SICILY.

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feudalism: Japan

When most people think of feudalism, medieval Europe from about the ninth to 15th centuries is most likely to come to mind. The term *feudalism* is of fairly recent origin, coined in the 17th century by lawyers and antiquarians who used it to describe rules of land tenure, legal customs, and political institutions that had survived from medieval times. For Marxist historians the key elements of feudalism are the relationships between the feudal landholders and their serfs, whom they compel by force, custom, or law to provide labor, money, or tribute. Other non-Marxist historians define feudalism as a system of military and political organizations in which armed warriors or knights served leaders, who in turn provided them with land grants in return for personal service. Despite the fact that many of Japan's governmental structures and institutions were based in part on those of China, Japan's feudal culture was in many ways more like that of feudal Europe. By the 19th century, historians generally agreed that the warriors of Japan were the "Oriental" counterparts to the knights of Europe. The roots of Japanese feudalism can be traced back to the seventh century in Japan and extend through the medieval period of Japanese history.

Japan's political and economic order did not meet the definition of "full feudalism" until about the year 1300, which is much later than the onset of European feudalism. Many of the laws and institutions described as feudal protected privileges of the landholding aristocracy and allowed them to use their power over the peasant class. Feudalism from the modern historian's perspective has taken on negative connotations as being outdated, oppressive, or irrational.

The primary virtue in the Japanese feudal system was loyalty, because the entire social-political system depended on personal relationships. Contrary to the lord-vassal relationships of European feudalism that were based on mutual and contractual obligation, the Japanese emphasized morality. Loyalty to one's lord manifested from a belief that he was the superior moral leader. Unlike in China, where familial loyalty was the dominant ideology, in Japan loyalty to one's lord was paramount. This is not to say that family ties were unimportant in medieval Japanese society, as inheritance determined power and prestige as well as property ownership. Japanese feudalism also differed from European feudalism in that there was no cult of chivalry that put women on a romantic pedestal as fragile and inferior beings. Japanese warriors expected their women to be as strong as they were and accept self-sacrifice as part of their obligation to their lord.

The Japanese warriors, who were known as SAMURAI, or "servitors," placed great importance on the military virtues of bravery, honor, self-discipline, and the stoical acceptance of death. *Seppuku*, ritual suicide by disembowelment, became the dominant alternative to dishonor or capture. Warrior class-consciousness—a sense of the warrior class as a separate entity—did not materialize until the 13th century when the KAMAKURA SHOGUNATE (rule by a military generalissimo) took power. The new institution created a new category of shogunal retainer that held special privileges and responsibilities and

narrowed the scope of social classes the samurai class comprised. Its founder, Minamoto Yoritoto, consciously helped foster this new warrior ethos by holding hunts and archery competitions that helped to solidify the warrior identity. As the samurai served as the enforcers of feudal rule, their role in Japanese history was extremely important and the lord-vassal relationship was pivotal to feudal order.

Beginning in the early seventh century the Yamato court introduced several Chinese political and governmental practices in order to increase the power of the ruler. Within one century the Yamato court transformed itself into a Chinese-style monarchy. The main players in this governmental shift came not only from members of the ruling family, but also from powerful group leaders associated with the Yamato court. China provided both political ideals and a set of political institutions that extended further than the unsophisticated attempts at centralization begun in the sixth century.

Integral to the innovations of the seventh and eighth centuries was a new concept of ruler. Reformers borrowed the Chinese notion of an absolute monarch whose authority went beyond kinship ties. The monarch was considered "the master of the people and the master of the whole land," and people pledged their allegiance to him and him alone. By the end of the seventh century the ruler was called *tenno*, or emperor, and the title brought with it increased authority. The establishment of an imperial capital also helped legitimize the emperor's ruling status. The first capital was constructed in the southern end of the Yamato Basin but was eventually moved to Nara in 710. In 794 the capital was moved to Heian, later known as Kyoto, where it remained until the 19th century. However the monarchial state did not survive much beyond the eighth century.

Part of the demise of the monarchy can be attributed to the emphasis placed on heredity rather than meritocracy. The members of the Yamato clan were unwilling to share power, as it was synonymous with wealth in the form of land grants, household servants, and agricultural laborers. The old clan leadership was thus transformed into a new ruling class that was dependent on imperial supremacy.

Notwithstanding the departure of the monarchial state from the goals originally intended by the reformers of the seventh century, the emperor, the court, and the aristocracy at the capital survived for several more centuries largely because of the rise of private estates called *shoen*. Private estates became the primary source of aristocratic wealth and allowed court aristocrats to exert more power and control. By the end of the 12th century, some historians estimate, more than half the cultivated land was owned privately.

By the late 10th and early 11th centuries warrior chieftains threatened political order and began to emerge with more regularity. Powerful chieftains like Taira Masakado, who owned vast landed estates in the Kanto region, capitalized on the imperial government's weakness and challenged its authority. These challenges contributed to the breakup of the court into many aristocratic factions that competed for power and drew certain warrior families into capital politics. Most influential were the Seiwa branch of the Minamoto family and the Ise branch of the Taira family. By the late 11th century the Seiwa influence in the east and the Taira influence in the west had both established important connections in the capital. After a series of power struggles, Taira Kiyomori emerged with increased influence in the court and political power. With a lack of local authority, however, Kiyomori's ascendancy ended with the outbreak of the Gempei War (1180–85). Minamoto Yorimoto and his followers succeeded in driving the Taira out of the capital and in 1185 their armies were defeated in the west. The victory meant that Yorimoto became the most powerful chieftain in Japan.

This victory was a defining moment in Japanese history because it resulted in the founding of the Kamakura Bakufu, or "tent government." Yorimoto sought political independence and wanted to avoid immersion in court politics. Yorimoto's success can largely be attributed to the lord-vassal bonds he established during the Gempei War. In 1192 Yorimoto took the title of shogun or "generalissimo." This title brought with it the responsibility of preserving national peace and order. Eventually however the shogun became a warrior monarch whose power came from the imperial government and actually extended beyond it. Yorimoto remained in power until his death in 1199. His death started a crisis of sorts because Yorimoto, perhaps because he distrusted his closest kin, did not make effective arrangements for a successor. Hence power fell into the hands of the Hojo clan, where it remained until the end of the Bakufu in 1333. The Kamakura Bakufu marked a big step toward a purely feudal political order. The decline of Bakufu authority was integral to the onset of full political feudalism, and the Kamakura government was overthrown in 1334, driven by the anarchistic ambitions of Go-Daigo, who hoped to reinstate direct imperial rule. This demise combined with civil war brought the estate system to an end. Go-Daigo's reign was short-lived and in 1336 Ashikaga Takauji, a powerful warrior leader, was named shogun by Go-Daigo's successor.

Civil war ended in 1392, and, even though some order was restored, Japan was less unified. By the mid-15th century, social and political unrest led to the Onin War in Japan. The period after the Onin War is considered the beginning of the "warring states" period in Japanese history, a time when the Ashikaga Shogunate was destroyed and a new group of feudal magistrates emerged from the local warrior class. Domains fell into the hands of feudal lords, known as *daimyo*, who used force and their loyal vassals to maintain their power, enforcing land taxes to keep the peasantry under much stricter control.

By 1500 the country was divided into the hands of roughly 300 *daimyo*. By the 1560s many of the more powerful *daimyo* sought power beyond their realms and some even hoped to control all of Japan. Unification, however, was largely the work of three men, sometimes called "the great unifiers," Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu. Nobunaga seized Kyoto in 1568, allegedly in support of the last Ashikaga shogun; crushed the power of the lesser lords in central Japan; and destroyed the Buddhist monasteries. Nobunaga was assassinated in 1590 and power fell into the hands of his most able general, Hideyoshi. By 1590 Hideyoshi established control over the entire realm.

Hideyoshi never took the title of shogun but did assume high positions in imperial government. Hideyoshi monopolized foreign trade, had land surveyed, and confiscated weapons from the peasant class. These actions further divided the samurai and peasant classes while increasing Hideyoshi's military might. In 1592 he set out to conquer Korea, a first step toward world conquest, which for him essentially meant China. However Chinese armies in northern Korea stopped the Japanese, and they were forced to withdraw after Hideyoshi's death in 1592. Hideyoshi did not leave an heir, and power shifted to the victor of the Battle of Sekigahara in 1600, Tokugawa Ieyasu. Ieyasu took the title of shogun and moved his residence from Kyoto to Edo (modern Tokyo). He closed the country to foreigners and for more than 250 years, Japan remained in seclusion from the rest of the world.

While feudalism in Japan began later than in Europe, its demise was much more recent. In 1600 when Tokugawa Ieyasu took power, Japan entered the period of rule known as "centralized feudalism." In this system, the Tokugawa Shogunate ruled Japan but gave relative autonomy to his vassal *daimyo* in exchange for loyalty. Tokugawa rule continued in Japan until 1868, when the Meiji Restoration ended feudal rule, abolished the warrior class, and opened Japan to the rest of the world.

See also feudalism: Europe; Taira-Minamoto wars.

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Ethan Savage and Mohammad Gharipour

Ficino, Marsilio

(1433–1499) *Italian Neoplatonist philosopher*

Marsilio Ficino was an important Italian Neoplatonist philosopher during the Renaissance and the mainstay of the so-called Florentine Platonic Academy, a circle of philosophers around him. His father was Cosimo de' Medici's personal physician, but few details are known of Ficino's early life. He was trained in medicine and began study of Greek around 1456; these years in Florence were marked by the appearance of Greek philosophers who fled the Ottoman advances and reintroduced Plato and Greek literature to Italy. Exposure to such intellectuals may have fostered in Ficino a desire to synthesize Christianity and Greek philosophy.

In 1463 Cosimo gave Ficino a villa, where he planned to translate Plato's dialogues into Latin but also translated the *Corpus Hermeticum* (a mélange of texts attributed to the Egyptian magus Hermes Tresmegistus). In 1469 he completed a commentary on Plato's *Symposium* which he called *De amore*, a text at the basis of most subsequent Renaissance theorizing on the theme of love. Ficino was ordained in 1473. His most important work, the *Theologia Platonica*, pursues the goal of uniting Platonism with Christianity as heavily influenced by Plotinus, who Ficino felt was Plato's most important interpreter. Ficino published his Plato edition in 1484 after Cosimo's death; it relies on the version of Leonardo Bruni. In 1487 Ficino was named a canon of Florence cathedral, but his orthodoxy was called into question by the 1489 publication of his *De triplici vita*, a treatise on the maintenance of human health rich in astrological and pseudomagical speculation. Threatened with investigation from the curia, he argued disingenuously but successfully that this work represented ancient views and not his own. His ideas thus probably seem more heterodox from our perspective than they did in his own day, a period of intellectual foment in

Christianity. He published a number of commentaries of Neoplatonism such as Iamblichus, Porphyry, Proclus, and Synesius. When he was drawn into the controversy around Savonarola, Ficino's early support for the preacher later turned to bitter attacks on him.

Historians attribute Ficino's influence to a number of factors: the exciting quality of his revival of Neoplatonism, an ecumenical quality to his thinking that may have attracted the more eclectic of Christian theologians, his willingness to sustain an elevated correspondence with hundreds of students and scholars at the highest level, and his willingness to use the printing press, which made him an early author of intellectual best sellers. Although early scholarship suggested that Cosimo de' Medici supported Ficino as a means of establishing Neoplatonism as a governing ideal in his contemporary Florence, recent scholarship has rejected Ficino's Neoplatonism as too incoherent to serve as such an ideology. Such scholarship also points out the largely informal character of the Florentine Academy. Interested readers without a background in Greek philosophy may turn to his letters as icons of the elegant Renaissance epistolary style.

See also Ottoman Empire: 1299–1453.

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Firdawsi

(c. 935–c. 1020) *author and historian*

Abu Al-Qasem Mansur Firdawsi was a medieval poet, writer, and historian, best known as an author of the Persian grand epic *Shahnamah* (the Epic of Kings). This monumental work made him the most recognized and highly regarded writer among Persian-speaking people from Central Asia to the Middle East.

Despite his fame, little is known about his personal life and some facts are still disputed, as many accounts of his personal life were written long after his death. It is believed that Firdawsi was born in a small town on the outskirts of the city of Tus situated in Khorasan—the region that is now divided among Afghanistan, Iran, Tajikistan, Turkmenistan, and Uzbekistan. He was a relatively wealthy *dekhqan* (landlord), who was devoted to Persian history and poetry. He mastered several languages and had great knowledge of historical and poetic works. In his 20s he began writing prose and later successfully experimented with poetry. By the time he was in his mid-30s he undertook a monumental task—to compose a poem that would cover the history of the Persian world from ancient time to the seventh–eighth centuries c.e. According to some reports, Firdawsi spent his entire adult life, or about 35 years, completing this extraordinary task.

His major source of reference, on which he based his research and writing, was the *Khvatay-Nameh,* a Middle Persian (Pakhlavi) work created under the order of King Khosrow Anushirvan (590–628). His secondary source was a work by the Persian poet Daqiqi (d. c. 976), who attempted to write about early history of the Persian world at the time of the introduction of Zoroastrianism. Some modern literary critics claim that parts of the *Shahnamah* resemble a mere translation of some chapters of the *Khvatay-Nameh*. Others argue that he created a completely new work in verses, and that he only used other works as historical sources. As in earlier epics like *The Epic of Gilgamesh,* the *Shahnamah* deals with the struggle between the forces of good and evil. Its hero Rustam, with his trusty steed Rakhsh, rescues allies, vanquishes foes, and lives for over 500 years.

The first revision of the *Shahnamah* was completed in 994, and parts of it were shared with close associates. It took another 15 years before it was completed in about 1010. It consisted of between 55,000 and 60,000 couplets (*beits*) subdivided into 50 sections devoted to various ruling dynasties. According to the tradition of his era, Firdawsi sought to present his work to Sultan Mahmud of Ghazni (Ghaznavi) (r. 998–1030), the ruler of Khorasan. Mahmud and his entourage doubted the significance of the work, deeply offending Firdawsi. There are many interpretations of this event, ranging from disapproval of the religious content of the book (Firdawsi describes the rise of Zoroaster) to inappropriate praise of the great pre-Islamic rulers of Persia. The conflict between the ruler and the poet forced the latter to leave his homeland and move to Heart, and after that to Mazendaran. There are reports that he spent his final days in Baghdad. Some sources indicate that he continued writing poetry but was not as productive as in his early days. Firdawsi died c. 1020, highly respected by his contemporaries, if not by the court of Ghaznavi.

See also *Shahnamah.*

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Rafis Abazov

Five Dynasties of China

The great Tang (T'ang) dynasty, founded in 618, was wrecked by the Huang Zhao (Huang Ch'ao) Rebellion that lasted between 875 and 884. It was put down only with the help of regional warlords and Turkic allies (the Turks who lived to the north of China were called Shatou), who retained power. In 907 a Shatou chief slaughtered the last Tang emperor and most members of the Tang imperial family and proclaimed himself emperor of the Later Liang dynasty.

Thus began the Five Dynasties Era, 907–960. It was also called the Five Dynasties and Ten States Era, because none of the Five Dynasties controlled lands beyond the Yellow River plains of northern China whereas central and southern China were ruled by 10 regional states, each occupying about one province in that region. Later historians did not give any of the Ten States the status of a legitimate "dynasty" which succeeded one another throughout Chinese history. The Five Dynasties were

1. Later Liang (16 years, 907–923, three rulers)
2. Later Tang (T'ang) (13 years, 923–936, four rulers)
3. Later Jin (Chin) (10 years, 936–946, two rulers)
4. Later Han (three years, 947–950, two rulers)
5. Later Zhou (Chou) (nine years, 951–960, three rulers)

The first and last of the five were ruled by Han Chinese families; the remaining three were headed by men of Turkic tribes, but who were largely Sinicized. For example the Later Tang rulers had served the Tang dynasty as provincial governors and had been bestowed with the Tang imperial surname Li. All five dynasties were founded by military adventurers, and within each dynasty, family members or rivals assassinated many rulers. The wars and rebellions that ended the Tang dynasty had so devastated Chang'an (Ch'ang-an) that it would never be China's capital again. The center of political power would shift eastward from Shaanxi (Shensi) province, which was the cradle of Chinese civilization, to Henan (Honan) province, where both Luoyang (Loyang) and Kaifeng (K'ai-feng) (then called Bian or Pien) were located. Both cities were capital of some of the dynasties during this era, Luoyang because of its historic importance. Kaifeng is east of Luoyang, also on the southern side of the Yellow River, and was easily accessible by roads and the Grand Canal. It would remain the capital under the Song (Sung) dynasty, between 960 and 1126. However Kaifeng was without natural bulwarks and was thus vulnerable to attacks. Chang'an became the capital of the impoverished Shaanxi province and its name was changed to Xi'an (Sian).

The wars and invasions that so disrupted northern China in the ninth and 10 centuries also greatly diminished the long-entrenched leadership of the "eminent clans" that had dominated political and social life since the Han dynasty, because so many other members were killed in the conflicts. This would result in a profound social change and in the creation of a more egalitarian society. Another factor contributing to growing egalitarianism is the invention of printing. Block printing to produce books began in the seventh century (paper was invented in China in the first century). It was during the Five Dynasties, between 932 and 953, that the first complete printed edition of the 11 Confucian Classics (plus two supplementary works) totaling 130 volumes was produced, under government sponsorship of four dynasties. Luoyang, Kaifeng, and several cities in the south became centers of a vibrant printing industry. Cheaper printed books, as opposed to the expensive hand copied ones, increased literacy and enabled sons of middle-class families to compete in the state exams. This fact also contributed to the breaking of the lock on power by the "eminent clans."

In contrast to the turmoil North China suffered from the late Tang through the Five Dynasties, southern China was relatively peaceful and continued to prosper. Many great poets and painters of the era came from southern China. This was a trend that would continue during the next 1,000 years. During the Han and Tang dynasties the frontier that had threatened China's security had been Central Asia, which included ancient lands called Sogdiana, Bactria, Transoxannia, and Ferghana in ancient Western texts (modern Afghanistan, Tajikistan, Turkmenistan, Uzbekistan, Kirghizstan, and part of Kazakhistan) to the Caspian Sea. The threat had shifted by the ninth century to a region called "Inner Asia" that extended from the Pacific Ocean westward for 3,000 miles to the Pamir Mountains and from the Great Wall of China

northward for 1,000 miles to Siberia in present day Russia; it included modern Mongolia, Chinese Manchuria, Inner Mongolia, Xinjiang (Sinkiang), Tibet, and Russia east of the Pamir Mountains.

In the 10th century two states dominated by pastoral nomads ringed northern China. They were the Khitan state called Liao rooted in the northeast, and the Tangut state called Xixia (Hsi Hsia) rooted in the northwest. The founder of the Later Jin (Chin) dynasty ceded 16 prefectures in northeastern China, including the area around modern Beijing, to the Khitan Liao. This session bequeathed serious consequences to the Song dynasty; seeking to regain this historically Chinese land the second Song emperor would go to war with the Liao, with disastrous results. Another legacy of the Five Dynasties to the Song was the pivotal role of the army in the founding of each dynasty, since the Song too was founded as a result of a coup d'etat, and seeking to end the cycle, Song Taizu (T'ai-tsu) would reorganize his army and put it under civilian control. The result was no more coups d'etat, but also an incompetent Song army.

See also Liao dynasty; Printing, invention in China.

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Jiu-Hwa Lo Upshur

Five, or Six, Pillars of Islam

When the prophet Muhammad sensed that he was about to leave this earthly life, he summoned his followers to keep a code of five parts called the Five Pillars. Following are the pillars, given in their Arabic names, though each of the words has a long history in the Semitic world. Often another pillar is added as the sixth pillar.

FIRST PILLAR

The first pillar is the *shahada* or creed. The creed stands in contrast to those of conventional Christianity, for it is only one line and two parts: There is no God but Allah, and Muhammad is his prophet. Thus, entrance to Islam is easy and direct and does not require mastery of a mass of information or details. However easy the words, the *shahada* must not be taken lightly, but with sincere heart. This line is something like the Jewish *shema* prayer ("Hear, O Israel, the Lord our God is one"), with an affirmation of God's unity and uniqueness. What is different from the Jewish profession is that there is a second plank—"Muhammad is his prophet"—and this second line separates Islam from all other religions. Muslims believe that the line about Muhammad does not nullify all the prophets who spoke before Muhammad. The angel Jibril (Gabriel) first spoke these lines to Muhammad in the cave of Hira. The *shahada* is repeated 17 times in daily prayer, and ideally it is the first thing a newborn baby and the last thing a dying person hears.

SECOND PILLAR

The second pillar is *salat* or prayer. Ideally this pillar involves group or societal prayer, for Muhammad was interested in bringing people together into community. In accordance with this goal, the call to prayer comes five times a day through the mouth of the muezzin on top of a minaret. Muhammad's Abyssinian slave, Bilal, is known to have issued the first call to prayer in Medina, and then later it is known to have occurred during the first hajj in 632. The main times for such prayers are dawn, noon, midafternoon, sunset, and nightfall, and the main prayer day is Friday, so that the community's rhythm is centered on prayer throughout the day and week. If, however, a Muslim finds that prayer at the mosque is not possible, then prayer can be anywhere and solitary. The rituals and schedule surrounding prayer are not unique to Islam but show customs and traditions inherited from other Middle Eastern religions: The body, especially the hands and feet, must be washed; shoes must be taken off; prostrations, that is, a full bow to the ground; kneeling; veils for women; worship must face a particular direction; regular days and times for prayer; unison of activities.

THIRD PILLAR

The third pillar is *zakat* or purification. As time went on, the pillar came to be associated with tithing and almsgiving. The principle of charity is that all riches come from Allah, so that the tithe or alms is only a formal token that everything belongs to Allah, and again this is the same for Christians and Jews. The effect of this token offering is that the whole of the Muslim's goods are purified, and hence the word *zakat* is appropriate. This concept of tithing is also found in rabbinic Judaism. The minimal amount required of Muslims is 2.5 percent of all

resources annually, but Muhammad intended that generosity would mark all the Muslims' dealings with their society. He once said, "Even meeting your brother with a cheerful face is charity." Muhammad also envisioned *zakat* as a device to help the poor and disadvantaged in his community of Arabs. It would force the rich to take care of the poor, and it would equalize human dignity because both the rich and the poor had to pay the same amount and had equal standing before Allah. In certain Islamic nations the *zakat* payment is automatically levied on all Muslim citizens. Many centuries later such practices, whether compelled or voluntary, could not fail to impress a recent convert like the American civil rights leader Malcolm X.

FOURTH PILLAR

The fourth pillar is *sawm* or fasting, which occurs during the month of Ramadan, the ninth month of the Muslim lunar calendar. The Muslim fasts not only from food, but drink and sex, though the fast does not continue past sunset each day. For people unable to maintain the rigor of the fast (the sick, elderly, travelers, and the pregnant), the same obligations do not apply. The fasting is part of a bigger personal program to purify thoughts and behavior. Ramadan is a joyful month in spite of *sawm*. It ends with Eid al-Fitr, a family occasion involving special foods and gift giving. During the month families will often come together after sunset to break the fast with a celebrative meal and then visit the mosque for evening prayer. Often the entire Qur'an is recited over the course of the month. Muhammad's view was again that fasting would bring the community together in discipline and solidarity. Ramadan is somewhat like Lent, the Christian season before Easter, though the Christian emphasis on remorse for sin and mystical participation in divine suffering and resurrection is not in Islam. Spiritual growth is a priority during fasting seasons for all three Abrahamic religions, as is concern for the poor and needy.

FIFTH PILLAR

The fifth pillar is *hajj* or pilgrimage. The duty of every Muslim is to visit Mecca and Medina if time, strength, and resources allow. Some 2,000,000 people or more gather annually in Saudi Arabia to renew their faith, visit the holy sites, and solidify international acquaintances. Although authorities have poured billions of dollars into accommodations, crowded conditions and tense rivalries often result in violence and loss of life during the month of *hajj*. Usually the rituals of *hajj* begin 60 days after Ramadan. Pilgrims wear special garments and spend their time in tent cities and in ceremonial walks and events. All of these features are calculated to equalize human distinctions among all the *hajjis*. They walk seven times around the Kaaba, a cube-shaped shrine set up for the Black Stone, an object considered sacred to Muslims.

Another pilgrimage involves walking seven times between two hills in Mecca, where supposedly Hagar, the Egyptian maid of the patriarch Abraham, searched desperately for water. Then the pilgrims stand together on the plain of Arafat, where Muhammad made his final speech, commanding the observance of these five pillars of Muslim faith. This event symbolizes the summoning of all people for the last judgment. The pilgrims spend the night nearby and gather stones. On the next day, they sacrifice a ram to remind them that a ram was substituted for Ishmael. A day later they use stones previously gathered and throw them at three upright rock slabs that symbolize Satan. The *hajj* ends with a final walk around the Ka'aba and the Black Stone.

The implication of *hajj* is that there is physical ground or space that is more sacred to Muslims than other places. The concept of pilgrimage is an ancient one, and Islam simply builds on the concept as it came from the Jewish and Christian faiths. Muhammad, or the angel Jibril, did not discover the sacredness of Mecca—it was already well known as a site of religious tourism with many statues and symbols already in place when Islam took control. The sacred Black Stone was an object of veneration that Muhammad, or Jibril, apparently did not see as idolatrous. What it is cannot be ascertained, but perhaps it is similar to the stones and natural objects such as meteorites or volcanic rock forms that other religions have long venerated.

SIXTH PILLAR

It is sometimes asserted that there is a sixth pillar: *jihad* or struggle. Muhammad did not teach this pillar as such, but somehow he inculcated his followers with a drive to spread their faith. *Jihad* was the byword for the campaign, but the sense of the word may not be military as much as spiritual. The "struggle" was not against other nations as much as against evil: evil in the soul, evil in the spiritual world, evil in society. Early Muslims in fact were remarkably tolerant of Christians and Jews, far more tolerant than medieval Christians were of non-Christians. Muslims found many ways to spread their faith without engaging in armed conflict, though their *jihad* applied pressures on the Jews, Christians, and Zoroastrians to convert.

See also Islam: art and architecture in the golden age; Islam: literature and music in the golden age; Islam: science and technology in the golden age; Islamic law.

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Mark F. Whitters

Florence, Council of

The Council of Florence, which ran from 1438 to 1445, was a council of Roman Catholic bishops and other church officials that convened to reform the church and deal with the issues of the east-west schism.

The year 1054 marks the date of the schism that broke Christendom into its western (Latin/Catholic) and eastern (Orthodox) branches. Their differences were first brought to light in the ninth century when eastern missionaries (like Cyril and Methodios) working among the Slavs and Bulgars encountered western missionaries, as Constantinople and Rome vied for influence in Central Europe and the Balkans. These differences included the Eucharist (unleavened bread for the west, leavened for the east) and *filioque* (the addition of the phrase *and the son* to the Nicene Creed, which first appeared in the west in the sixth century and was adopted by the papacy in the 11th century).

Eastern Christendom, on the other hand, adhered to the official and original creed promulgated by the fourth century Ecumenical Council, and the papacy (which in the west was understood as the head of the church, while in the east it is given primacy of honor, but viewed as only equal in power to the patriarch of Constantinople). Other differences emerged later, such as clerical celibacy (required in the west, while in the east priests could be married prior to ordination, though monks and bishops could not) and the doctrine of purgatory (accepted in the west, but not in the east).

The gulf between east and west was driven home to the Orthodox Church during the Crusades, as wave upon wave of western Christians passed through the empire, often pillaging and threatening violence. The Fourth Crusade resulted in the Western Christian conquest of Constantinople and much of the Byzantine Empire in 1204. After the Orthodox reconquest of Constantinople in 1261, the east continued to view western Christendom with great suspicion. Yet, as the political situation in the east grew more endangered, Emperor Michael VIII Palaeologus offered to submit the Orthodox Church to the Western Church at the Council of Lyons in 1274. Michael achieved his political objective when the pope stopped the invasion of Byzantium by the west. Despite the emperor's efforts, the union was not accepted in Byzantium and was repudiated by his successor in 1282.

Byzantium continued to endure political and economic troubles, exacerbated by the rise of the Ottoman Turks in the early 14th century. As the Ottomans expanded their control over Anatolia and the Balkans, Constantinople was caught in an Ottoman vise. In desperate need of help, Emperor John VIII Palaiologus turned to the west. The price, as before, was submission to ecclesiastical union. An Orthodox delegation of 700, including the emperor and patriarch, journeyed (at Pope Eugenius IV's expense) to Italy. The council opened in Ferrara in October 1438 and was moved to Florence in February 1439 for security reasons. The aforementioned issues were discussed and, as at Lyons, the Orthodox Church submitted to the Western Church. The emperor, the patriarch, and all the delegates signed the Union of the Churches—with the notable exception of Mark Eugenikos, metropolitan of Ephesus.

Many recanted, including George Scholarios—later the monk Gennadios—who, after the fall of Constantinople in 1453, became the first patriarch under the Ottoman Turks. The emperor had hoped that the union would bring about the security of the empire, but Sultan Murad II defeated a western crusade at the Battle of Varna in 1444, and in 1453 the Ottomans conquered Constantinople. The Orthodox Church repudiated the council shortly afterward, although the Catholic Church continues to view this as an ecumenical council. After the union was signed, the council tried to reconcile the Catholic Church with the oriental orthodox churches, including the Armenians, Syrian "Jacobites," Nestorians, and Maronites. Although widespread union was not achieved, the interaction of the council members encouraged connections between east and west.

See also Constantinople, massacre of; Ottoman Empire.

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Matthew Herbst and Bryan Eyman

Florentine Neoplatonism

Florentine Neoplatonism is the Italian Renaissance revival of Neoplatonism, led by Marsilio Ficino (1433–99) and Giovanni Pico della Mirandola (1463–94), that flourished in 15th century Florence. This renewed interest in Neoplatonism, or the philosophy formulated by Plotinus (205–270 c.e.) and founded upon the thought of Plato (427–347 b.c.e.), was due both to the waning religious values of the time and to the aristocratic shift of emphasis under members of the Medici family from worldly affairs to a life of contemplation. Plato's portrayal of Socrates in the *Republic* as a sage critical of Greek democracy and devoted to meditation on timeless and immaterial truths lent itself so well to the new social sentiment that it supplanted the Roman statesman as the ideal of human life. Fascinated by the humanist rediscovery of classical ideals Cosimo de' Medici selected his doctor's gifted young son, Marsilio Ficino, to become a Greek scholar and Platonic philosopher.

An intellectual giant whose mind comprehended and synthesized complete philosophical systems, Ficino opened his Platonic Academy, not a school in the formal sense, but a salon where he oversaw the scholarly discussions of friends and visitors, at Careggi in 1466. Two years later he edited the entire corpus of Plato, published by the Aldine Press in Venice, and translated Plato's *Dialogues* into Latin. In 1469 Ficino composed his commentary on Plato's *Symposium* and translated various treatises of Plotinus, Proclus, Porphyry, and Dionysius the Areopagite. From 1469 to 1474, he developed his "pious philosophy" or "learned religion," an elaborate Neoplatonic philosophical edifice, in his masterpiece, the *Theologia Platonica*. Emphasizing that divine poetry and allegory furnish the veil of true religion, which can only be expressed mystically and not in precise syllogisms, Ficino's system proved quite congenial to several Renaissance poets, authors, and artists.

Central to Ficino's system were the twin suppositions that the individual constitutes the center of the universe and that the goal of human life lies in the internal ascent of the soul toward the divine or God. Drawing heavily on Plotinus's *Enneads*, Ficino pictured the cosmos and everything within it as a great hierarchy of being and described the "One," or God, as the absolute universal essence. God is the *coincidentia oppositorum*, or the reconciliation of all opposites, in whom all things find unity. Embracing infinity within himself, God brings the lesser orders into being through emanations from his substance, resulting in a ladder of bodies, natural attributes, souls, and angelic minds that delineates the way of ascent to the One. At the center of this ladder, humanity is bound to the material realm by the body and to the intelligible, or spiritual, realm by the soul, which facilitates its rise to divine reunion through contemplation. For Ficino such philosophical contemplation comprises a spiritual experience in which the soul retreats from the body and from all external things into its own being, learning that it is a product of divine emanation and that God is therefore immanent.

Derivative from this conception is the immortality of the soul, as Ficino insists that no mortal entity can partake of the beatific vision. At this juncture Ficino imports Christian theology into his system: Where Plotinus had envisaged a mediator, or demiurge, between the untainted One and the subdivided intelligible and material realm, Ficino identified this mediator with the divine Logos, or Christ, "the Word who became flesh and tabernacled among us" (John 1:14). As the intermediary between God and humanity, Christ both serves as an archetype of sanctified humanity and leads fallen humanity to love God. Moreover Christ's atoning sacrifice on the cross proves God's unfailing love for humanity and frees all human souls for the ascent to God.

In order for the individual to reach the divine, however, Ficino contended that the soul must make a leap of spiritual love by loving God for his own sake, thereby attaining participation in the One, who is, by nature, love. This notion of "Platonic love" is the nucleus of Ficino's philosophy, since the universe is formed and ruled by the ideal of love. Accordingly, four spheres of aesthetic values find their center in the good, the moral nature of God, which is immovable and emanates divine majesty throughout the universe.

Ficino maintained that body and soul could only be inseparable, as they will be in the general resurrection, if they are merged into the activity of love. Therefore love originates in God and manifests as spiritual love in the angelic minds and becomes sensual, pleasurable, and erotic love in the corporeal realm. Since humans possess free will, they can choose between the spiritual love of the intelligible realm and the erotic love of the physical domain. Ficino postulated a "light metaphysic" in which light is the laughter of heaven and expresses the joy of the communion of saints. This cosmology harmonized nicely with prevailing astrological theories already exerting a profound influence on many Renaissance thinkers.

Most brilliant of Ficino's pupils was Giovanni Pico della Mirandola, the youngest son of Francesco Pico, count of Mirandola and Concordia, a small principality just west of Ferrara. Although matriculating at the

University of Bologna at 14, he longed for international travel and left on a "student wandering" that took him to universities throughout Germany and France. At Paris he became fascinated by the study of Scholastic theology and linguistics, learning Latin and Greek, but also Hebrew, Arabic, and other Near Eastern languages. He then took up study of the Kabbalah, or Jewish mystical tradition, and the Talmud. Cultivating his interest in mysticism, the Kabbalah enabled Pico to view the world and all states of affairs therein as revelations of the immanent presence of God.

In 1486 Pico journeyed to Rome, where he published 900 *Conclusiones*, as a thesis for a public disputation he wished to hold. Pope Alexander VI deemed several of Pico's theses as heretical and blocked distribution of his small book. In his defense Pico drew up an *Apology*, which convinced Alexander to exonerate Pico from the anathema and confirm his orthodoxy. As a rhetorical preface to the *Conclusiones*, Pico wrote his famous "Oration on the Dignity of Man," perhaps the most influential essay of the Renaissance. Exceeding the anthropological assessment of his teacher Ficino, Pico asserted that humanity is the king of creation and the product of unique divine design rather than merely the middle link in the great chain of being. Such greatness is based on the human ability to renounce the material and direct all attention and energy to the spiritual aspect.

Attempting to reconcile Neoplatonic philosophy with the Jewish scriptures, Pico followed a line of Jewish exegetical tradition ranging from Philo of Alexandria (30 B.C.E.–50 C.E.) to Moses Maimonides (1135–1204) by interpreting its narratives as symbolic of a deeper and hidden meaning. In 1491 Pico composed the *Heptaplus*, a mystical commentary on the Genesis creation account, and *Of Being and Unity*, a philosophical treatise on the relationship between God and the world. He was drawn to the preaching of the friar Savonarola. Savonarola's accent of human sinfulness and demands for reform in the church provoked Pico to reflect on the darker side of human life. Pico wrote lamentful commentaries on selected Psalms, including the seven penitential ones (Pss. 6, 32, 38, 51, 102, 130, 143), and on the Lord's Prayer, where he underscored human dependence on God and the desperate human need for divine grace.

For the next two years Pico devised a new way of interpreting classical myths and themes by combining pagan motifs with Christian symbols. For Pico the only correct reading of ancient myths and stories was allegorical, as their true meaning was only to be understood by thorough analysis. Such a meaning, when found, would always lie within the domain of Christian theology, thus illustrating the harmony of God's natural revelation through the Gentiles and special revelation in the Bible. The myth of Mars and Venus, for example, foreshadowed the Christian moral sentiments that love triumphs over violence and that reason should control passion. This method would greatly influence Florentine humanism and art and is perhaps most clearly seen in the mythological paintings of Sandro Botticelli (1444–1510). In 1494 Pico died of a fever, when King Charles VIII of France went to Florence during his invasion of Italy and Savonarola took over governance of the city.

Based on their uniting of "profane wisdom," or classical myths, with "sacred wisdom," or Christian teachings, Ficino, Pico, and their followers devised a Neo platonic theory of symbolism, according to which each symbol not only displays the meaning and effect of what is represented, but also becomes interchangeable with it. By sharing that which is portrayed, art and literature can move the soul to the transcending appreciation of beauty. The Florentine Neoplatonists substantiated this view through a circular relationship of beauty, love, and happiness, where beauty induces love and love generates *voluptas*, or pleasure. This circle was explained through both Christian theology and Greek mythology.

In Christian thought love is beauty and divine, the longing God has for the salvation of all souls. This love flows out of God and is carried off into the world, transforming the love of God for the world into the love of a person for God; thus beauty is converted into love. The person becomes a vehicle for God's love, loving other people for the sake of God, at which point love becomes felicity. The circle is complete when this felicity returns to its Creator in affective piety. For these reasons, the Florentine Neoplatonists regarded both humanistic learning and religion as paths to spiritual life, both culminating in the apprehension of God.

See also Florence, Council of.

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Frankish tribe

The Franks were a group of Germanic peoples who lived northeast of the northernmost part of the Rhine frontier of the Roman Empire. References to the Franks first appeared in the mid-third century in Roman sources listing them among the German tribes raiding across the Roman frontier. Eventually, they settled within the Roman Empire and came to hold respected positions in both the Roman military and Roman society, and emerged as the only Germanic kingdom to outlive Rome.

Perhaps more than any other barbaric people, the Franks had no common history or common ancestry. Initially, the umbrella term *Frank* covered a variety of groups, including Chamavi, Chattuari, Bructeri, Amsivarii, Salii, and possibly the Usipii, Tubanti, Hasi, and Chasuari. These groups maintained separate identities but at times pulled together for a common purpose, usually an offensive or defensive military action. However as a group they were so loosely connected that some historians believe it is incorrect to consider them a confederation, while others who do not wish to rule out the possibility of a confederation prefer to use the term *tribal swarm*. When they drew together they identified themselves as Franks, a term historians believe meant the hardy, the brave, or perhaps the fierce. Later, *Frank* came to mean the free. At first however the Franks, as an unimportant and divided group living in the shadow of Rome, were anything but free.

In the mid-third century the Franks and other German tribes launched a series of destructive raids into Roman territory, prompting an apparent increase in Roman fort building efforts. The Franks also attacked by sea, raiding the Channel coast, striking deep into Gaul via rivers, and attacking occupied Spain. Soon, however, the Franks and the Romans collaborated. The Roman general Postumus enlisted the help of one group of Franks to restore order in Gaul and drive out another group of Franks and other Germans. Internal feuds and jealousy among the Frankish factions led to shifting alliances with Rome, and over the next 200 years the Romans and Franks operated by turn as enemies and then allies. In the late third and early fourth centuries, the emperors Constantius Chlorus and Constantine the Great brutally suppressed a flurry of Frankish rebellions, fed the barbarian leaders to wild animals in the arena, and took vast numbers of the barbarian warriors into the imperial army. Their long relationship with Rome influenced Frankish cultural, military, and political structures. Serving in the imperial army increased the soldier's identity with Rome, as well as his identity as a Frank.

Eventually the Salian Franks settled in the modern Netherlands, cleared the land, and began farming, providing the Romans with both a buffer between the less civilized tribes to the north and a steady source of recruits for the imperial army. Despite the harsh treatment they sometimes received from the Romans, the Franks remained loyal allies of the empire. Over the years many Franks rose to high positions within the Roman army. Loyal service brought further rewards, and in the fifth century the empire allowed the Franks to move from buffer regions into modern Belgium, northern France, and along the lower Rhine.

Throughout the fifth century under the leadership of Chlodio, Merovich, and Childeric, the Salian Franks came to dominate the other tribes of the Frankish confederation. Childeric, in power by 463, was the final Frankish commander to serve as an imperial German. Driven into exile after arguing with his Roman commander, he remained closely involved. Childeric emerged as a leader in his own right, maintaining relations with the Gallo-Roman aristocracy while negotiating to keep peace with other powers, such as the Visigothic kingdom. He often cooperated with Roman commanders and the Gallo-Roman bishops, enhancing his position with his Frankish warriors and the Roman power structure and building a secure power base for his son Clovis.

The reign of Clovis (c. 481–c. 511) was critical for the development of the larger Frankish identity. Through diplomacy, treachery, and military action, he eliminated the political independence of the various Frankish subgroups and led as king of the Franks. Following several successful military campaigns under Clovis, the Franks emerged as the most powerful of the Germanic groups. His acceptance of Roman Christianity subsequently brought all the Franks in line with the Western Church and won him the unqualified support of the Gallo-Roman clergy. Thereafter nearly all surviving historical sources on the Franks come from Gallo-Roman clerics, who owed their positions in the church to Clovis or his descendents, the Merovingian dynasty, and because of this influence they may have stressed the tribal unity of the Franks in their writing.

Following these developments the meaning of *Frank* began to change. Gallo-Romans and other subjects of the Frankish kings adopted many Frankish customs, and the Franks adopted many of their customs and their language, Latin. The line between Frank and Gallo-Roman blurred. In addition the political control of the Frankish kings and their agents led subjects to think of themselves, at least partially, as Franks. Loyalty to the primary tribe persisted, some assert, until as late as the

eighth century east of the Rhine, but in the kingdom of Francia, Frank indicated a political allegiance, regardless of one's tribal origin. By the mid-eighth century most of the Gallo-Roman inhabitants of Francia called themselves Franks, and everyone from outside the kingdom called all its inhabitants Franks.

The events that built the Franks from a "tribal swarm" into one essentially unified kingdom, as well as the relationship they established with the Roman Church, left them in a position to emerge at the end of the transformation of the Roman world as the most powerful group in Europe. The actions taken by their leading families, the Merovingians and later the CAROLINGIAN DYNASTY, helped form the medieval world and strongly influenced the development of European culture.

See also HOLY ROMAN EMPIRE (EARLY).

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Frederick I

(1122–1190) *Holy Roman Emperor*

Frederick I, called Barbarossa (Italian for "Red Beard"), ruled the HOLY ROMAN EMPIRE from 1152 until his death in 1190 while on the Third Crusade. He was elected emperor upon the death of his uncle, Conrad III, in 1152, when the empire was in decline. He led several expeditions to Italy to regain control over the northern part of the country. In Germany he broke up the duchy of Saxony when its duke, Henry the Lion, refused to support the emperor on one of his expeditions to Italy. The duchy was divided between the emperor and the lesser nobles of the area in 1180. Germany then experienced a period of peace and prosperity. In 1189 Frederick set out on the Third Crusade, marching his army through the Balkans and Asia Minor. During 1190 while in Asia Minor, Frederick drowned in the Saleph River.

Frederick I was born in 1122 and became the duke of Swabia when his father died in 1147. He accompanied his uncle, Emperor Conrad III, on the Second Crusade and took part in the aborted siege of Damascus. As Conrad neared his death he designated Frederick as his chosen successor. Thus when Conrad died in 1152 Frederick was elected emperor. The election took place in Frankfurt-am-Main on March 4, 1152. Between 1154 and 1183 he led six expeditions to Italy. On the first, he restored the pope's authority in Italy and was crowned Holy Roman Emperor. During the second, he captured Milan and placed friendly governors in several other cities. He also supported the antipope and was excommunicated by Pope Alexander III. For the third expedition, Frederick planned to conquer Sicily but was stopped by a league of Italian states. His fourth expedition saw him storm Rome and place the antipope on the throne. The plague broke out in his army, forcing him to return to Germany. The fifth expedition ended in failure when Henry the Lion, duke of Saxony, refused to accompany the emperor to Italy, where the emperor's army was defeated. After his defeat, Frederick made peace with Pope Alexander III. His last expedition to Italy saw him make a lasting peace with the Italian states and marry his son to the heiress to the Norman lands in Sicily.

During this time Frederick was also working to keep the peace in Germany. Many of the German princes continued to feud with their neighbors and tried to expand their holdings. One of the more successful princes was Henry the Lion. Upon his return to Germany Frederick had Henry tried in absentia and stripped of his lands. Some of his lands went to the emperor, while the rest was divided up among various nobles. Frederick had initially been married to Adelheid of Vohburg, but he had the childless marriage annulled. He married again on June 9, 1156, this time to Beatrice of Burgundy. Because of this marriage, he gained control of the kingdom of Burgundy. They had several children, including Frederick's successor, Henry VI.

Answering the call for a new crusade Frederick assembled his army at Regensburg in May 1189. The army marched through Byzantine lands, arriving at Constantinople in the fall of 1189. Advancing through Asia Minor during the spring of 1190, he defeated the sultan of Iconium. He continued his advance and it was during this advance that he drowned. The exact circumstances of his death are not known.

See also CRUSADES.

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Dallace W. Unger, Jr.

Fujiwara clan

The Fujiwara clan rose to power as a result of the coup d'etat of 645 that overthrew the Soga, which had dominated the Japanese government until then. The period between c. 857 and 1160 is called the Fujiwara period. Even after losing power it continued to monopolize positions in the imperial court at Kyoto until 1867.

In 645 a nobleman named Nakatomi Katamari helped a prince, who later became Emperor Tenchi (Tenji), to overthrow the politically dominant Soga clan. In gratitude Tenchi granted a new surname to his ally, who became Fujiwara Katamari (Japanese list their surnames before personal names). He was the founder of the Fujiwara clan and assisted Tenchi in launching the Taika Reforms that continued Prince Shotoku's policy to Sinicize Japan's government. They sponsored five embassies to China between 653 and 669 that sent young Japanese to learn about every aspect of the Chinese civilization.

Katamari's descendants continued to accumulate power in the court of Emperor Tenchi's successors through marrying their daughters to each generation of emperors. As a result almost all emperors since that time were sons of Fujiwara women, and the few whose mothers were not Fujiwara made no headway in restoring power to the imperial family. Initially Fujiwara men were content taking important government positions, but after 858 Fujiwara Yoshifusa went a step further—he placed a grandson on the throne and became regent. This pattern of ruling through a nominal emperor continued even when the emperor became adult, because then the regent just took another title, as *kampaku* or civil dictator, and continued ruling. This practice continued until 1867.

The Fujiwara clan proliferated into five branches by the 13th century, each named after the area in Kyoto where their palaces were located. They were the Konoe, Kujo, Nijo, Ichijo, and Takatsukasa. Each branch kept a meticulous genealogy. One descendant of the Konoe house served as Japan's prime minister at the beginning of World War II.

The Fujiwara used their government positions to accumulate huge estates throughout the country and became the richest family in Japan, richer than even the imperial family. They also used their court positions to become protectors of other nobles, taking a cut of each protégé's income. However the Fujiwara never attempted to usurp the throne. This is because of the deep reverence all Japanese felt for the emperor as descendant of the sun goddess and therefore Shinto high priest.

Fujiwara power began to decline by the mid-1100s, partly because of the growing impotence of the central government. On the other hand the provincial nobility who had to gain protection by organizing armies became more powerful; they then withheld revenues meant for the central government and their Fujiwara patrons. Rivalries between different branches of the Fujiwara clan also weakened all of them. As a result two new groups rose to undermine their dominance. One group was the retired emperors (adult emperors were often induced to retire and take up monastic life in favor of their young sons, who were easily controlled by their Fujiwara maternal grandfathers or uncles), who tried to reassert power by forming a shadow government from their retirement palaces. The other group consisted of provincial nobles who were no longer content with their subservient status.

In the 12th century the provincial military class banded behind the banners of two great noble houses, the Taira and Minamoto, each descended from a cadet branch of the imperial family. In two great wars in the late 1100s the Taira and Minamoto would in succession gain ascendancy and thus control of the court. In victory the Taira attempted to mimic the Fujiwara by moving to Kyoto and marrying their daughters to the emperors. But they soon succumbed to the decadent life at court and were eliminated by the Minamoto in 1185. The victorious Minamoto leader Yoritomo did not move to Kyoto but established his headquarters at a town called Kamakura, where he ruled as Seii-taishogun, or "Barbarian Quelling Generalissimo." The Fujiwara were allowed to regain their monopoly of supplying empresses and concubines to the emperors in a court that no longer held power but retained its religious and ceremonial functions.

The Fujiwara era was one of decline of central authority in Japan but also one of flourishing high culture, especially at the imperial court in the capital Heian (later Kyoto). Although frequent contact with China continued, the Japanese became increasingly

confident and began to experiment with innovations. Buddhism became popular throughout Japanese society, but with Japanese characteristics, assimilating elements of native Shintoism and identifying with local deities. Rejecting earlier Buddhist schools, which identified with the upper classes, a Japanese monk, Ennin, returned to Japan after a lengthy stay in China in the late ninth century and popularized a school called Pure Land Buddhism.

The Japanese also developed a new writing system based on simplified Chinese characters used for their sound. It was called *kana* and was a phonetic syllabary system used for writing Japanese. Kana was popular with court ladies, who wrote a new genre of literature—novels and witty commentaries that described court life and romances between noble ladies and courtiers who no longer governed and had been reduced to social butterflies. The most notable works of the genre were *The Tale of Genji* by Murasaki Shikibu and the *Pillow Book* by Sei Shonagon; both authors belonged to the Fujiwara clan. The Fujiwara clan was important in Japanese history for dominating the imperial family for many centuries. It also presided over a period that initially imitated Chinese ways and then developed into a unique Japanese culture.

See also Kamakura Shogunate; Taira-Minamoto wars.

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Jiu-Hwa Lo Upshur

Gempei War

Part of the Taira-Minamoto wars the Gempei War in Japan lasted from 1180 until 1185. It was fought between the Taira clan, which was losing influence, and the Minamoto clan, which hoped to replace the Taira clan. It resulted in a victory for the Minamoto clan, and the emergence of Minamoto Yoritomo as the shogun ("general who subdues barbarians") in 1192. The name *Gempei* came from a contraction of the names *Genji* and *Heike,* which were the kanji characters for "Minamoto" and "Taira."

The Minamoto clan previously tried to topple the Taira, in the Hogen War of 1156 and the Heiji War of 1159–1160. In the first the Minamoto had supported a rival claimant to the throne and lost. In the second, they staged a surprise coup but were decisively defeated by the Taira. In the Gempei War in 1180, as the Minamoto were gaining strength, the Taira attacked first. Taira supporters surprised Prince Mochihito, the claimant to the imperial throne and favored by the Minamotos, at a temple near Kyoto. Deciding that it was impossible to defend the temple, they fled across the Uji River, removing the planks on the bridge across the river. However the Taira forces were able to ford the river and cornered their opponents. Yorimasa, injured by an arrow, commited ritual suicide by seppuku, disemboweling himself—the first known time this had taken place. Soon afterward Prince Mochihito was killed.

The Taira then capitalized on their victory at Uji by attacking Nara, the base of warrior monks opposed to them. Although the monks were in strong defensive positions, the Taira used their cavalry to great advantage, capturing and then destroying all the temples in Nara except Enryakuji. It is reported that 3,500 people were killed during the sacking of Nara. Following this, Minamoto Yoritomo, assisted by men from the Miura clan, tried to regroup, but the Taira launched a quick attack and routed them at the Battle of Ishibashiyama. Soon afterward Minamoto Yoritomo rallied his troops and turned on the Taira. At the Battle of Fujigawa, it was said that when a flock of birds surprised the Taira, they fled in panic.

In 1181 Minamoto Yukiie attempted to attack Taira Tomomori, whose army was encamped along the Sunomata River. The Minamoto were driven back with heavy losses and retreated across the Yahagigawa River, pursued by the Taira. When Tomomori fell ill, the Taira pulled back. After a lull in fighting, in 1183 Taira Koremori launched an attack on a Minamoto castle at Hiuchiyama. The fortifications were capable of withstanding a siege, but a traitor from within the castle tied a message to an arrow and shot it into the Taira camp, showing how they could breach a dam around the castle. The Taira attacked and the Minamoto forces fled. Although the Taira won the first part of the war, their leadership had grown arrogant and annoyed smaller clans, who were won over by the Minamoto.

Making the most of this victory Taira Koremori pursued the Minamoto to Kurihara (also known as the Battle of Tonamiyama). Minamoto Yoshinaka cunningly split his forces and ambushed the Taira as they

went through a mountain pass. By disguising the strengths of the three wings of the army, Minamoto Yoshinaka surrounded the Taira. It was the turning point in the war, as many of the Taira forces were killed, and they were forced to withdraw their garrison from Kyoto and fled along with their ally Emperor Antoku to Shikoku.

On November 17, 1183, Minamoto Yoshinaka sent his ships against the Taira in the Battle of Mizushima—the first naval battle of the Gempei War. The Taira were victorious, but soon afterward a Minamoto army captured the castle of Fukuryuji, which had been held by a supporter of the Taira. The Minamoto then tried to press their military advantages by engaging the Taira in another battle at Muroyama but were defeated.

A struggle suddenly broke out with Minamoto Yoshinaka trying to wrest power from his cousins Minamoto Yoritomo and Minamoto Yoshitsune. Yoshinaka captured the Hojoji Palace in Kyoto, took Emperor Go-Shirakawa prisoner, and named himself shogun. Soon after the rest of the clan surrounded him, forcing him to choose between inevitable defeat in battle or flight. He chose the latter and his men fled across the Uji River, but Yoshitsune's cavalry forded the river and in the second Battle of Uji, Yoshinaka was defeated. He made a final stand at Awazu and was killed by an arrow.

With Yoshinaka dead the Minamoto concentrated on the final defeat of the Taira. At Ichi-no-Tani, the Minamoto attacked a Taira fortress near modern-day Kobe. The battle became legend in Japanese folklore, with many famous warriors engaging in combat. Eventually the 16-year-old Taira leader, Atsumori, was killed, later dramatized in plays and works of fiction. The Minamoto then followed up their victory by attacking and defeating Taira allies at the Battle of Kojima.

The last two battles of the war were both at sea. At Yashima on March 22, 1185, Minamoto Yoshitsune launched a surprise attack on the Taira. Bluffing that he had far more men, Yoshitsune sent the Taira into premature retreat, abandoning their fortifications at Shikoku. Most of the Taira fleet escaped, but at the Battle of Dannoura, off the southern tip of Honshu island, on April 25, 1185, the Minamoto attacked their outnumbered opponents—it was estimated that the Minamoto used 850 ships against their opponents' 500.

At a crucial time a Taira ally switched sides and told the Minamoto which ship the six-year-old Emperor Antoku was hiding on. The Minamoto attacked it, killing the emperor along with his grandmother, a member of the Taira clan.

With the Taira totally defeated, Minamoto Yoritomo, the older half brother of Yoshitsune, became the first shogun in Japanese history and established what became the Kamakura Shogunate. It was not long before Yoshitsune, Yoshiie, and Yoshinaka were killed by orders of Yoritomo or were forced to commit suicide. The system of rule by the shogun continued, in several different forms, until the Meiji Restoration of 1868.

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Justin Corfield

Genghis Khan

(c. 1167–1227) *Mongol conqueror and ruler*

Genghis or *Chinggis Khan* means "universal ruler." He was born Temuchin, the son of a minor Mongol chief, and overcame early obstacles to conquer the greatest empire of the world to date, which he bequeathed to his sons. Some believe he was a greater military strategist than Alexander the Great, Hannibal, Julius Caesar, and Napoleon Bonaparte. At the time of his birth the varied people of the steppes (Turkic, Mongol, and others) lived in mutually warring tribes, raiding one another for animals and women and looting nearby sedentary populations. The harsh environment of the steppes where they lived provided little opportunity for agriculture, limiting the peoples to a nomadic lifestyle of herding and hunting.

His father, Yesugei, died of poisoning at the hands of foes when Temuchin was eight years old, en route home after betrothing him to a girl from his mother, H'oelun's, tribe. H'oelun and her sons were cast out to fend for themselves after Yesugei died; thanks to Temuchin's cunning and ruthless determination, they survived.

Eventually he married his betrothed, named Borte; received help from his father-in-law in establishing himself with followers and animals; and won allies. Borte was the mother of four sons (Juji Khan, Chagatai Khan, Ogotai Khan, and Tului Khan) and a daughter. Juji was born around the time his mother was rescued from captivity (she had been captured in a raid by Temuchin's enemy), casting doubt on his paternity. These four sons became Temuchin's principal heirs.

FROM TEMUCHIN TO GENGHIS KHAN

In complicated wars Temuchin and his allies won against tribes named the Naiman, Merkid, Oyirad, Tartar, Kereyid, and others, becoming master of the Mongolian plateau by 1205. A great council or *khuriltai* was convened in 1206 to signal the formation of a confederation at Burkan Khaldan, the holy mountain of the Mongols under Temuchin, and to give him the title *Genghis Khan*. From this point on all his followers, regardless of tribal affiliation, were called Mongols. In Mongol ideology the elevation of Temuchin to Genghis Khan was blessed by heaven and therefore it was his right to conquer and to bequeath his conquests to his family.

Genghis Khan's first great achievement was to organize his men into a unified army. He used the decimal system: Each 10-man group had a leader; 10 of these formed into a 100-man unit under a leader, and so on up, each commander being responsible for 10 men under him. In time the Mongolian component of his army grew to between 105,000 and 129,000 men. As his empire expanded, subject peoples incorporated into his infantry and cavalry followed the same organizational rules. The Mongolian army did not possess weapons or technology superior to those of its enemies. Its superiority lay in its discipline, mobility, coordination, and maneuverability.

Records were necessary to administer his people, so in 1206 he ordered the creation a script for the Mongol language, and since the man designated for the task was an Uighur, he used the Uighur alphabet for that purpose. Genghis did not learn to read but ordered his sons to learn the written language. He also promulgated a code of laws and regulations in 1206, called *yasa* or *yasaq,* that provided severe punishment, for example, the death penalty applied to murder, major theft, adultery, malicious witchcraft, and other offenses. The severity of the laws resulted in an obedient society, which visitors observed with awe.

CONQUEST OF XIXIA, JIN, AND KHWARAZM

Genghis Khan's conquests began in 1209 and his first target was the Tangut kingdom to his southwest called Xixia (Hsi Hsia), leading his army personally. After withstanding a siege of their capital city the Xixia accepted peace terms: submission to Genghis Khan and a pledge to support him in future campaigns, and the king's daughter given to Genghis as wife. After this demonstration of force two sedentary Turkic peoples, Uighurs and Qarluks, came to offer surrender. Both would go far under Mongol rule.

Genghis Khan's next victim was the Jurchen Jin (Chin) dynasty in north China. He set out against it in 1211 with three of his sons and 50,000 cavalrymen. Although no longer the ferocious fighters of a century ago, the Jin still had a 150,000 strong cavalry of Jurchen soldiers and an infantry of 300,000 to 400,000 Chinese men. Moreover the Jin Empire had over 40 million people, three million of whom were Jurchen, opposed to the Mongol nation of not much over a million people. In 1211–14 the Mongols devastated much of northern China and looted three of Jin's five capitals, until Jin submitted to a humiliating peace. Among the captives taken during this campaign was Yelu Chucai (Yeh-lu Ch'u-ts'ai), a learned man of Khitan background who had served in the Jin government. He would later play an important role in the government of Genghis and his son Ogotai that benefited their Chinese subjects. North China suffered enormously between 1214 and the final fall of Jin in 1234, the result of Mongol raids, uprisings against Jin, and war between Jin and Southern Song (Sung).

Meanwhile commanders under Genghis conquered the state called Khara Khitai, situated to the west of Mongolia, in 1218. This cleared the way for Genghis to march against Khwarazm (or Khwarizm), a Muslim state that included Afghanistan and northern Iran, in 1219. It involved taking heavily fortified cities such as Harat and Samarkand, for which Mongols used the bloody tactic of using captured prisoners as human shields and moat fillers for their assaulting forces. By 1223 Khwarazm had been subdued and Mongol governors had been installed and garrisons put in place. While his generals proceeded westward across the Caucasus and into western Eurasia, defeating the Russian princes, Genghis returned to Mongolia in 1225. There he planned the destruction of Xixia, which had earlier promised to supply Genghis with men and supplies in his future campaigns but had refused when he began his war against Khwarazm.

Never forgiving anyone who had betrayed him, Genghis personally led the campaign against Xixia in 1226, destroying cities and the countryside and wrecking the irrigation works that rendered the land cultivable, and besieging its capital. Genghis Khan died in August 1227 because of complications from a fall while hunting in 1225. According to his wishes the war against Xixia continued until its destruction. His last orders were "The Tangut people are a powerful, good and courageous people, but they are fickle. Slaughter them and take what you need to give to the army. . . . Take what you want until you can take no more." Genghis Khan's body was returned to Mongolia; en route anyone who

saw his cortege was killed. He was buried on Burkhan Khaldun; the exact burial place was kept secret and has not yet been found. Before his death he had divided his conquests among his four sons, who were his principal heirs, and other relatives, and appointed his third son, Ogotai, his successor as Grand Khan, subject to confirmation by the Khurialtai.

THE BRUTAL MILITARY LEADER

Genghis Khan was unequaled as a military leader and conquered the largest empire yet seen and with unprecedented cruelty. He was a shrewd strategist who used many means to achieve his goals. He was a good psychologist who used terror and precedence to induce his enemies to surrender because any city that resisted would be razed and its people killed. He was a good organizer who militarized his whole people and saw to the logistical side of campaigns. He was adept at using spies and probing actions to take the measures of his enemies. He also used diplomacy to prevent his enemies from uniting or forming alliances. Finally he learned new military technologies and adapted to new needs, for example employing Middle Eastern siege engineers to help him take walled cities.

To Christian Europeans he was the anti-Christ and Scourge of God. China had never experienced such brutal conquerors, who threatened to turn the agricultural country into pastureland for their horses. He was especially cruel to cities and city dwellers. In his sweep across north China in 1212–1213 over 90 cities were left in ruins. The Jin capital in modern Beijing burned for three months. Those persons his forces let live because they had skills became Mongol slaves or were allowed to return to their ruined homes to serve their new lords.

See also Chagatai Khanate; Song (Sung) dynasty.

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Jiu-Hwa Lo Upshur

Genoa

The city of Genoa (Genova), in Liguria in northern Italy, was an important Roman port that was founded in the fourth century B.C.E. It is believed to have gained its name from the Latin word *ianua*, meaning door, as it served as an entry point for many goods being shipped to nearby places. During the medieval period Genoa emerged as an important maritime republic controlling trade in much of the Mediterranean.

The Roman connections with Genoa were largely severed in 641 C.E. when the Lombards invaded the region and captured the city. Over the next few centuries it weathered attacks by Barbary pirates from modern-day Algeria, who attacked much of the coastline and operated from bases in the nearby islands of Corsica and Sardinia. The citizens of Genoa put together a large naval force, captured the pirate bases on Corsica, and then attacked Sardinia and captured the island with the help of Pisa after 1284.

It was during this period that Genoa emerged as a major power, establishing colonies in North Africa, Syria, at Morea in modern-day Greece, and even as far away as the Crimea. This resulted in a strong trading position aided by the Crusades. They were also eager to increase trade with northern Europe. In 1379 a Genoese merchant was murdered in London when members of the "London mob" heard that he wanted to develop Southampton as a Genoese port.

Consuls controlled political power in Genoa until 1191; however, the system ended and power shifted to the *podesta* (mayors) and then the Capitani del Popolo (Captains of the People), who ruled from 1258 until 1340, except for short periods when foreign leaders ruled them. During the 12th century work began on the construction of the Cattedrale di San Lorenzo, in the center of Genoa. With a black and white striped Gothic marble facade (in part Romanesque and early Renaissance), now heavily identified with Genoese architecture, it included a Chapel to St. John the Baptist, designed by Semenico and Elia Gagini and built from 1451 until 1465. It was said to have housed relics from St. John the Baptist, and a polished quartz platter on which Salome is said to have received the head of John the Baptist. It also held the Sacro Catino, a sacred cup that was supposedly given by the queen of Sheba to King Solomon, and later used by Jesus at the Last Supper. Salome's plate and the sacred cup are currently in the cathedral's museum.

During this period the Venetians became jealous of the Genoese trade monopoly, and in 1298 the Genoese managed to defeat the Venetian fleet at the Battle of Curzola. During the battle the Genoese captured a Venetian nobleman called Marco Polo (1254–1324) and imprisoned him in Genoa for a year before sending

Genoa in the medieval period: The city emerged as an important maritime republic, controlling trade in much of the Mediterranean. This provoked jealousy from the Venetians, which led to the battles between the two cities.

him back to Venice. It was during his imprisonment that he wrote his *Divisament du Monde* (The Travels), about his visit to China.

In 1340 the Genoese decided to follow the Venetian custom of electing a doge, and the first was Simone Boccanegra. Under him and his successors Genoa flourished, and Genoese mercenaries became prominent in wars in Italy and in France. The money these mercenary bands earned massively enriched the city coffers. In 1358 when the poet and humanist PETRARCH visited the city he described it as "superb." Two of the great seafarers of the 1490s were also born in Genoa. Christopher Columbus was born there in 1451, the son of a wool comber. He went to sea at the age of 14 and fought the Barbary pirates. When he was 19 he was shipwrecked and ended up working in PORTUGAL, later offering his services to the king of Spain. Giovanni Caboto, "John Cabot," was also born in Genoa in 1425. He moved to England in 1490, settling at Bristol. After the voyages of Columbus, he led English voyages across the Atlantic.

As with other city-states, the great families of Genoa fought each other for political power. The struggles among the Grimaldi, Dora, Spinola, and Fieschi families weakened the state and foreign powers vied for control of the city. Giovanni Visconti took control of the city government by force in 1353, holding it until 1356. In 1393 there were five doges, and in 1396 France overran the city. Genoa managed to free itself from French rule in 1409 and was then controlled by Teodoro di Monteferrato. Twelve years later Filippo Maria Visconti took control of it. The French returned in 1458, but six years later the Sforza family was given control by France. The Sforzas were finally forced to flee in 1478 when the city rose up against them, but nine years later it was taken by Milan. Finally Andrea Doria (1466–1560), one of the great Genoese naval leaders, put together a constitution for Genoa that freed it of foreign domination but resulted in a dictatorial government that came to power after the Fieschi and the Cibo tried to seize power in 1547–48.

See also ITALIAN RENAISSANCE.

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Justin Corfield

Ghana, Mali, and Songhai

Ghana, Mali, and Songhai were three of the greatest western African trading states. Beginning with Ghana as early as 300 c.e. and ending with the conquest of the Songhai by Morocco in the 16th century c.e., they dominated the trade of gold, salt, and merchandise between North Africa and sub-Saharan Africa. Arab scholars and merchants as far away as Baghdad marveled at the wealth of these African states. The geographer al-Ya'qubi claimed that "gold is found in the whole of this country." But the trade of gold and salt was not the only basis for West African civilization. Remarkable cultural, intellectual, and cultural achievements made Timbuktu and other cities famed centers for the production of books in theology, history, and science, books whose weight was often valued more highly than gold.

Ghana, Mali, and Songhai were successful and well-organized states that overcame tribal divisions and fused traditional beliefs with the universal ambitions of Islam. The internal strength of these West African empires was what made the gold trade so successful. An intricate system of silent trade, transport, safe passage for merchants, and control over a vast array of tribes and different geographical zones from the Sahara desert of modern Mauritania to the thick jungles south of the Niger River kept the lifeblood of trade flowing. When these empires declined, so too did the trade in gold.

The historical sources for the empires of Ghana, Mali, and Songhai are written Arabic sources with a bias against non-Islamic beliefs, oral histories passed down by African *griots* or storytellers, and archaeology. Archaeological digs continue to reveal surprising secrets about the richness and strength of Ghana, Mali, and Songhai, sometimes confirming stories that were once dismissed as fantasy. Both written sources and oral traditions speak of the wealth and fame of the ancient kingdom of Wagadu. Arabic sources call the kingdom *Ghana*, a name that means "king" in the Soninke language. The vast kingdom included the modern-day countries of Mauritania, Senegal, and Mali. The climate of West Africa was dramatically different 1,000 years ago. Archaeological evidence suggests that the parched climate of the Sahara drastically expanded south after 800–1050 c.e., when the empire of Ghana was at its height. The capital of Ghana, Kumbi-Saleh, once the wealthiest city in West Africa, is now a remote archaeological site in the middle of the Sahara. Climate change had a dramatic impact on West Africa as the center of power moved from near Ghana in the north, to Mali in the center, to the Songhai farther in the south.

The kingdom was matrilineal, meaning that the king inherited the throne through the mother's line; his sister's son succeeded the king. Matrilineal inheritance and the powerful position of women were constant features of traditional Saharan society. According to Al-Bakri, the king of Ghana followed traditional African beliefs but respected Muslims who came to trade in his kingdom, often putting them under his personal protection. The Almoravids, Berber, Muslim nomads from the desert attacked Kumbi-Saleh in 1076 c.e. and weakened much of the empire of Ghana. Nevertheless, Ghana remained strong until it was annexed by Mali, an even wealthier and larger trading empire that formed south of Ghana.

The empire of Mali was founded by Sundiata, a king who not only overcame external enemies but his own physical disabilities to construct an empire second only to the vast Mongol horde of Asia. According to legend, Sundiata's brothers were massacred by Sumanguru, king of the Sosso people, rivals of the Mandinke, and the people of Mali. Sundjata, considered a harmless invalid who could not even walk, was spared. Accounts tell how he was treated as an animal and taunted by other children. He learned to walk on iron braces and became one of the strongest warriors and hunters.

In 1230 c.e., some 18 years after the massacre of his brothers, the young Sundjata organized an army and overthrew Sumanguru of the Sosso at the village of Kirina in 1235 c.e. The dramatic Battle of Kirina is still recounted by *griots* as a struggle between two great magicians.

Sundjata, the hero, seemed to have both the power of Allah and the traditional African nature gods on his side. After his victory Sundjata united the Mandinke chieftains and gained control over all the southern ends of the trans-Saharan trading routes. The successors of Sundjata, including a former palace slave named Sakura, expanded and consolidated the empire, conquering the cities of Timbuktu and Gao.

A pilgrimage to Mecca was one of the Five, or Six, Pillars of Islam and necessary for all believers who could afford the journey. Mansa Musa, who reigned from 1312 to 1337 c.e., made the most famed royal pilgrimage to Mecca. Egyptian scholars give accounts of an enormous and extravagant royal caravan that visited Cairo on the way to Mecca. The chronicler

Al-Maqrizi said that he paid so much gold in his purchases of fabrics, slaves, and provisions that he caused the value of gold currency in Cairo to drop dramatically. Mansa Musa not only returned to Mali from Mecca with greater devotion to Islam, but he brought several scholars and architects home with him, including the Andalusian architect al-Sahili, who helped transform the traditional architecture of Mali.

Although he did not force the conversion of his people, he encouraged the growth of Islamic schools and developed a more methodical form of government using written Arabic. It could be argued that this tolerant fusion of West African and Muslim civilization made Mali one of the most advanced civilizations in the world. Using Eastern models, Mansa also established administrative and bureaucratic districts, keeping a close hold on his vast territories. The death of Mansa Musa (c. 1337 C.E.) led to a succession of kings unable to manage Mali's enormous size. BERBERS in the north threatened Timbuktu, while the Songhai people in the south began their rise as the last and most powerful of the West African empires: the kingdom of Songhai.

The backbone of Songhai power was the mighty Niger River. As the empires of Ghana and Mali rose and fell, the Songhai fishermen slowly expanded from a region south of the great bend of the river Niger. The Songhai founded the bustling trading city of Gao just south of this bend in the 1300s C.E. Most of the Songhai became clients of the Mali empire until 1435 C.E. when two Songhai princes, sensing the decline of Mali's fortunes, demanded independence. They established a new dynasty called the Sunni.

Muslim chroniclers remember the Muslim Askia Muhammad Touré as the most famous king of the Songhai. Using the message of Islam to rally his followers, he expanded the borders of Songhai into the east of Africa, connecting his empire with the Indian Ocean trade that went as far as China. Mahmud al-Kati, who wrote a major history of the Songhai, claimed that Askia lived for some 125 years.

Although that may be an exaggeration, Askia and the river people of the Niger created a strong and magnificent empire that was not seriously threatened until the invention of firearms. Firearms gave the Moroccan army a significant advantage when the Moroccan sultan Ahmed al-Mansur invaded the Songhai during the 1580s C.E. Half of the Moroccan army died of thirst and starvation as they crossed the Sahara. Still, the Songhai warriors were no match against the firepower of the Moroccans. Soon, Songhai, the last of the great trading empires, was in ruins.

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ALLEN FROMHER

Ghaznavids

The Ghaznavid dynasty ruled eastern Afghanistan and parts of Iran and Pakistan from 977 to 1186. Sebuk-Tigin (r. 977–997), a former slave, founded the empire, ruling from the city of Ghazna, from which the dynasty obtained its name. Sebuk-Tigin had been a slave of the Turks and the military force that he led to supplant the previously ruling Samanid dynasty was also Turkish in origin. The Samanids were Iranian Muslims and the Ghaznavid Empire was also Muslim dominated, especially under subsequent rulers who were keen to Islamize the pagan-leaning Turks. The founder expanded his territory to the borders of India, with his son MAHMUD OF GHAZNI (r. 998–1030). Eventually the Ghaznavids in the west and the Qara-Khanids to the east replaced the Samanids, with the Oxus River marking the border between them.

It was during Mahmud's reign that the Ghaznavid Empire reached its greatest extent, spanning from the Oxus to the Indian Ocean. However the death of Mahmud and the succession of Masud (r. 1031–41), ousting the short-term ruler Mehmed, proved the turning point of Ghaznavid fortunes as increasing pressure by the Seljuk Turks resulted in the Battle of Dandanqan in 1040, a disastrous defeat for Masud. Despite the much larger numbers of Ghaznavid troops, the more mobile cavalry of the SELJUK DYNASTY denied them access to water and other supplies and destroyed their morale. The battle caused the loss of the gained Iranian and Central Asia territory. The Ghaznavid Empire persisted until 1186, but its influence was greatly reduced and it is remembered largely by its artistic and cultural achievements rather than its temporal power.

One of the most famous of Persian or Iranian poets was FIRDAWSI, whose masterpiece the *SHAHNAMAH* (The epic of kings) was completed under the patronage of Mahmud. The epic tells the history and traditions of Persia and the stories of its rulers. It is considered a central

part of Iranian culture and one of the world's great works of literature. Mahmud's patronage enabled him to recreate the Ghaznavid Empire as an Islamic state, which strengthened faith across the region the Ghaznavids controlled. The resulting artistic influence can be seen in the cultural production created within the Seljuk world. This included architectural forms and figurative painting styles. Ghurids captured Ghazna in 1149 and the last remaining outpost of Lahore in 1187. The city of Lahore was greatly increased by this and subsequently become a significant urban and cultural center.

See also Islam; Islam: literature and music in the golden age.

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John Walsh

Ghazzali, Abu Hamid Muhammad, al-

(1058–1111) *Muslim theologian*

Al-Ghazzali (al-Ghazel in Latin) is one of the foremost Muslim theologians, comparable to Saint Augustine or Thomas Aquinas in Christianity. He was born in northeastern Iran and studied science and theology. As a young man, he was appointed by the Seljuk vizier Nizam al-Mulk to teach at the Nizamiyya *madrasa* (government sponsored school) in Baghdad. A popular professor, al-Ghazzali gave lectures that were widely attended and he became known in his lifetime as an expert on law and theology. He was familiar with classical Greek philosophy as well as Christian thought.

Al-Ghazzali's written works in Arabic number into the hundreds and include songs and poetry. His *Incoherence of the Philosophers*, a critique of the classical Greek philosophers and of Muslim philosophers such as Ibn Sina, who accepted classical thought, was read throughout the Islamic world and was translated into Latin. In *The Revivial of the Religious Sciences,* al-Ghazzali attacked the thought of the Greek philosopher Socrates. The latter work has been compared to the *Summa Theologiae* of St. Thomas Aquinas. However, Ibn Rushd (Averroës), the great Islamic philosopher based in Córdoba, Spain, vehemently disagreed with al-Ghazzali's refutation of Greek philosophy and wrote a blistering critique, *The Incoherence of the Incoherence,* in which he demolished al-Ghazzali's assertions, one by one.

In arguments that have resonance in the contemporary debate between secularists and supporters of religious thought, al-Ghazzali posited that the world was a creation of the divine being and disputed assertions that the world had no beginning or end. A crisis of faith around 1095 c.e. caused al-Ghazzali to quit teaching, and, after traveling to Jerusalem and Mecca, he returned to Iran, where he immersed himself in Sufism (Islamic mysticism). He wrote an autobiographical account of his spiritual journey in *That Which Delivers from Error*. Al-Ghazzali ultimately returned to teaching and became a foremost proponent of orthodox Sunni Islamic belief that, he argued, could be compatible with Sufi religious practices. Although they disagreed on specific points, both al-Ghazzali and Averroës sought to understand the interrelationship of philosophy and religion.

See also Islam; Islamic law; Islam: literature and music in the golden age.

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Janice J. Terry

Ghiberti, Lorenzo

(1378–1455) *Italian sculptor*

Lorenzo Ghiberti was born in Florence and trained as a goldsmith by his father, Bartoluccio Ghiberti, and as a painter prior to taking up sculpture. Ghiberti rose to prominence in 1401, with the announcement by the Opera of the Baptistery of a competition to construct a second set of bronze doors for the Baptistery in Florence. The competition, to be supervised by the powerful woolen cloth guild, the Arte di Calimala, required the set of doors to illustrate scenes from the Old Testament. In addition, the doors had to complement the first set of doors completed by Andrea Pisano in the 1330s by continuing the quatrefoil design of the scenes. The doors designed by Pisano illustrated the life of John the Baptist, a patron saint of Florence. Abraham's sacrifice of Isaac was chosen as the competition subject. The allure

of such an important commission drew a number of entries from noted artists including Jacopo della Quercia and Filippo Brunelleschi.

The young Ghiberti impressed the judges with his design and the fact that, save for the figure of Isaac, Ghiberti's entry was cast in one piece. A work that required fewer castings required less bronze and was cheaper to produce. Ghiberti's ability as a caster was cited by Giorgio Vasari in his *Lives of the Painters, Sculptors & Architects* as his reason for placing Ghiberti in front of Donatello and Brunelleschi as a sculptor. Art historians have struggled to date the beginning of the Renaissance, and many set it at 1401 and the competition for the Baptistery in Florence because of Ghiberti's attention to illustrating depth, the use of classical references such as the nude Isaac, and the importance of patronage.

While the competition was to illustrate the Old Testament, the subject was changed to the New Testament once Ghiberti was awarded the contract. Ghiberti's winning Abraham panel was included in the third set of doors completed in 1452. The door contains 28 quatrefoils in seven rows of four scenes. The lowest two rows illustrate the four Evangelists and the four Fathers of the Church, while the New Testament scenes begin with the Annunciation. Now known as the North Doors, the commission for the New Testament scenes was completed in 1425.

In addition to the Baptistery, Ghiberti received importance commissions for the niches at Orsanmichele. The Orsanmichele in Florence is an unusual building that served both as a granary for the city and as a shrine. The outside of the building contained niches that were assigned to various guilds to decorate with statues of their patron saint. The Calimala guild commissioned a bronze sculpture of their patron, John the Baptist, for their niche. Standing nearly eight feet tall the completed *John the Baptist* exhibits naturalism in its stance and the drape of the clothing that is one of the hallmarks of the Renaissance art. In 1419 the Arte del Cambio, the banker's guild, commissioned for their niche a bronze *St. Matthew* noted for its classical style and exquisite gilding.

In 1425 Ghiberti returned to the Baptistery to work on the North Doors commonly referred to as the Gates of Paradise. Focusing on the Old Testament, Ghiberti abandoned the preferred quatrefoil plan of partially gilded 28 scenes in favor of 10 fully gilded square scenes. In addition, in his own *Commentaries* (c. 1450–55) Ghiberti wrote regarding the doors: "I strove to imitate nature as clearly as I could, and with all the perspective I could produce, to have excellent compositions with many figures." With the completion of the Old Testament series, Ghiberti retired in 1452.

Ghiberti rose to prominence in 1401, winning a competition with his bronze door designs for the Baptistery in Florence.

See also Italian Renaissance.

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Abbe Allen DeBolt

Giotto di Bondone

(c. 1276–1336) *Italian artist*

The early life, artistic training, and attributed works of Giotto di Bondone (commonly referred to as Giotto) are all shrouded in mystery and legend. In his *Lives*, Vasari provided the first biography and chronicle of the works of Giotto. Giotto was born in 1276 in the village of Vespignano outside of Florence to a farmer named Bondone. While still a boy Giotto developed the ability, without formal training, to draw from nature using whatever material was available, such as the ground, stones, or sand. Giotto would make these drawings to pass the time while tending to his flock of sheep.

Giotto di Bondone's "Stigmatization of St. Francis" painted in 1300 using tempera and gold

Vasari tells us that his natural talent was so great that when Cimabue spotted his works while passing through his village he immediately sought the permission of Giotto's father to take the 10-year-old Giotto to Florence to study with Cimabue as a member of his workshop.

Giotto has received credit from art historians as being among the first to abandon the medieval artistic tradition in favor of the early development of naturalism—a style that would be fully realized during the Italian Renaissance. Giotto received praise by such luminaries as Dante Alighieri in *Divine Comedy*, Giovanni Boccaccio in *Decameron,* and Vasari for breaking from what Vasari refers to as the "crude manner of the Greeks." In his *Lives*, Vasari recounts two stories that illustrate the talent of Giotto. According to Vasari, Pope Benedict IX sent an emissary to Tuscany to see Giotto and to judge his fitness for a papal commission. The courtier asked Giotto for a small drawing to take to the pope. Giotto, without using a compass or moving his arms, drew a perfect circle and instructed the shocked courtier to take that simple drawing back to the pope. Pope Benedict immediately recognized Giotto's greatness and sent him papal commissions. This story is also credited with giving birth to the Italian proverb "Thou art rounder than Giotto's circle."

The second story recounted by Vasari supports the claim that Giotto had a great gift for naturalism. As a boy in Cimabue's workshop, Giotto painted a fly on the nose of a figure painted by Cimabue. Upon his return to the workshop Cimabue tried to shoo the fly away before realizing that it was just a painting.

One of the earliest works successfully attributed to Giotto is the crucifix (c. 1295) of Santa Maria Novella in Florence. Giotto's crucifix followed the design seen in Cimabue's earlier crucifix with Christ flanked by images of the Virgin Mary and John the Evangelist. Giotto deviated from Cimabue with form clearly moving toward three-dimensional in its effect. The figures are also imbued with a humanity and emotion missing from earlier works. Italian Renaissance art historian Bernard Berenson credits him with the birth of modern painting particularly with regard to the portrayal of the human form.

Throughout his career Giotto received commissions from patrons in Rome, Naples, Ravenna, and Padua. In 1305 he executed frescoes commissioned by Enrico Scrovegni for his chapel commonly known as the Arena Chapel. While the entrance wall is covered by a fresco

of the Last Judgment, a popular theme in medieval Italy, the remainder of the walls are devoted to a series of frescoes illustrating scenes of the life of the Virgin Mary and Jesus Christ. In these frescoes Giotto employed simple but dramatic architectural and landscape elements to focus our attention on the massive forms and the story being told. This simple, but dramatic, style would influence future fresco painters such as Michelangelo.

Art historians have long debated whether or not Giotto is responsible for the frescoes chronicling the life of St. Francis at his basilica in Assisi. As early as 1313 a chronicle written by Riccobaldo attributes the St. Francis cycle to Giotto. The attribution to Giotto was further supported in later centuries by the writings of Lorenzo Ghiberti in the 15th century and Vasari in the 16th century. In addition to painting, Giotto was also an architect and sculptor. As an architect, he is credited with the initial design and construction of the campanile of Saint Maria del Fiore (also known as the Duomo) in Florence. Giotto's involvement with the construction ended upon his death, and construction continued under his former student Taddeo Gaddi. Giotto died in 1336 and was buried with honors within Saint Maria del Fiore.

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Abbe Allen DeBolt

Godfrey of Bouillon

(c. 1060–1100) *king of Jerusalem*

One of the first European nobles to depart on the First Crusade in 1095 was Godfrey of Bouillon. Godfrey led his troops from France to Constantinople and fought alongside other armies through Asia Minor to Jerusalem. After the crusaders took the city, they elected Godfrey as their ruler. Godfrey of Bouillon was the second son of Count Eustace of Boulogne and Ida, the daughter of the duke of Lower Lorraine. Godfrey's mother designated him her heir, but when her father died Emperor Henry IV confiscated the duchy, leaving Godfrey the county of Antwerp and the lordship of Bouillon in the Ardennes. Godfrey nevertheless served the emperor loyally in his campaigns in Italy and Germany, and as his reward in 1082 Henry invested him as duke of Lower Lorraine, but as an office rather than a hereditary fief.

Cluniac monastic influences permeated Lorraine, and their pro-papal teachings may have influenced Godfrey to take up the cross. Godfrey's administrative skills were not sharp and perhaps he realized his future as a duke was limited and saw the Crusades as a way to achieve more. Although he never gave up his imperial office, he sold and mortgaged some of his lands, an indication that he had no intention of returning from the Holy Land. Each of these reasons, and a genuine enthusiasm for the cause, probably influenced his response to the pope's call. After blackmailing Jewish communities and selling parts of his holdings, Godfrey amassed funds to equip a large force. The number of men following him gave him a great deal of prestige among other crusade leaders and drew more men to him. He was personable and with his tall, athletic frame and blond hair he appeared the ideal northern European knight and a perfect leader.

By the time the crusaders took Jerusalem, there were only two viable candidates to lead the city, Raymond of Toulouse and Godfrey. Age, experience, and his relationship with the church probably made Raymond of Toulouse the better candidate, but he was unpopular. He too openly considered himself the secular leader of the crusaders, and his comrades viewed him as arrogant and too friendly with the emperor in Constantinople. The electors initially offered the leadership to Raymond. He refused, and said he would not wear a crown in the city where Christ wore his crown of thorns, hoping the comment would discourage others from taking the throne.

The electors offered the role to Godfrey, who hesitated, and then said he would accept the position on the grounds that he would not have to take the title of king, but could be known instead as Advocatus Sancti Sepulchri, a phrase that has been translated as "Advocate of the Holy Sepulcher" or "Defender of the Holy Sepulcher." Godfrey appeared sincere in his belief that the church should be the ultimate ruler in the Holy Land. After he accepted his role as ruler, Godfrey tricked Raymond into giving over control of the Tower of David, the military key to Jerusalem. Raymond, powerless and furious, left on a pilgrimage. Initially Godfrey's forces included approximately 300 knights and 2,000 infantrymen. He had to defend Jerusalem, the port of Jaffa,

and other towns, including Lydda, Ramleh, Bethlehem, and Hebron, from hostile native forces that occupied the countryside between towns. After falling out with Raymond, Godfrey's relations with his nobles cooled, but most answered his call to defend the kingdom. Gradually Godfrey extended his power over the rural areas of Judea and Samaria. His reputation increased rapidly.

As his powers in the Levant increased, Godfrey's powers in his own lands waned and he found himself increasingly at the mercy of other nobles in the Holy Land. His vassals used his cordial nature to their advantage, while churchmen knew he could not deny the church and used his trust to undermine his authority. He needed replacements and ships, his nobles wanted political favors, and Godfrey was in no position to resist their demands. In June 1100 after a period of intense negotiations and travel, Godfrey collapsed at a hostel in Jaffa.

Rumors of poisoning passed through the court, but he likely had typhoid. He hung on for nearly a month while politicians hovered around his sickbed, ready to take what they could on his death. He died July 18, 1100. Godfrey of Bouillon, at times a weak and unwise ruler, was nevertheless successful in his attempts to establish and expand his kingdom and earned respect for his courage, modesty, and faith. He was buried as the first Christian ruler of Jerusalem on the hill of Golgotha, in the Church of the Holy Sepulcher, the site of the Crucifixion.

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Kevin D. Hill

gold and salt, kingdoms of

For those who knew how to survive it, the Sahara was not an impenetrable desert as much as it was a vast, navigable ocean. Like ships on the ocean, large camel caravans have crossed vast distances on waves of sand for centuries, stopping at island oases along the way. The *sahel*, the Arabic word for shore, describes the semiarid region just below the Sahara. It was upon this inland shore that Arab and Berber traders deposited their most valuable goods: solid blocks of salt. Salt from the sea would not work as it quickly dissolved in the humid and vast region of West Africa. Only solid salt bars from the desert could be carried without spoiling. Salt was needed to replace fluids in the body and for preserving food in a tropical climate where meat spoiled quickly. Salt was so valuable to the people of western Sudan that some were willing to pay the price of gold for salt. Gold was plentiful south of the Sahara. Ibn al Hamdhani, an Arab geographer, described gold growing there like carrots in the ground.

Similarly salt was plentiful in the Sahara. The buildings in the town of Taghaza in the middle of the Sahara were built from blocks of salt. While the West Africans needed the salt for their diet, the North Africans needed gold for currency. Kingdoms, wealthy merchants, great empires, and kings would rise and fall on both sides of the Saharan shore, their fortunes largely dependent on the trade of salt and gold. With plentiful salt in the north but a lack of gold, and plentiful gold in the south with a lack of salt, the conditions for trade were perfect. Ironically the gold and salt miners almost never saw each other face to face. Merchants from the west and north traded, while the great empires of the south, Ghana, Mali, and Songhai, managed the trade. The gold miners, the Wangaran people, did not want to give up the secret locations of their mines deep in the dense rainforests of West Africa and would swear not to reveal information about the gold mines if captured.

The gold and salt trade had an important impact on both the culture of the northern traders and sub-Sahara. Gold introduced the Mediterranean world to the enticing natural riches of Africa and fueled an economic boom. The sub-Saharan rulers similarly gained from the salt and from the new ideas and religious practices introduced by the northern traders, allowing them to create unified states around Islam.

See also Berbers.

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Allen Fromherz

Golden Bull of 1356

Holy Roman Emperor Charles IV (r. 1346–78) established a kind of constitution for the Holy Roman Empire in 1356, calling the document in which the new rules were laid out the "Golden Bull" (*Bulla Aurea*). It was called by that distinctive name for two reasons: first, because of the medieval practice of affixing to official documents and important such declarations seals (Latin, *bulla*), the Latin word was transliterated into the English word *bull* and came to signify such official documents themselves; second, because the particular seal on this important document was cast in gold it is the "Golden Bull." However its significance does not lie primarily in its name, but in its fundamental importance to the Holy Roman Empire's future.

The Holy Roman Empire was at different times a loose confederation of central European principalities. The various princes of the region cooperated to some degree as sovereigns and practiced election of an emperor. The year 1346 marked Charles IV's election as emperor. By 1356 Charles IV, also king of Bohemia, realized that unlike in France and England, where monarchy had more firmly established itself and created more unified states, the Crown of the Holy Roman Empire was relatively weak to unify the mostly German principalities. Lacking the ability to forge unity, and seeing the Holy Roman Empire as a confederation of states and the emperor as first among princes of equal stature and power, Charles IV formulated the Golden Bull in 1356.

The document sought to bring an imperial peace and more stable form to this confederation of mostly German principalities, which was characterized by diverse cultures, customs, ways of life, and languages. As a reform and restatement of the ancient constitution of the Holy Roman Empire, it would form a basis of government for the empire as the foundational constitutional document, until the empire was dissolved by Napoleon Bonaparte in the year 1806. Though some see the Golden Bull as creating anarchy in the name of constitutionalism, and others call it the Magna Carta of the German states, it was primarily concerned not with individual rights, but with the duties and rights of the princes who elected the emperor and helped him rule the empire.

Articulated in 1356 at imperial diets at Nuremberg and Mainz, it formed the basis of imperial elections and set the number of electors at seven. It gave the seven electoral princes extensive rights including the privilege of both nomination and selection of the emperor. Stipulating that the king of Bohemia, who was then Charles IV, was to be one of the electors, it also elevated him over the other elector princes. In addition to the king of Bohemia, other electors were to be the archbishops of Mainz, Trier, and Cologne; the margraves of Miessen and Brandenburg; and the counts Palatine of the Rhine. Charles IV's hope was that this arrangement would not only create unity among the elector princes and a balance of power, but also ensure hereditary succession through the regulated process of election.

Producing the "king of the Romans," as the Golden Bull called the elected emperor, it limited participation to the seven elector princes, even disallowing any direct participation by the pope. Voting was regularized specifically, and a majority of four votes was sufficient for election, which would culminate in coronation by the pope in Rome. It also strengthened the individual positions of the seven electors within the empire. These "pillars" became a "college," above the various legal estates of clergy, townspeople, and nobility. To alleviate the temptation to divide up electoral votes, the territories of the seven elector princes were made indivisible by inheritance. The princes also gained powers that accrued to them personally, such as the right to capital justice, and control of local mining, tolls, and coinage.

Seven copies of the Golden Bull of 1356 still exist, having been preserved by several of the electoral princes and the cities of Nuremberg and Frankfurt. An interesting document, it limited government in the Holy Roman Empire, if only by ending the legal possibility of a hereditary empire in favor of an elective, if still very exclusive position as "king of the Romans."

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John Farrell

Gothic and Romanesque styles

The term *Romanesque* is applied to architecture in medieval Europe during the 11th and 12th centuries which attempted to connect the early Middle Ages with the architecture of the Roman Empire, both in the materials used and in the form achieved. Building on

Cathédrale Saint-Pierre d'Angoulême in Charente, France, is one of the best remaining examples of Romanesque architecture.

the Norman style, Romanesque became popular and was the first style to be used throughout Europe since Roman times, with examples being found across medieval Europe. Many of these buildings were religious structures, especially cathedrals and churches.

The aspects of the Romanesque style, especially the round arch, make it similar to later Roman design with the use of thick walls, narrow openings, and stone vaulting as a method of support. Columns were replaced by piers, and there was intense use of geometry and rigidity in design. Romanesque cathedral design uses barrel and supporting vaults, and a cruciform layout. This system of construction seems to have first appeared in the Iberian Peninsula with the cathedral of Santiago de Compostela and the cathedral of Jaca being two of the more notable examples.

In France, the abbey of Cluny, which no longer remains, was perhaps the epitome of Romanesque architecture. Elsewhere in Europe, there are many examples of Romanesque architecture in Italy, including the towers at San Gimignano; the cathedrals of Monreale, Palermo, Pisa, and Cefalu in Sicily; and parts of St. Mark's Cathedral in Venice. In France, the monastery church of Notre-Dame-du-Port in Clermont-Ferrand, the church at Périgneux in the Dordogne, and the Abbey of Senaque are among many examples.

The Gothic style, from about 1150 until 1250, using the pointed arch, followed from the Romanesque style, with the term *Gothic* originally being used as a pejorative term in the 1530s to describe buildings, mainly cathedrals, that were seen as "barbaric." The style actually has nothing to do with the Goths, but rather included characteristic features such as the pointed arch, ribbed vaults, and flying buttresses on the outside of buildings. The earliest significant building in the Gothic style appears to be the abbey church of Saint-Denis, near Paris, built around 1144. It was partially designed by Abbot Suger (1081–1151), who wanted to create a physical representation of his interpretation of Jerusalem and was criticized by contemporaries for his infatuation with the use of light that was to become influential in differentiating the Gothic style from that of the Romanesque. Much of this use of light was achieved by the use of stained glass, and the style started to become popular in northern France and then in England. It gradually spread throughout the rest of France, the Low Countries, Germany, Spain, and some parts of northern Italy.

The major Gothic cathedrals in France are Notre-Dame de Paris, Amiens cathedral, Beauvais cathedral, Chartres cathedral, Reims cathedral, Rouen cathedral, and the cathedral of Laon. In England, the cathedrals at Canterbury, Ely, Gloucester, Lincoln, Peterborough, Salisbury, and Wells; Westminster Abbey; and York Minster are all in the Gothic style. In Germany and Austria, the main Gothic cathedrals are at Cologne, Freiburg, Regensburg, Ulm, and Vienna; the main ones in Spain are Burgos, León, Seville, and Toledo. In Italy, the cathedrals in Florence, Milan, Orvieto, and Siena are all Gothic in style. In Belgium, Antwerp cathedral is in the Gothic style, with the Town Hall at Ghent, and parts of the Cloth Hall at Ypres being secular representations of Gothic architecture. In Italy the Palazzo Vecchio and the Ponte Vecchio in Florence, and the Doges' Palace in Venice; and in France part of Carcassonne, part of Mont Saint-Michel, and numerous chateaux are secular buildings in the Gothic style. There was a Gothic revival movement in the mid-18th century, influencing the building of cathedrals and churches, many university buildings, and major secular and civic buildings.

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A classic example of Gothic art and architecture is Notre-Dame de Reims cathedral in northern France.

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Justin Corfield

Grand Canal

Next to the Great Wall of China the Grand Canal was the most important engineering feat in ancient China and was undertaken during the Sui dynasty (581–618). Earlier, during the Qin (Ch'in) dynasty and Han dynasty major canals had been built for land reclamation and irrigation and short canals for transportation. Sui Wendi (Sui Wen-ti), unifier of China after three centuries of division, began the Grand Canal. He rebuilt and extended the old canals to link up the Yellow River with his capital Chang'an (Ch'ang-an) on the Wei River, then southward to the Yangzi (Yangtze) River at Yangzhou (Yangchow) in central China.

His son Yangdi (Yang-ti) expanded the system to Hangzhou (Hangchow) on the coast south of the Yangzi, and northward to near modern Beijing, totaling 1,250 miles. The Grand Canal, completed in 605, symbolized the reunification of the empire, economic growth, and integration. Over the centuries the growing wealth of the south became crucial to the defense of the nation's vulnerable northern frontier. China was politically divided during the Song (Sung) dynasty. With the loss of all northern China at the end of the Northern Song in 1127, the Grand Canal fell to disuse. In1264 Kubilai Khan, grandson of Genghis Khan, proclaimed himself grand khan and ruler of a new Yuan dynasty in China, with the capital city at modern Beijing, which he named Dadu (T'a-tu, meaning Great Capital).

Kubilai needed grain from the Yangzi valley for his capital and had two choices for routes, by sea, where ships were subject to loss in storms, or via a safer inland waterway, the Grand Canal. He chose the canal route, which entailed repairing the old canal including a 135mile-long section near Dadu. Three million laborers were drafted for the task, which was completed in 1289. Maintenance was expensive and the canal again fell to disuse as the Yuan dynasty declined. The silted up sections were repaired in the early 15th century under the Ming dynasty. The Grand Canal fulfilled several functions. It brought grains, cloth, tea, wine, and other products of the increasingly developed southeast to the politically dominant north. In integrating the country economically, it also played a vital role in the political unification of China. The Grand Canal was built and maintained at a huge cost. Sui Yangdi conscripted over a million people for this project during his reign and labor became so short that women were also conscripted. However the million plus number was the grand total of all laborers, not the number at work at any time, because each laborer had to work for the government for only 20 days per year.

Nevertheless the huge labor demands for Yangdi's many projects caused widespread discontent that brought down his empire. Silting, currents, and the need to pull canal boats in areas of steep elevation posed difficult problems for supplying Chang'an's 2 million people during the height of the Tang (T'ang) dynasty. The fact that boats were fully laden on the journey north but returned south mostly empty posed economic problems that were never solved. The difficulty of supplying Chang'an was a major factor in abandoning it as the capital of China

after the 10th century in favor of Luoyang (Loyang), Kaifeng (K'ai-feng), and Beijing.

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Jiu-Hwa Lo Upshur

Gratian

(d. 1160) *Byzantine monk and scholar*

Little is known about Gratian. He was probably born at the end of the 11th century in Chiusi in Tuscany and died in Bologna around 1160. Around 1140 he completed his *Decretum Gratiani*, which made him one of the most renowned canonists of all time. The *Decretum Gratiani* not only replaced the preceding decrees but also provided a systematic and logical ordering of documents taken from existing collections supplemented by prescriptions of the popes Paschal II (1099–1118) and Innocent II (1130–1143) and of the Second Lateran Council (1139). Until the Code of Canon Law was published in 1917, it remained a standard work for canon law.

Gratian was the first who taught canon law as an autonomous science, although the Byzantine Code of Justinian I had already served as a model in combining civil and religious laws into one code. *Canon* comes from the Greek word *kanon* and means a stem or a reed and a long and straight piece of wood, a wooden rule used by masons and carpenters, or a rule with which straight lines are drawn. Figuratively it is the rule of an art or of a trade, a model, a type, or a definitive list or catalog.

With the rise of Christianity, *kanon* received a new meaning: commandments of God, or in Latin *regulae fidei* (norms of faith) and *regulae morum* (behavioral rules). It is in this sense of *regulae morum* that canon was taken up into law. These behavioral rules began with the Bible and the *Didachē* (Teaching of the Apostles). As new questions about the faith were posed, heretical and otherwise, church councils and synods were called to answer these questions. This was especially true of the first seven ecumenical councils, which tackled questions on the divinity of Christ, the divinity of the Holy Spirit, the two natures of the one person of Christ, and Mary as the Mother of God, as well as the Council of Trent (1545–63), which answered the many questions of the Reformation. The answers in the form of decrees would be added on to the list of canons governing behavior of clerics and lay people alike. Over the course of time, as the church grew and branched out, and it became necessary for a rule of conduct to be collected for uniform interpretation and implementation of divine law spelled out in the sources cited. This was the basis of canon law.

Gratian worked with a set method in which three parts may be clearly distinguished. The first part deals with the sources of the law. It also treats subjects concerned primarily with the ecclesiastical hierarchy and the clergy. The second part deals with procedure, secular property, religious orders, marriage, and confession. The last part deals with the rules on the sacraments, except for matrimony, and sacramentals.

Prior to the middle of the 12th century only systematic collections of church prescriptions had existed. With his *Decretum*, Gratian published the first synthesis of the universally applicable canon law. At the same time he provided the later popes with a foundation upon which their decrees could rest. In spite of its renown and the great authority of the *Decretum Gratiani,* it remained a private collection with no universal force of law. The ecclesiastical authorities never officially recognized or approved the collection.

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Thomas Urban

Greenland

It is said that on a good day one can glimpse distant Greenland from Iceland. This may be an exaggeration, but the existence of links of land across the North Atlantic played a key role in Norse exploration, along with the development of new types of ships and new navigational technology and knowledge. The Faeroe Islands, not far from Britain and probably already known to the Romans, were settled first, early in the Viking age. From there the Vikings settled in Iceland, perhaps known to the ancients and certainly to the Irish, starting in the ninth century after evicting a few stray Irish monks. From Iceland the Norse continued west to Greenland in the second half of the ninth century, and then to the islands and coasts of North America by around 1000 c.e.

The Greenland of the Norse age of exploration was warmer and had more open land, allowing a limited agriculture. It was also uninhabited. The Eskimos and similar groups had yet truly to settle the area when the Norse came, although they did begin to penetrate south after their arrival and may have been a factor in the final extinguishing of the colony in the 15th century. It was thus not misnamed, but in the ninth and 10th centuries was truly a green land and eminently suited for the Norse way of life with its fjords, turf, and sea-carried wood from what is now Canada.

Greenland was also known for its fisheries and marine mammals, including the narwhal, a source of valuable ivory that later became the principal export of the Norse colony and was highly prized in medieval Europe.

According to Icelandic tradition, mainly from his saga, it was Eiríkur Raudi, or Erik the Red, who was the motive force behind Norse settlement of Greenland, trying to outrun his own legal problems (he carried outlaw status in both Norway and Iceland). Over time two distinct settlements emerged there: Vestribyggd or Western Settlement, and Eystribyggd or Eastern Settlement. The former was the first settled, in 986, and was located near modern Nuuk. The latter was around what is now Narsarsuaq and began a decade later. Scattered settlements arose in other places where conditions were favorable for fishing or hunting.

Both settlements prospered into the 12th century when a downturn in average temperature began, briefly arrested by an improvement during the 14th century. By then it was too late, and the viability of the Norse of Greenland had declined to the point that survival was difficult, if not impossible. The Western Settlement was abandoned in the mid-14th century and the Eastern Settlement died out in the late 15th century. Ultimately isolation and a progressively more difficult environment with the beginning of the Little Ice Age (which put more icebergs into the seas, making travel more difficult) doomed the Eastern Settlement. Both settlements left behind substantial archaeological remnants, including fragments of the material culture of the era, preserved by the cold. This included clothing, in some cases in the latest European fashion. From these fragments it is clear that the Norse of Greenland tried to maintain at least the semblance of their European culture and its values.

Also associated with Norse Greenland is evidence of wider contact with the islands and mainland of North America. The most famous example of this is the brief Norse settlement in Canada, Vinland (L'Anse aux Meadows, Newfoundland). In addition archaeology and an examination of written sources have suggested Norse presence not only all and up down the Greenland coast, but on Baffin Island and at points north and south and even farther into the interior. At some of these locations, Norse from Greenland came into contact with Native Americans, including the Eskimos, who were to replace the Norse in Greenland, perhaps by force. It is conspicuous that the only North American culture to make bronze was one in close contact with the Greenland Norse, who knew how to work with bronze.

See also Ericson, Leif; Vikings: Iceland, Icelandic sagas; Vikings: North America; Vikings: Norway, Sweden, and Denmark.

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Paul D. Buell

Gregory Palamas

(1296–1359) *theologian and bishop*

Gregory Palamas was born in the city of Constantinople in 1296. His father was a prominent official under Byzantine emperor Andronicus II Palaeologus. His father died while Gregory was an infant, and the emperor actively took a part in Gregory's formation and education. Intelligent and hard working, Gregory was destined by his imperial patron for government service. But at the age of 20, Gregory left government service to take up monastic life at Mount Athos.

Advancing in monastic life under his spiritual mentor (St.) Nicodemus of Vatopedi, he eventually became a priest and hermit at the small monastery of Glossia on Mount Athos. During this time he absorbed the teachings of such church fathers as Evagrius of Pontus, Macarius of Egypt, and Simeon the New Theologian. Moving to Thessalonika, he became a noted priest, preacher, and teacher while maintaining a strict monastic regimen. He gathered a small community of solitary monks around his church and began actively to teach the "Hesychast" (from the Greek *hesychia* meaning "calm, silence") method of prayer and theology.

During the 1330s Gregory was called to Constantinople to defend the Hesychasts against the "Scholastic"

teaching of the Italo-Greek monk Barlaam of Calabria. Barlaam taught that one could not "know God" through mental prayer. Influenced by THOMAS AQUINAS he insisted that knowledge of the existence of God could only be appropriated through intellectual activity. He ridiculed the teachings and prayer methods of the Hesychasts and attempted to disprove the Hesychasts' claim to experience God through "the light of Tabor." (Tabor was the place where Jesus [Christ] of Nazareth experienced his "transfiguration" into divine brilliance and energy.) Palamas's most extensive written response to Barlaam was *Apology for the Holy Hesychasts,* commonly called the *Triads*.

Palamas's defense established the theological basis for the whole human person's (body, spirit, and soul) being involved in the mystical experience. The whole person can be deified or united with the divine energies of Christ's Tabor experience. This deification or "theosis" ultimately includes body, soul, and spirit, so a person enters into a real, but mystical union with God. In this incarnational way Palamas and the Hesychasts attempted to experience the presence of God through "divine energies." Palamas helped to define the difference between the "divine essence" (which cannot be known) and "divine energies" (which can be known through how humans experience God's presence).

Palamas's teachings were accepted as orthodox at the Council of Constantinople in 1341, and Barlaam was condemned as a heretic and fled to Calabria. This did not end Palamas' troubles, as Barlaam's followers among monks and high clergy continued to dispute Palamas. He was imprisoned from 1344 to 1347. But after his release by Patriarch Isidore, he was elected archbishop of Thessalonika. During one of his trips to Constantinople, he was captured by Muslim pirates. He was beaten and tortured for preaching the Gospel to his fellow captives and Muslim captors. After a year he was ransomed and returned to Thessalonika.

Palamas performed many miracles during his reign as archbishop, including healing many illnesses. He died on November 14, 1359, and was canonized by a church council in 1368. He is commemorated in the Byzantine Church on November 14 and the second Sunday of the most solemn season of the church, the Great Fast or Lent.

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BRYAN EYMAN

Gutenberg, Johann

(1397–1468) *inventor*

The dissemination of knowledge occurred more quickly after Johann Gutenberg invented the printing press in 1440. Gutenberg, the son of a businessman named Friele Gensfleisch zur Laden, was born in Mainz, Germany, and was a goldsmith by profession. Movable type made of wooden blocks had been developed by the Chinese but was a time-consuming process. In Holland and Prague, experiments on a sophisticated printing process were already taking place. Gutenberg's goal was to reproduce medieval liturgical manuscripts by using movable pieces of metal blocks for each letter. Many copies of a book were printed without loss of color and design. An assembled page was placed into a frame, and afterward a heavy screw forced the printing block against the paper. He combined paper technology along with oil-based ink. With the financial backing of a rich German lawyer, Johann Fust, Gutenberg established the first printing press, ushering in an era

Page of the Bible printed by Gutenberg in 1456. The illuminated border is typical of a manuscript.

of enlightenment. A large portion of society received an opportunity to read, and literacy was not confined to church, monastery, and nobility. The labor-intensive hand copying of books was no longer necessary, while the printing of books became fast and inexpensive.

Gutenberg published the 42 Line Bible, or the Gutenberg Bible, in Mainz in 1445 after two years of hard labor. Each column had 42 lines, and the whole Latin Bible had 1,282 pages. He printed 180 copies, out of which 47 are still extant. The words from the original Bible were not changed. He sold copies of the *Biblia Sacra* at the Frankfurt Book Fair of 1455. Adolf of Nassau, the elector of Mainz, gave him a benefice in 1465. Gutenberg printed indulgences, slips of paper used by the church. He also produced parts of Aelius Donatus's Latin grammar, *Ars Minor*, which had 24 editions. Persons trained by him established their own printing presses. Within a span of 50 years about 100,000 publications emerged. In libraries, books were to be distinguished from archival materials. Very soon, literacy expanded with the printing of maps, posters, pamphlets, and newspapers. Novel ideas of Renaissance Europe were fostered and preserved. National languages replaced Latin, a change important for the creation of nation-states.

The invention of the printing press was received with opposition from the Catholic Church. The printers of Mainz fled after an attack from soldiers of the archbishop of Nassau in 1462. But European cities benefited from the printers' skill. Some of the elite did not want to keep printed books along with hand-copied manuscripts in libraries. This dissipated gradually, and the printing press spread all over Europe. In 1476 William Caxton established the first printing press in England at Westminster. He published Thomas Malory's *Le Morte d' Arthur*. In the 1480s, a printing press opened in Andalusia, Spain. By the end of the 15th century, the printing industry existed in 250 cities of Europe. The 1,000 printing presses published 35,000 titles and 20 million copies. Afterward, Roman type styles replaced Gothic types and metal screws were used in place of wooden ones. The printing press in the 15th century was modest compared to a modern press. A standard press having five workers could publish only five books a year, but an important discovery had been made in the history of human civilization.

Statues of Gutenberg adorn many places in Germany and notable institutions are named after him. Gutenberg is credited with transforming medieval Europe into a modern society, bringing about a scientific revolution.

See also PRINTING, INVENTION IN CHINA.

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PATIT PABAN MISHRA

H

Habsburg dynasty (early)

Although the Habsburg dynasty became especially prominent after the election of Rudolf of Habsburg as king of the Romans in 1273, its history goes back to the 10th century. Emperor Otto I (936–973) had a subject named Guntram the Rich (c. 930–990), who was grandfather of Radbot of Klettgau (c. 985–1035). The latter built the castle of Habichtsburg, or the Hawk's Castle, in the Swiss canton Aargau. One son, Werner I (c. 1030–1096), was styled count of Habsburg, while his other son, Otto I, became count of Sundgau. Werner's son Otto II (c. 1040–1111) was the first to use the title *Habsburg*. The wealthy Habsburg dynasty acquired vast territories in German-speaking parts of modern Switzerland, southeast Germany, Alsace, and Austria. This expansion became visible especially during the days of Albrecht III the Rich (d. 1199). After his death, the House of Habsburg was inherited by Albrecht IV (c. 1239), father of Rudolf, the future King Rudolf I.

RUDOLF I

Rudolf was born on May 1, 1218, from the union of Albrecht IV of Habsburg and Hedwig of Kyburg. His godfather was Emperor Frederick II Hohenstaufen (1212–1250). When Albrecht died in 1239, Rudolf inherited his holdings in Alsace and six years later (1245) he married Gertrude, daughter of the count of Hohenberg. Gertrude brought a large dowry, which expanded the dominions of the Habsburgs. Rudolf was on excellent terms with Emperor Frederick II and his son Conrad IV (1250–1254), which allowed him to receive a series of imperial grants to augment his estates. This expansion continued during the Interregnum (1254–73), especially after the death of Rudolf's maternal uncle Hartmann VI of Kyburg (1264). His prominence, wealth, and influence made him a worthy candidate for the royal crown and on September 29, 1273, the assembly of German princes, the *Kurfürsten*, elected him king of the Romans. Although he was never crowned emperor by the pope in Rome, Pope Gregory X recognized his election, provided that Rudolf renounced all his territorial claims in Rome, Sicily, and the Papal States in Italy. Alfonso X of Castile followed Gregory, elected king of the Romans in 1257.

While Rudolf's coronation did not seem to provoke negative emotions outside his kingdom, the first challenger to his rule came from inside. It was Otokar II, king of Bohemia, who failed to win the majority of the *Kurfürsten* electors to be crowned the king of the Romans. He refused to acknowledge Rudolf's election and to surrender his estates in Austria, Carniola, Styria, and Carinthia that were seized from the imperial crown during the Interregnum. The provinces were won back after Otokar's defeat in 1276. Otokar resumed his hostilities against Rudolf, having allied himself with Polish chieftains. His attempts to challenge Rudolf were crushed in 1278, when he was killed in the Battle of Dürnkrut and Jedenspeigen. Rudolf spent much time restoring domestic peace. He invested two of his sons, Rudolf II (1271–90) and Albrecht I (1255–1308), as counts of Austria and Styria. With the death of Rudolf II in 1290, Albrecht became the sole male heir to the throne.

ADOLF OF NASSAU, ALBRECHT, AND FREDERICK I

During his brief reign (1291–98) Adolf did not achieve anything significant and in the later years of his rule some German magnates rebelled against him and chose Albrecht as their new king. Albrecht marched with his army against Adolf, who did not recognize the election, and defeated him in the Battle of Göllnheim (July 2, 1298). The throne was restored to the Habsburgs—but only for a short time. The marriage of Albrecht to Elizabeth, daughter and heiress of the count of Gorizia and Tyrol, augmented the demesnes of the Habsburgs. During his reign (1298–1308), Albrecht attempted to seize territories in the Low Countries, as well as on the Burgundian frontier. These attempts to expand his control westward provoked a quarrel with Philip IV of France.

After Albrecht's murder (May 1, 1308), Henry VII of Luxembourg was elected as the new king of the Romans (1308–13), while Albrecht's heirs were deprived of the crown. His eldest surviving son, Frederick I (1286–1330), tried to regain the royal title at the cost of war against emperors Henry VII (1308–13) and Louis IV (1314–28). In 1322 Louis crushed Frederick's army in the Battle of Mühldorf, with the latter taken captive. He was released in 1325 and made coruler with Louis. The year after, he withdrew from the joint rule of the empire and came back to rule Austria proper, until his death in 1330. During his struggle with the emperors, Frederick was strongly supported by his younger brother, Leopold (1296–1326), ruler of Farther Austria. The latter insisted on having Frederick crowned as king of the Romans and fought by his side in Mühldorf.

AUSTRIA'S CONSOLIDATION AND VIENNA

Frederick I's two sons, Albrecht II the Wise (1298–1358) and Otto the Merry, succeeded him in 1330. Although not a monarch, Albrecht gained considerable influence on the international scale. He was asked by Pope Benedict XII and Philip VI of France to mediate in their conflict with the emperor. He never switched allegiences and remained with Louis until the latter's death in 1346. In domestic matters, Albrecht paid much attention to the law, codifying the rules of inheritance of the Habsburg lands in Austria and issuing constitutions for Styria and Carniola.

Frederick's son Rudolf IV the Founder (1339–65) was married to Catherine of Bohemia, daughter of Emperor Charles IV (1346–78). Rudolf paid a good deal of attention to the development of his hometown, Vienna, where the bishopric and cathedral of St. Stephen were established. In 1365 the University of Vienna was founded, in a response to the establishment of the Charles University of Prague (1348). In 1363 he inherited Tyrol from the childless Countess Margaret of Tyrol and annexed the county to the Habsburg domain. He is also credited with the establishment of a stable currency, the Vienna penny, and the invention of the title *archduke of Austria*.

Rudolf's son, Albrecht III (1349–95) continued the expansion of the University of Vienna. In 1379, rule over the Habsburg territories was divided between Albrecht and his only surviving brother, Leopold III (1351–86). The former retained Austria, while the latter received Farther Austria, Tyrol, Carinthia, and Styria. He also acquired Freiburg (1386), Feldkirch (1375), and Trieste (1382). After the death of his son, William the Ambitious (1370–1406), the possessions of the Leopoldian line of the Habsburgs were divided between William's younger brother Ernest the Iron (1377–1424), who inherited Styria, Carinthia, and Carniola, and William's son Frederick IV (1382–1439), who succeeded in Tyrol and Further Austria.

Albrecht V (1397–1439), the future King Albrecht II (1438–39), succeeded the Habsburg dukedom after the death of Albrecht III's son Albrecht IV (1377–1404). He spent his youth in the company of Emperor Sigismund, who was also king of Hungary and Bohemia and fought by his side against the Hussites of Bohemia. In 1422 he married Sigismund's daughter Elizabeth, who descended from noble Hungarian and Slavic lines. After Sigismund's death in 1437, he inherited the kingdom of Hungary and Bohemia, although he was not able to gain control over the latter. In March 1438 he was elected king of the Romans, returning the German crown to the Habsburgs. Having being crowned king, Albrecht spent the last two years of his life fighting Bohemians and Poles, as well as defending Hungary from the Ottoman Turks.

VIENNA CONCORDAT

Frederick V of Austria, son of Ernest the Iron, succeeded Albrecht as Frederick III (1440–93). He was unsuccessful in battle, but an outstanding diplomat. He signed the Vienna Concordat in 1446, which established and defined relations between the the empire and papacy. In 1452 he was crowned emperor by the pope in Rome. In the same year he married Eleanor of Portugal, inheriting a considerable dowry. In 1475 he arranged the marriage of Mary, daughter of Charles Bold of Burgundy, to his son Maximilian. Despite all these achievements, his rivals challenged Frederick's power more than once. Between 1458 and 1463 Frederick was involved in a bit-

ter struggle with his brother, Albrecht VI, over Austria. He also fought with his nephew, Ladislaus Posthumus, over Bohemia and Hungary. But the main threat came after Ladislaus's death, with the ascension of Matthias Corvinus (1458–90) to the Hungarian throne. This powerful king seized various Habsburg possessions in Austria, Moravia, and Silesia. In 1485 Corvinus captured Vienna and resided there until his death in 1490. It was only his death that saved Frederick's rule and perhaps the imperial rule of the Habsburgs.

Frederick's son Maximilian (r. 1493–1519) succeeded his father, controlling vast territories. He inherited the Free County of Burgundy from his father-in-law, Charles the Bald, together with some parts of the Low Countries. In 1490 he acquired Tyrol and parts of Austria from his half-uncle, Sigismund, son of Frederick IV of Austria. Maximilian's rule over the Free County of Burgundy provoked tensions with the French Crown, which led to the Italian Wars (1494–1559). In 1499 Maximilian's army was badly beaten by the Swiss Confederation, resulting in the imperial recognition of the Swiss independence. His grandson, Charles V of Spain, succeeded Maximilian. During his reign (1519–56), the Habsburg house rose to the premier authority and influence in Europe, holding dominions in the central Europe, Germany, the Low Countries, parts of Burgundy, and Spain with its vast American colonies. After his death, the Habsburg holdings were divided among his heirs. The Habsburg dynasty ruled Spain until the death of Charles II in 1700, while the Austrian lineage did not cease until 1918, when the last emperor Karl, or Charles, resigned and Austria was proclaimed a republic.

See also Holy Roman Empire.

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Philip Slavin

Hafiz

(1320–1389) *Persian poet*

Hafiz, a pen name for Khajeh Shamseddin Mohammad Shirazi, was born in Shiraz in present-day Iran. Following the death of his father, a merchant, Hafiz lived in poverty until his poetry earned him the patronage of several Persian rulers. He is perhaps the most admired poet among Persians, who, up to the present day, memorize and quote extensively from his lyric poems. He is best known for his over 500 *Ghazals* (sonnets) collected in his *Diwan*. His lyricism is captured in the following portions of the sonnet "My Bird":

> My soul is a scared bird, the highest heaven his next
> Fretting within its body-bars, it finds on earth its nest

Hafiz often wrote about his favored hometown of Shiraz. Other poems are highly erotic, while others are clearly influenced by Islamic mysticism or Sufism. His many references to wine and drinking from the cup are believed by many to be symbolic of Sufi belief in mystical intoxication. Others argue that the language is not symbolic. Hafiz had an enormous influence on Arabic and Turkish literature and his poems have also been translated into many Western languages. Authors as diverse as the American essayist Ralph Waldo Emerson and the German writer Johann Wolfgang von Goethe admired the poetry of Hafiz.

See also Islam: literature and music in the golden age.

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Janice J. Terry

Hangzhou (Hangchou)

Hangzhou is situated near the West Lake and the coast in southern China. In 605 Emperor Yangdi (Yang-ti) of the Sui dynasty had the Grand Canal extended from Yangzhou (Yangchou) on the Yangzi (Yangtze) River to Hangzhou. As a result an already fast-developing area of the lower Yangzi and the southeastern coast grew by leaps and bounds. Hangzhou became the capital of a prefecture of the same name.

The Liuhe Pagoda in Hangzhou was built in 970 but was destroyed by war. The current structure dates to 1152.

In 1126 Kaifeng (K'ai-feng), the capital of the Song (Sung) dynasty, fell to the Jurchen nomads who had been ruling northeastern China through the Jin (Chin) dynasty. The Jurchen captured the Song emperor and more than 3,000 members of his court, deporting them to the wastes of northern Manchuria. A Song prince escaped capture and rallied resistance from several temporary capitals, then settled on Hangzhou because of its location south of the Yangzi, and in the midst of numerous lakes, where the nomadic cavalry could not be effectively deployed. Peace was made around 1136 with northern China under the Jin and land south of the Huai and the Yangzi valley under the Song, now called the Southern Song (1126–1379).

Hangzhou was capital city for a century and half; it also became a great commercial center and the most populous metropolis in the world. The existing city wall was expanded, new palaces and public buildings were built, and with the population increase (to over a million by 1275 from under 200,000 before 1126), large suburbs extended beyond the city limits. As a contemporary writer noted: "The city of Hangzhou is large, extensive and overpopulated. The houses are high and built close to each other. Their beams touch and their porches are continuous. There is not an inch of unoccupied ground anywhere." Marco Polo wrote about Hangzhou (which he called Quinsai) after the fall of the Southern Song, when the city was past its prime, thus: "This city is greater than any in the world. . . . [It] has twelve principal gates; and at each of these gates at about eight miles are cities larger than Venice or Padua might be, so that one will go about one of those suburbs for six or eight days and yet will seem to have traveled but a little way." Other descriptions paint a gay life with lamps lighting up places of entertainment such as restaurants, shops, taverns, and teahouses until late in the night. Pleasure boats, some 180 feet long, plied the West Lake.

Numerous canals intersected the city and environs, making transportation of people, merchandise, and provisions easy. Fleets of barges also carried away the waste of the city. Major roads also linked the city and beyond to many scenic spots, where rich men rode on horseback and ladies were carried in sedan chairs. Hangzhou was also noted as a center of the silk industry, of fine ceramic kilns whose output supplied the court, and of the best teas grown and processed in its environs. The growing economy of the region also began to support the best academies. Many of the activities of this multiple-function city survived the demise of the Southern Song; however Hangzhou never became a national capital again.

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Jiu-Hwa Lo Upshur

Hanseatic League

The Hanseatic League, or Hanse, was an association of German merchants, and later of towns, that dominated trade in northern Europe from the 13th through the 15th century. During this time the Hanse comprised around 75 member towns plus around 100 associate towns. The word *hanse* means an association, but the entity called the Hanse was far more. Its members were middlemen, both geographically and economically. They controlled trade between the Baltic and North Seas, in part because their ships, called *cogs* (depicted on the seals of many Hanseatic towns), were much superior to earlier ships. Using this technological advantage German merchants

were able to exact economic privileges from rulers along the Baltic and North Seas who came to depend on their trade. But as their economic power grew, they also took a more active military and diplomatic role in shaping the politics of northern Europe. Eventually the structural weakness of this loosely organized transnational community became apparent, as witnessed by the growing divergence in the interests of the member towns. The Dutch, English, Spanish, and Portuguese merchants, who traded not only throughout Europe, but also throughout the world, had already long eclipsed the Hanse when it finally dissolved in the mid-17th century.

Frisians, Flemings, Scandinavians (Vikings were traders as well as raiders), and the Slavic and Baltic peoples living along the south and east Baltic littoral dominated long-distance trade on the Baltic and North Seas before the arrival of German merchants. The main centers of trade were Haddeby in Schleswig-Holstein, Birka in Sweden, Truso on the Vistula River, and Stettin and Jumne on the Oder River. These trading centers provided the groundwork for the later Hanse.

By the 12th century Visby, on the island of Gotland, had emerged as the main emporium in the Baltic Sea. Its merchants established a trading outpost in the important Rus town of Novgorod, and they were granted extensive privileges by Emperor Lothair II (1125–37) to trade throughout his realm. This emperor's grandson, Henry the Lion, duke of Saxony (1142–80), was also interested both in developing trade and in pushing the bounds of his lordship farther east. Along with Albert the Bear, margrave of Brandenburg (1134–70), Henry played an important role in what has come to be known as the *Drang nach Osten*, or "push to the east." This involved not only the military conquest and conversion of the Slavic pagans to the east of the Elbe River, but also the colonization of the conquered lands with peasants and burghers from overpopulated western lands. They were aided in this project by other nobles, including Count Adolf II of Holstein, who in 1143 founded a town, Lübeck, at the confluence of the Trave and Wakenitz Rivers, at almost the narrowest point of the isthmus dividing the Baltic and North Seas.

The native Slavs had long recognized the strategic and economic importance of this site, whose town a few miles downstream (from which Adolf took the name for his own town) had been destroyed in 1138. Henry the Lion complained that the town's success was causing his own economic projects to fail, as the chronicler Helmold relates. In 1157 Henry forced Adolf to give him the town, and Henry endowed it with expansive privileges and encouraged foreign merchants to trade there. In 1180 Emperor Frederick I Barbarossa (1152–90) stripped Henry of his possessions for failing to submit to his judgment. Frederick I confirmed the town's privileges in 1188, and in 1226 Emperor Frederick II made Lübeck an imperial city, free from the jurisdiction of local lords. This status as the only imperial city east of the Elbe, along with Lübeck's geographical position, heralded the future greatness of the city that would become the capital of the Hanse, displacing Visby as the center of Baltic trade.

Because of the privileges granted to the Gotlanders, German merchants, especially those from Lübeck, were permitted to trade in Visby. These merchants formed an association and were recognized by authorities as "the merchants of the Roman Empire frequenting Gotland." They elected leaders to speak on their behalf and in time established trading posts, or Kontore, in Novgorod, Bergen, Bruges, and London, four of the most important markets in northern Europe. During the 13th century dozens of towns were founded beyond the Elbe River according to "German law." Many of these towns were new settlements, but there were also a large number of preexisting towns, like Gdansk and Kraków in Poland, that were reorganized according to the new social ("Stadtluft macht frei," or "town air makes you free") and spatial (a checkerboard pattern of streets around a market square) ideals of their mother cities.

As more merchants from these new towns became involved in trade, they became wary of the other merchants' leadership of the Kontore, and they wanted towns to take over the leadership of the Hanse. During the late 13th century a transformation took place—this association of merchants became an urban league. The Hanse was not the first urban league. Others emerged in the empire during the 13th century, as imperial power declined and towns looked to each other for protection from predatory lords, pirates, and other threats. But these other leagues proved ephemeral, dissolving after the immediate threat had passed. With Lübeck at its head, the Hanse continued to display its economic and military might throughout the 13th and 14th centuries. It forced the surrounding rulers, including the kings of Norway, Denmark, England, and France, to grant the Hanse ever more extensive privileges, allowing them to monopolize trade between the Baltic and North Seas.

In 1356 the first Hansetag, or general assembly of all the Hanseatic towns, was held in Lübeck. The Danish king Valdemar IV had been jeopardizing their trade routes by conquering lands throughout the Baltic, including Visby. The Hanse resolved to put an end to this. In 1362 they financed a fleet to oppose the king through the imposition of a toll on merchandise,

called the Pfundzoll. This venture, however, ended in defeat for the Hanse, and its leader was executed in the Lübeck town square for his failure. In 1367 a new Hansetag convened, this time in Cologne, because the Hanse needed the help of the Dutch in defeating the Danes. This "Cologne Confederation" of the Hanse, the Dutch, and Sweden sacked Copenhagen and forced Denmark to accept the Peace of Stralsund in 1370. The confederation won the right to occupy all Danish fortresses guarding access between the Baltic and North Seas for 15 years as well as the right to choose the next king. In 1388 the Hanse authorized an embargo of England, Flanders, and Rus and won privileges in all three lands, taking control of the Kontore in these lands. These however would prove to be pyrrhic victories.

The late 14th century marked the apogee of the Hanse's power. It monopolized trade between the Baltic and North Seas and had imposed its will on lands in which it traded through a combination of military and economic measures. Yet even at the height of its power, it was the beginning of the decline of the Hanse. Many inland towns and some coastal towns did not take part in the "Cologne Confederation." It was expensive to send representatives there, and the goals of individual towns were not always in line with those of the general assembly. The interests of the eastern towns and the western towns as well as those of the coastal towns and the inland towns continued to diverge.

Next because the Hansetag met so infrequently, the Lübeck town council functioned as the de facto head of the Hanse. When a revolt broke out in 1408 against its rule by the Lübeck burghers, it demonstrated not only the institutional weaknesses of the Hanse, but also the fact that frictions existed between the town councils and the burghers they were representing. In an organization as amorphous as the Hanse, there existed the problem of "freeriding," that is, merchants from towns who did not belong to the Hanse trying to claim its privileges.

In addition to this internal fragmentation, the Hanse also faced external challenges. The rulers of Hanse lands sought to develop their sovereignty by limiting the Hanse's privileges or forcing towns to withdraw from the league. In 1442 the margrave of Brandenburg forced Berlin-Cölln's withdrawal. Also English, Dutch, and south German merchants began to take a larger share of the northern European trade. The Hanse continued to decline throughout the 16th century, and in the first half of the 17th century the Thirty Years' War (1618–48) decimated central Europe to an extent not seen since the Black Death. Two decades after the Peace of Westphalia (1648), argued by many political theorists to be the origin of the modern state system, the association convened its last Hansetag.

The extent of the Hanse's economic and political power has led some historians and political theorists to draw comparisons to the European Community, forerunner of the European Union. These scholars suggest that because a transnational polity like the Hanse presented serious challenges to the emerging territorially sovereign states of the late Middle Ages, useful examples might be found for the future of the sovereign state in a world in which transnational organizations are once again challenging its supremacy. For nearly four centuries the Hanse was a major economic, political, and social factor in the formation of Europe—it facilitated the exchange not just of commodities, but also of people and ideas. Dozens of preserved medieval marketplaces in towns around the Baltic littoral, from Tallinn, Estonia, to Gdansk, Poland, to Lübeck, Germany, bear witness to the greatness of the Hanse during its heyday.

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Paul Milliman

Harsha Vardhana

(590–647) *Indian king*

Harsha Vardhana was a king of northern India who reunited some of the small city-states that had become independent after the fall of the Gupta dynasty and who used his position to reinvigorate the practice of Buddhism throughout his territory.

Harsha Vardhana was a son of Prabhakaravardhana, the king of Thanesar in the eastern Punjab, and

was not first in the line of succession. At the age of 16 his elder brother Rajyavardhana was assassinated on the orders of the king of Gauda, Sasanka, and, inspired by the bodhisattva of Avalokitesvara, he assumed the position of regent and eventually of king. He spent a number of years fighting against Sasanka and although he was not fully successful in defeating Gauda he was able to expand his territories across five countries bordering his base in what is now Uttar Pradesh. The identity of the five countries may have equated to Sind, Magadha, Kashmir, Valabhi, and Gujarat. This would represent a considerable expanse of territory, and the labor and potential for taxation that it yielded had enormous potential for development. Harsha Vardhana's rule is often identified as the time at which the ancient Indian world gave way to the medieval world, in which a system of centralized comparatively small kingdoms gave way to larger, decentralized empires composed of multiple centers with diverse ethnicities and religious and cultural practices.

Harsha Vardhana's attempts to improve his state included the establishment of diplomatic relations with China and the creation of numerous Buddhist institutions. Notable among these were the monastic center or university at Nalanda, to which Harsha Vardhana made some sort of contribution. The Chinese pilgrim Hsuan-Tsang visited and studied at Nalanda during his journey to India. Establishments aimed at helping the sick, the poor, and those traveling across his territory were created. Harsha also convened national meetings at the confluence of the rivers Yamuna and Ganges at which the fruits of his rule could be distributed among the people. After his death, Harsha Vardhana's territory was fragmented and parts of it came under control of the Guptas. The golden age that is considered to be his rule soon came to an end.

Harsha Vardhana is one of the best known early Indian kings, largely because accounts of his life and times have been preserved. These include the chronicler Bana and the Chinese pilgrim Hsuan-Tsang. The king acted as a patron of the arts and fostered an environment in which literature could flourish. He himself is believed to have written three plays in Sanskrit that expound Buddhist beliefs. Despite all that is known about him, interpretation of Harsha Vardhana's life and times remains controversial. Bana's description contains convincing personal details of his character and life but is also composed in a very flowery style suitable for the depiction of the kings and great people of the time, with numerous encomia and exaggerations.

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John Walsh

Harun al-Rashid
(c. 763–809) *Abbasid caliph*

Harun al-Rashid (r. 786–809) came to power as the fifth Abbasid caliph after his brother Musa al-Hadi died under mysterious circumstances, perhaps on the order of al-Khaizuran, al-Rashid's mother. While still in his teens al-Rashid had led successful military advances against the Greek Byzantine empire in Anatolia. He ruled at the zenith of Abbasid power and wealth. The Abbasid capital, Baghdad, with 1 million inhabitants, was a center for learning, the arts, and conspicuous consumption. A keen patron of the arts, especially poetry, al-Rashid maintained a lavish court with vast palaces and gardens adorned with jewel-encrusted tapestries and fountains. The lavish lifestyle of the royal court was popularized in the long series of fanciful tales in *The Thousand and One Nights*, known in the West as the *Arabian Nights*. Although his court enjoyed poetry, music, and sumptuous feasts, Harun al-Rashid was a practicing Muslim who made the pilgrimage to Mecca accompanied with a large entourage. According to legend, he also went out on the streets of Baghdad in various disguises to talk with his subjects and learn their opinions and reactions to the government. His mother, Khaizuran, who had been a Yemeni slave, exerted considerable influence in the political life of the court and was a rich landowner in her own right. His favorite wife, Zubaidah, dominated palace life, holding enormous parties and celebrations. Harun al-Rashid also received ambassadors from the Holy Roman Empire and China and showered them with exotic and expensive gifts. But amid the luxury there were signs of economic decline, as agricultural productivity in Iraq slowed and the farming out of tax collecting to private individuals led to corruption and inefficiency.

As caliph, Harun al-Rashid put down rebellions in northern Iran and Syria and led his forces deep into Anatolia in 791 C.E. where he demanded and received huge monetary tributes from the Byzantine Empire. When these payments ceased in 802 C.E. Harun al-Rashid quickly moved against the Byzantine emperor, defeating

him on several occasions. These conflicts increased the religious enmity between these two great empires.

In 789 C.E. after a palace scandal, Harun al-Rashid imprisoned and killed key members of the important Barmakid family. Of Persian origin, the Barmakids had often acted as extremely able viziers (ministers) for the Abbasid rulers. Over his North African territories (present-day Tunisia and Algeria) al-Rashid appointed Ibrahim ibn al-Aghlab as governor in 800 C.E. He went on to establish the Aghlabid dynasty, ruling until 909 C.E. when the FATIMID DYNASTY based in Egypt replaced it. Harun al-Rashid died on military maneuvers to quell a rebellion in northern Iran in 809 C.E. After his death his sons immediately began to fight over power and territory, thereby marking the beginning of the decline and disintegration of the Abbasid empire.

See also ABBASID DYNASTY; CALIPHS, FIRST FOUR.

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JANICE J. TERRY

Hausa city-states

The early origin of the Hausa people is shrouded in mystery. Some scholars believe they originally came from the Sahara, as did the BANTU, while others feel that they migrated from the region of Lake Chad. Still another school believes they were the region's original inhabitants. The rise of the Hausa city-states dates from approximately 500 to 700 C.E. In a unique arrangement, the city-states were centered on their place in the general Hausa society and did not owe their prominence to specific political power as in the Bantu (Bantu) Mutapa kingdom. Cotton grew readily in the great plains of these states, and they became the primary producers of cloth, weaving and dying it before sending it off in caravans to other states within Hausaland and to extensive regions beyond. Biram was the original seat of government, while Zaria supplied labor.

The region was largely united between Lake Chad and the Niger River to the west, opening up to Hausa traders a vast part of Africa. Daura is the first known truly unified kingdom. It was around the 12th century that the Hausas became the dominant nation in this region, although they were threatened by KANEM BORNU, which had replaced the earlier realms of GHANA, MALI, AND SONGHAI. Dominant in Kanem, the Kanuri people embraced ISLAM and began a series of jihads, or Islamic holy wars, to widen their kingdom. Among the Hausas, Islam appeared at the same time but was spread peacefully by traders and missionaries, unlike the jihads of the Kanem empire. At the same time, native Hausa beliefs continued to be held by the majority of the population. Because of their wide trading influence, Hausa became the common language of West Africa as Swahili did on the east coast. Hausa trade caravans would stop at places called *zongos*, which eventually developed into centers of Hausa habitation throughout West Africa. *Zongos* also became the Islamic centers of each town, associated with mosques, madrassas (schools), and *waqfs* (charities).

However strong an influence culturally, the Hausas in modern Nigeria came under increasing pressure from the Fulanis, a militarized Islamic society determined to conquer by jihad. The Fulanis appeared in the region by the fifth century, apparently also after a long migration from the Sahara, as it became a desert. They reached Mauretania by the beginning of the first century, and from the fifth to the 11th centuries in what was then the Senegambia region. The Fulanis, also known as the Fulbes, were one of the first African cultures to convert to Islam, formed their own class of Muslim imams or and clerics, the Torodbe. This occurred between the eighth and 14th centuries in the Takrur region. The Fulanis set their imperial goals on conquering the Hausas. By the early 1800s, the Hausas had become absorbed politically—but not culturally or socially—into the Fulani Kingdom in Nigeria. The Fulanis went on to found the Islamic caliphate of Sokoto. Under the rule of Usman Dan Fodio, Sokoto would become perhaps the most powerful Islamic state in the region.

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JOHN F. MURPHY, JR.

Heian

The term *Heian* is derived from modern-day Kyoto's previous name of *Heian-kyo*, a city founded in 794. The

literal translation of *Heian-kyo* is "Capital of Peace and Tranquility" and was meant to reflect its peaceful and protected surroundings. The literal translation of *Heian* is "peace" in Japanese. Located near the village of Uda, between the Katsura and Kamo Rivers, and with Mount Hiei providing spectacular natural geographical protection, the new capital was similar in design to the Chinese city Chang'an and was built according to Chinese feng shui principles. Heian-kyo was the center of political power and the capital of Japan until 1868, when the Meiji Restoration saw Emperor Kammu move to the city of Edo. Edo was then renamed as *Tokyo* (Eastern Capital) to illustrate the shift in power. The Imperial Court remained at Heian-kyo. The Heian period witnessed the emergence of a Japanese identity that was distinct from Chinese influences and is often regarded as a golden age of Japanese culture.

The Heian period can be broken into three distinct eras. The first period, referred to as the Early Heian era, witnessed the foundation of Heian-Kyo in 794 B.C.E. and extended to around the late 960s B.C.E. The Middle Heian period extended to 1067 C.E. and was characterized by the rule of the FUJIWARA CLAN and their courtly behavior. The Late Heian period extended to 1192 and is known for the *insei* (cloistered government) and for providing the framework for the establishment of the feudal system in Japan.

The move to Heian-kyo from the capital Nagaoka was necessary to curb the increasing struggles over the throne. The ongoing clan struggles resulted in Emperor Kammu taking drastic political and social reforms to try to stabilize the situation. As a result the Heian period experienced one of the longest periods of sustained peace in classical Japanese history. Four noble families attempted to control the political scene during the Early Heian period. The Minamoto, Tachibana, Taira, and Fujiwara families all tried to influence the political atmosphere for the benefit of their own interests and pursuits. During the Middle period the Fujiwara family clearly dominated the government and because of familial ties influenced the imperial family. The families required the services of the warrior classes to provide protection (much like security guards) thus creating the initial surge in the SAMURAI and *bushi* numbers. Another important family that emerged during the Late Heian period, the Taira, eventually overthrew the Fujiwara family. The Minamoto clan then overthrew the Taira.

The Early period was also defined by the start of a clear religious doctrinal change. There was movement away from the Chinese influenced NEO-CONFUCIANISM toward a Buddhist religious perspective that echoed aspects of Japan's indigenous religion Shinto. The imperial court adopted Mahayana Buddhism relatively quickly and it in turn merged with aspects of Shinto to create an essentially Japanese religion (called *Shinbutso Shugo*) that flourished. It was during this period that Shinto architecture and art started to transform and mass temple building began. Buddhist artisans were abundant and produced sculptures as religious objects, but also as art objects for wealthy families. Stoneware and bronze were used by both the imperial households and the lay people, while the emperor preferred silver for monastic and royal events. Metal craft reached its pinnacle during the Heian era, particularly during the Middle to Late periods, where samurai armor incorporated various motifs (according to the house that they served) and swordsmiths began to engrave their swords with their names. Armor was held in such high regard that the most powerful families and warlords offered them to Shinto shrines as holy relics.

The Early period also witnessed the introduction of new Buddhist sects called the Tendai (Heavenly Terrace) in 805 B.C.E. by Saicho and the Shingon (True Word), and in 806 B.C.E. by Kukai. The introduction of these sects contributed to stylistic changes in architecture—for example, Shingon temples adopted the use of the pagoda. Pure Land Buddhism also began to take root within Heian society and around the same time Korean monks started introducing the now well-known ZEN (or CH'AN) BUDDHISM. Gardens were used as contemplative areas and there was a movement toward meditative practice. Cultural festivals (Buddhist, Shinto, and Confucian) shaped the whole Heian period, and more festivals were introduced and conceived, including the Cherry-Blossom Feast and the Feast of Red Autumn Foliage.

The concept of art underwent a transformation during the Heian periods—it was used for aesthetic as well as religious purposes, and new art practices were created. Art for art's sake was encouraged and artists, poets, and writers began to create and recognize a distinct Japanese identity. Secular paintings and art have been referred to in literature of the day; however very little survived to the present. Japanese artists would paint sutras (Buddhist writings) or intricate landscapes onto folding fans, which became highly desirable and exported items during this period.

Literature also started to become fashionable, especially diaries of court providing details of life inside the palace. The most popular book of the early era was *Makura no soshi* (The Pillow Book) written by Sei Shonagon. Sei came from a literary family, her father Kiyohara Motosuke (a poet) and her great-grandfather

the well-known Fukayabu. It in turn influenced many other writers to pen their experiences in the imperial household, thus creating a distinct phase of early Japanese literature. *Monogatari-e* (illustrations for novels) emerged during the late 10th century and was viewed as the perfect coupling of prose and painting. It became the preferred pastime of those in the imperial household and during the Late Heian period, art competitions and shows were commonplace.

The Heian Middle to Late period is generally viewed as the most productive sociocultural period in Japanese history, as it marked a move away from Chinese influence on culture, society, and religion toward the creation of an essentially Japanese identity. The Middle Heian period witnessed a flourishing of literary and artistic pursuits and is often described as the "early" history of Japan. During the late stages of the Early Heian period and blossoming during the Middle period, a new writing system was developed. Based upon syllables (*hiragana* and *katakana*), the new *kana* writing system allowed for the creation of Japanese literature and texts without depending upon *kanji*. It initiated a new sociocultural identity, a unique Japanese perspective that would profoundly influence Japanese life.

Calligraphy and calligraphers were attached to imperial offices and were required to provide calligraphy for things as diverse as imperial temple walls and hanging scrolls. New calligraphy styles such as "Women's Hand" became widely recognized because of their use in calligraphic poems. It was also popular to determine one's character by the style of writing, and use of medium. A favorite pastime of imperial ladies was to swap poetry in elaborate folded pieces of paper, using different fasteners to convey hidden meanings. Decorative paper was highly prized and paper collages became an art form that has continued to the present time. The majority of lay people (other than the warrior classes) were not exposed to such hobbies as most were illiterate.

Literary forms experienced change with the advent of court diaries and their tendency toward long sections of prose and observation. The Middle to Late Heian period witnessed a further flourishing of literature. The establishment of an office of poetry by the imperial court in 951 accounted for the initial explosion of interest in *waka* (tradtional Japanese poetry). Diplomatic ties were increasingly cut with the Chinese T'ANG (T'ANG) DYNASTY during the Middle Heian period and thus there was a movement away from the Chinese style of poetry (*kanshi*). There were frequent poetry contests between noble contestants—the imperial palace often acting as a backdrop to the proceedings. Although the Heian court demanded its subjects write in Chinese, they compromised by writing sections of their poems with Japanese script toward the end of the prose.

A popular literary writer of the Middle to Late Heian period was MURASAKI SHIKIBU, who created a sensation with her novel *Genji Monogatari* (*Tale of Genji*). Written around 1000 to 1008, it is often credited as the world's first novel. The novel relates the customs and practices common to the Heian era. Men and women of high status powdered their faces white. The imperial households wore stately robes, which were modeled on Chinese state robes. Several types of hats were worn, depending upon rank and the formality of the events. Women in the court would wear white silk with heavy brocade jackets and wore their hair long, often with the aid of wig attachments. It was fashionable to leave it unfastened so it flowed freely.

The Late Heian period witnessed what could be described as an elitist form of social hierarchy; it was highly formalized and exclusive. Although the Heian period underwent enormous social and cultural change it was economically stagnant; thus the majority of people were poor and uneducated. Little social or cultural change occurred within this class with the exception of the rise of the warrior class, which was able to exist on the fringes of both classes with relative ease. Despite this, the Heian period left a great cultural heritage and contributed toward the social and cultural psyche of modern Japan.

See also *KANJI* AND *KANA*.

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SAMAYA L. SUKHA

Henry II

(1133–1189) *king of England*

Henry II was the first of the Plantagenet kings of England, reigning from 1154 to 1189. He was born in 1133 in

LeMans, France. From his mother, Matilda, he inherited a claim to the English throne, as she was the daughter of Henry I of England (r. 1100–35). From his father, Geoffrey, he gained the titles of count of Anjou and duke of Normandy, in France. His power and influence in France were considerably enhanced in May 1152 when he married Eleanor, duchess of Aquitaine, who two months earlier had divorced King Louis VII of France. Eleanor's lands included Aquitaine, Tourraine, and Gascony. Together, Henry and Eleanor controlled more land in France than did the French king, from whom Henry nominally held the duchy of Normandy as his vassal.

Henry's ascension to the English throne was not easy because the Crown had been usurped by Stephen of Blois (1135–54) upon the death of Henry I. King Stephen I fought Matilda and Henry vigorously, but when his son and heir died, Stephen agreed to terms that allowed Henry to ascend to the throne after his reign ended. Henry did so in October 1154 at age 21, and then quickly moved to establish his authority over the feudal lords of the realm, demanding that they tear down their illicit castles and fortification built under Stephen.

Henry's goal was to restore royal power and prerogatives to what they had been under his grandfather, Henry I. He succeeded in reviving several royal institutions that Henry I had established, most notably the system of royal justice and the exchequer. In the case of the former, he pushed the system of royal justices riding circuit throughout England into a powerful tool through which he earned the loyalty of the freemen and burghers of the realm. His courts used a standardized or "common" law throughout the realm, providing a welcomed alternative to the courts presided over by the local feudal lords, who were notorious for protecting their own interests. Henry's judicial system utilized a jury of 12 sworn men who testified concerning criminal activity or contentious issues in their locale. These elements of royal justice were codified by the Assize of Clarendon in 1166. Another major innovation under Henry was the paying of "scutage" or a monetary fee in lieu of military service by a vassal of the king. Not only did this system enhance royal revenues, it made the king less reliant upon the feudal levy when going to war. While Henry was still very much a feudal king and the government dependent upon his forceful and energetic personality, his reforms put into place a solid royal bureaucracy, which, under his Plantagenet successors, would give a tremendous degree of stability to the English monarchy.

Henry's efforts to extend royal justice to include the English clergy met with considerable resistance by Thomas Becket, his onetime friend and chancellor. Appointed archbishop of Canterbury in 1162 by Henry, Becket surprised the king by defending the independence of ecclesiastical courts and the immunity of the clergy from royal justice. Henry issued the Constitutions of Clarendon in 1164, which reaffirmed the right of the king to punish "criminous clerks," and forced Becket to sign the document. Shortly thereafter, Becket fled the realm (1164) only to return in 1170. When he again began to oppose the king over the issue of royal versus ecclesiastical authority, he was murdered by four of Henry's vassals. Public sentiment swung against Henry at this point, and he was forced to back down, agreeing to allow clergy to be both tried and sentenced in ecclesiastical courts.

In his later life Henry faced numerous rebellions by Eleanor and his sons, mostly of his own making. His long-running extramarital affairs enraged Eleanor, and his attempts to strip Eleanor and his son Richard of Aquitaine led to open conflict in 1173–74. War again broke out between the king and his sons Richard and John in 1189, which concluded with the defeat of the king. He died shortly thereafter on July 4, 1189.

See also Eleanor of Aquitaine; Norman and Plantagenet kings of England; Richard I.

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Ronald K. Delph

Henry IV

(1050–1106) *king of Germany*

Henry IV was the eldest son of Henry III of Germany, from the Salian (Frankish) dynasty, and Agnes de Poitou, the daughter of William V of Aquitaine. He was born in 1050 and at the age of three was elected by the German assembly of nobles as his father's heir to the throne—a succession not guaranteed in the German kingdom by birth. In 1054 the archbishop of Cologne crowned the four-year-old Henry, and in 1056 his father died suddenly. Henry's mother was appointed regent, a short-lived position thanks to Archbishop Anno of Cologne, who took the regency away from her and assumed power. Anno and his cohorts spent the next decade plundering the royal coffers for their own benefit, a situation that ended in 1066 when Henry, having reached maturity and assuming his position as king, dismissed them. Also in 1066 Henry married Bertha of

Maurienne, the daughter of Count Otto of Savoy, with whom he fathered five children.

Since 962 when Otto I of Germany had assisted Pope John XII in defending the Papal States against King Berengar II of Italy and had been rewarded by being crowned Holy Roman Emperor, the German kings had become the claimants to the Roman imperial throne. Under Otto I and his successors, the Holy Roman Empire was expected to function as the secular counterpart to the papacy and ensure the unity and protection of Western Christendom. The partnership, however, often resulted in major power struggles between the two entities. In 1075 Pope Gregory VII sought to diminish imperial power by removing the right of secular rulers to appoint clerics.

Lay investiture, as the practice is called, benefited rulers financially as individuals would pay to obtain these appointments. This is referred to as simony and considered sinful by the church. The fact that rulers could appoint loyal individuals who would act in their favor was also a major benefit. In his *Dictatum Papae* (Papal Dictum), Gregory declared that the sanctity of the pope was inherited from St. Peter, whom Christ had charged with establishing the papacy in Rome. Therefore, all Christians were subject to the pope, and only he could appoint or depose clerics and exercise supreme legislative and could judicial power. With this began what is known as the Investiture Controversy.

To retaliate against the pope for having tried to undermine his authority over the German Church, Henry IV nominated his own clerics in Germany and also in Milan, Fermo, and Spoleto on Italian soil. In 1076 he convened an assembly of church officials at Worms in which the pope was deposed and where Henry called for his abdication. Gregory responded by excommunicating Henry, declaring him deposed, and releasing his subjects from allegiance to him. The German nobles embraced Gregory's actions. They were interested in limiting absolutist imperial power and needed an excuse to continue a rebellion that had begun at the First Battle of Langensalza in 1075, where Henry had defeated the Saxons. In 1077 they elected Rudolf of Swabia as antiking, initiating a civil war that was to last until 1122.

Henry had no choice but to beg for Gregory's forgiveness. He traveled to Canossa in northern Italy to meet with the pope and there he stood in the snow for three days until the pope finally took pity on him and lifted his excommunication. In 1080 however Gregory renewed Henry's excommunication and recognized Rudolf of Swabia as the rightful king of Germany. Henry responded by convoking a council of imperial bishops at Brixen in which Gregory once again was deposed and Guibert, whom Henry had appointed archbishop of Ravenna, was elected antipope Clement III. In the meantime, Rudolf of Swabia died and his supporters elected Count Herman of Salm as his successor.

After several failed attempts to enter Rome, Henry was finally able to do so in 1084. He ran Gregory out of the city and installed Clement III on the papal throne. As a reward, Clement crowned Henry Holy Roman Emperor. Four years later, Henry deposed Herman of Salm, but his support of the antipope turned his family against him, because they believed that he was jeopardizing the monarchy. In 1104 Henry's son Henry V rebelled, had his father imprisoned, and forced him to abdicate in the following year. Henry escaped, only to die in Liège in 1106.

The Investiture Controversy continued under the reign of Henry V. In 1110 Henry V invaded Rome; arrested Pope Paschal II, who had been elected in 1099; and forced him to reinstate the secular right to appoint church officials. Paschal agreed and was given no choice but to crown Henry V Holy Roman Emperor. In 1116 however he renewed the prohibition of lay investiture, leaving the dispute unresolved until 1122 when, after heavy negotiations, Pope Calixtus II and Henry signed the Concordat of Worms, which declared that the election of bishops and other members of the clergy in Germany would take place in Henry's presence, without simony or violence. Henry would only grant secular authority and act as a judge between disputing parties, while the pope would confer the sacred authority. In 1123 Calixtus convoked the First Council of the Lateran. In front of 300 bishops and more than 600 abbots, he ratified the Concordat of Worms and abolished the Holy Roman Emperor's ability to interfere in papal elections. With this, Calixtus secured the freedom of the church from imperial intervention.

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Lilian H. Zirpolo

Henry V

(c. 1387–1422) *king of England*

Henry V of England and Agincourt was the son of Henry IV Bolingbroke, from the House of Lancaster, and Mary de Bohun, the daughter of the seventh earl of Hereford. At the age of 12, King Richard II knighted him as duke of Lancaster. In that same year he became heir to the throne of England when his father imprisoned Richard and had himself crowned as his successor. By 16 years of age Henry was engaged in crushing revolts alongside his father. Provoked by economic discontent and unjust laws, the welsh, led by Owen Glendower, self-proclaimed prince of Wales, revolted against the English Crown. So did the Percys of Northumberland, who had helped Bolingbroke to remove Richard from power, and who were now displeased by the fact that the Cumbrian lands Bolingbroke had promised them were instead given to their rivals.

Though Henry was seriously wounded in the face by an arrow in 1403 at the Battle of Shrewsbury, the confrontation resulted in the death of Harry Hotspur, the leader of the Percy revolt. Much of the success in ending these rebellions had to do with Henry's military abilities. By 1410 Henry had gained almost complete control of the English government, as his father, who would live for another three years, suffered from a severe skin condition believed to have been either syphilis or leprosy, and possibly also epilepsy, which prevented him from fulfilling his royal obligations.

Bolingbroke died in March 20, 1413, and Henry officially succeeded him as king of England. Henry immediately took actions to gain the support of his people. He pardoned his father's enemies and restored their lands, including Edmund Mortimer, fifth earl of March, whom the childless Richard II had named heir apparent to the English throne and whom Bolingbroke had imprisoned when he took the crown. Henry also had Richard II's body exhumed and reinterred at Westminster cathedral. His second funeral included all the royal honors he had been denied earlier. With this Henry appeased Richard's supporters. He was also responsible for introducing English as the language of government instead of Latin and French, which had been used in official documents for centuries. With this, he encouraged the notion of England as an individual nation, with traits distinct from others, including its language.

Upon taking the throne Henry was faced with both domestic and foreign issues. On the domestic front, the Lollards, a heretic religious sect that considered the Catholic Church to be corrupt and who denied the authority of priests, revolted (1413) when Sir John Oldcastle, Henry's close friend, was brought to trial for professing Lollard beliefs. Oldcastle escaped and led an uprising against Henry. The rebellion failed, and Oldcastle was recaptured and executed. In retaliation, Henry stepped up the persecution of the Lollards, which had begun in the early years of the 15th century. In 1415 Henry again had to deal with a plot devised against him—the Southampton Plot, meant to murder Henry and replace him with Edmund Mortimer. The plot was discovered, and its leaders—Edmund's brother-in-law Richard Conisburgh, third earl of Cambridge; Sir Thomas Grey of Heaton; and Henry Scrope, baron of Masham—were executed.

On the foreign front Henry had his eye on the conquest of France. The French king Charles VI suffered from bouts of mental illness, and his kingdom was dealing with strife between the nobles of Armagnac

King Henry V died in 1422 while on campaign pursuing his claims to the French throne. Wood engraving c. 1900.

and Burgundy, weaknesses that Henry rightly believed would work to his advantage. Henry played the two factions against each other to achieve his goal. In 1415 he engaged in war against the French, winning the decisive victory at Agincourt. In 1417–1419 he conquered Normandy and Rouen and in 1420 he forced the French to sign the Treaty of Troyes, which recognized him as heir to the French throne and regent of France and gave him the hand of Catherine of Valois, Charles VI's daughter. With this union Henry legitimized his claim to the French crown.

The Armagnacs however rejected the treaty and Henry continued his campaign against France. In 1422 during the Siege of Meaux, Henry became seriously ill with dysentery. He died at Bois de Vincennes in August of that year without attaining the French crown. His infant son, Henry VI, eventually succeeded him as king of England, while the French crown went to Charles VII of France, Charles VI's son.

The twists and turns of Henry V's life inspired William Shakespeare to write his play *Henry V* two centuries later. The opinion of historians regarding Henry's submission of France into signing the Treaty of Troyes is anything but flattering, as is their view of Henry as a cruel and fanatical ruler. However Henry demonstrated great valor in battle and had strong political skills, the ability to forge alliances to appease his opponents, and the intelligence to strategize against his enemies to attain his goals.

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Lilian H. Zirpolo

Henry "the Navigator," Prince

(1394–c.1460) *Portuguese explorer*

Prince Henry the Navigator, the duke of Viseu, was the third son of João I, who began the famous Aviz dynasty in Portugal (1385). Henry's mother, Philippa of Lancaster, was the daughter of John of Gaunt, a prominent English nobleman. The marriage of Philippa and João I started a centuries-long commercial and political relationship between Portugal and England. Henry's fame, embodied in his moniker, the Navigator, resulted from his fascination with the sea and with robbing the Muslims of their rich trade routes in Africa. It is said that he convinced his father to attempt the famous raid on the North African city of Ceuta in 1415 and that it was here Henry first saw the wealth worth conquering the lands of the Muslims. Ceuta is thought by most historians to have served as the jumping off point for a century of exploration that would result in the discovery of a route from Europe to Asia, and the discovery of the New World.

In 1419 the Portuguese, under the direction of Henry, sailed down the West African coast in search of gold, slaves, and a Christian ally against the Muslims. The legend was that a Christian king, known as Prester John, resided in Africa and was surrounded by great wealth. It was believed that an alliance with this ruler would enable the Europeans to outflank the Muslims from the south, realizing a goal nearly three centuries old—the conquest of the Muslim world. On May 25, 1420, Henry was given the governorship of the Order of Christ, a successor to the Knights Templar and a source of great wealth. The Order of Christ had set up its headquarters in 1413 near the southwestern tip of Portugal at a town called Sagres. It was here, near the Cape of St. Vincent, that Henry gathered the material and men who would realize his dream of exploration and conquest.

In 1420 João Gonçalves Zarco and Tristão Vaz Teixeira rediscovered the Madeira Islands. Henry encouraged settlers to colonize the islands, which they did. This greatly enhanced Henry's revenue once the colony was up and running, and trading regularly with Portugal. In 1433 Henry's father died and Duarte, Henry's older brother, granted Henry a "royal fifth" from all the trade occurring in the lands that had been and would be discovered. In addition, Henry was given the sole prerogative to sail south of Cape Bojador, which was the southernmost point that the Portuguese had reached up to that time. Duarte died five years into his reign and as a reward for supporting the regency of Pedro while Afonso V came of age, Henry's claim to the "royal fifth" was reaffirmed. It was also during Pedro's regency (1439–48) that Henry colonized the Azores, which had been discovered, possibly by Gonçalo Velho, in 1427.

At Sagres Henry continued to gather around him the best map makers and seafaring men of the age. In time Sagres became noted as a place for the study of geography and navigation; it had an excellent observatory and a naval arsenal, and it served as a base for the development of new seafaring technology.

The port of Lagos, which lay close by, served as an excellent jumping off point for Portuguese exploration, and it became a popular location for shipbuilding. This collection of seasoned sailors and navigators made it possible for the Portuguese to succeed in a feat that had not been done for 2,000 years—they sailed south of Cape Bojador, just south of the Western Sahara region.

By the time of Henry's death the Portuguese had sailed as far as present-day Sierra Leone and had successfully circumvented the desert caravan trade of the Muslims. The gold that poured into Portugal as a result of the trading activity of the Portuguese along the West African coast made possible the coining of the first *cruzados* in 1452, a gold coin celebrating the Portuguese victory of the Muslims. The Portuguese also founded the Cape Verde Islands in 1455.

What made most of the Portuguese discoveries possible was the incorporation of the Arab lateen sail to the small Portuguese caravel. The caravel was a light and very maneuverable craft that could even sail up shallow rivers if need be. The lateen sail made it possible to tack against the wind, making the voyage back to Europe less difficult.

Although much of Henry's time was spent contemplating the riches and glory that lay beyond the sea, he was not unconcerned with what was going on in Europe. The continued campaign against the Muslims of North Africa intrigued Henry. In an ill-fated attempt to take Tangier in 1437, Henry's brother Fernando was captured by the Moroccans. Fernando would spend the rest of his life as a prisoner since the payment for his release was the return of Ceuta to the Muslims, a prize the Portuguese were unwilling to give up. Prince Henry was instrumental in setting the stage for even greater discoveries, both by the Portuguese and the Spanish. In 1488 Bartolemeu Dias rounded the Cape of Good Hope at the southern tip of Africa, making it possible for Europeans to reach Asia, where they would have direct access to the spice trade. Vasco da Gama built on the work of Dias by sailing all the way to India from 1497 to 1499. This journey laid the foundation stone for the future Estado da India, or State of India, which would bring significant wealth to the Portuguese Crown during the 16th century. The intrepid Portuguese would also discover Brazil (1500), a great source of mineral wealth for them in the late 17th century.

See also Muslim Spain.

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Jeffery L. Irvin, Jr.

heresies, pre-Reformation

In the centuries before Martin Luther led Christian dissent into an alternative faith of the 16th century, there were other progenitors for reform. In southern France and northern Italy there was a movement associated with the Albigensians that took deep root and provoked a crusade against them in the early 13th century. This group included some who were no longer Christians, the Cathari and Bogomils, and others who were misunderstood as heretics, the Waldensians. Yet another group arose later in England, the Lollards, associated with John Wycliffe. The seed of the Lollards took root in central Europe under the Bohemian John Huss. What unites these peoples is that they existed before the Protestant Reformation and were severely persecuted by the official church.

The Cathar sect claimed its roots among "pure" devotees of the distant past. Perhaps they originated from the Manicheans and or the Christian dualists (Gnostics), who used the Greek word *catharos* (pure) to describe themselves in their teachings. Their territory and tribal background were in contact with Arianism as championed by fourth-century missionary Ulfilas. More directly the Cathari benefited when crusading armies returned from the East and brought new ideas and contacts with them. In 1167 a religious leader from Constantinople named Nicetas visited Italy and France. Nicetas represented several non-Orthodox communities who affirmed Manichean or

Gnostic beliefs. He gave lectures throughout the region around Toulouse, France, and anointed several more bishops for like-minded devotees before going back to the East. Other itinerant preachers from the East soon followed Nicetas.

The doctrines of the Cathari are dualistic: God rules the spiritual world, and Satan rules the material one. The Catharist goal is to escape from the body of death in order to unite with God in the spirit. Christ appeared in the world to show the way to escape the physical world, and many Cathari myths tell this tale. The Cathari attracted followers who were disenchanted by the worldliness and corruption of the Catholic clergy. Many were nobles who wanted freedom from the controls of the remote centralized state and church, but peasants were impressed at the rigorous lifestyles of the Cathari. At the heart of the sect were the "perfected," who were inducted through a ceremony called the "consolamentum." They would renounce the church of Rome and agree to follow rules involving chastity, diet, and companionship.

Other Albigensian groups often lumped in with the Cathari—and massacred along with them in the Albigensian Crusade (1208–29)—did not accept heretical doctrines. Among them were the Waldensians, also called "Poor Men of Lyons," followers of a pious merchant of Lyons named Peter Valdes (Latin, Waldo). Valdes renounced possessions and took up a lifestyle of itinerant preaching. He made such an impact that he received an audience with the pope at the Third Lateran Council (1179). The pope commended the Waldensians for their faith and simplicity but restricted them in their preaching. This limitation was unacceptable to Valdes and his followers, and eventually the Waldensians came to reject Catholic sacraments and male priesthood, purgatory, and conventional church ideas on just war, oath taking, and even the need for churches.

The group however did not stay unified. Some turned against the hierarchy of the church and were condemned at the Council of Verona in 1184. Others stayed loyal and actually were active in their opposition to the Cathari. Still others went into hiding and formed a shadowy church with its own rituals and dogmas. Unfortunately the differences among the Waldensians did not exempt them from severe repression in the Albigensian Crusade and the Inquisition that followed. In 1487–88 war broke out against them, and a settlement was not reached until 1509. Even so, hostilities continued throughout the 1500s and drove most of them into the arms of the Reformed Church. One Italian faction, the Lombard Waldensians, organized themselves into a separate denomination.

Another tiny and pilloried faction among the Albigensians were the Bogomils. They are named after an Orthodox priest named Bogomil who lived in the Balkans, the same area where the Cathari were settled in the 800s. Bogomil had contempt for the official Orthodox Church, rejected the Old Testament and the sacraments, and retained only the Lord's Prayer as valid. His critique was lashed to the Cathari dualistic views that the world was evil and demonic, but the spirit was good and divine. Bogomils found their way to Constantinople and became more heretical in their views. Many Albigensian Bogomils migrated out of southern France and northern Italy. They went to the land of their spiritual forebears. In Bosnia, they held their own and forced the Franciscans to leave. As late as 1875 there was evidence of them there.

After the Albigensian Crusade the leadership of the Cathari shriveled and moved out of France into Italy. Some hid in the Pyrenees or migrated elsewhere. Even there they disappeared as the Catholic hierarchy found better ways of competing for the hearts of the common folk through the popular preaching of the Jesuits, the Cistercians, and the Dominicans. Mockers gave the Lollards their name. It comes from Middle Dutch and means "mumbler" perhaps "idler" in Middle English. John Wycliffe (c. 1330–84), a professor at Oxford, inspired this group with his teachings against the elitism of the church. At first the Lollards consisted of educated priests who had known Wycliffe as a theologian. When the archbishop suppressed the priests, leadership passed on to humbler members of the English Catholic Church, who were fed up with hypocrisy among the hierarchy. Few nobles identified with the movement. When its champion, Sir John Oldcastle, was hung as a traitor and heretic in 1417, the demoralized commoners were now without a leader, and they disintegrated by 1431.

John Huss adopted Wycliffe's ideas and was burned as a heretic in 1415. His disciples, the "Hussites," grew popular among Slavic commoners. The Council of Constance condemned Wycliffe formally, and his bones were exhumed and burned as a sign of his soul's irredeemable condition. Against Huss and his ilk on the Continent, a long and bloody crusade (1418–37) was approved. Both Wycliffe and Huss laid the foundation for the emergence of the Protestant Reformation in the next century.

See also Lateran Councils, Third and Fourth.

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Mark F. Whitters

Hildegard of Bingen

(1098–1179) *theologian and visionary*

Hildegard of Bingen was an abbess, theologian, scientist, musician, preacher, and visionary who wrote major theological works. She was also called Sybil of the Rhine. She was the last and 10th child of Hildebert of Bermersheim and Mechthild of Merxheim. The wealthy couple had promised her as a tithe to the church, which was a traditional practice at the time. Some sources indicate that Hildegard received a religious, but very basic education from a kindly anchoress, Jutta, daughter of Count Stephen of Sponheim. She learned some Latin but always felt inadequate in the language. Her exposure to religious music enabled her to compose songs later in life. Some sources state that Hildegard stayed at Count Stephen's estate until she took the veil at 14. When Jutta died in 1136 Hildegard became the abbess of what had become a Benedictine convent at Disidodensberg. Years later in her book *Scivias*, Hildegard disparaged the practice of making young children oblates to the church.

Hildegard had visions as early as age three but told no one. She eventually told Jutta, who was accepting of the visions. She also confided in Volmar, a monk who shared her trials and tribulations. Modern medical knowledge has ascertained that Hildegard suffered from severe migraine headaches. At the age of 42, when Hildegard had a particularly brilliant vision, she accepted her gift and was instructed by Pope Eugenius (1145–53) to publish what she saw; the result was *Scivias*. Hildegard's convent grew in size, compelling her move to nearby Bingen. She also founded a convent at adjacent Eibingen. Hildegard occupied herself by writing music and plays. She also wrote more visionary books: *Liber vitae meritorum* from 1150 to 1152 and *Liber divinorum operum* in 1163, which contained her ideas of microcosm and macrocosm. She argued that man was God's most perfect creation, thus a reflection from which the macrocosm was replicated.

Hildegard also wrote nonvisionary works. *Physica* discussed natural history and *Causae et Curae* (1150) discussed medical history and elaborated how natural elements could cure illness. Together they are known as *Liber subtilatum*. She was ahead of her time in discussing female sexual pleasure during intercourse and deemed the male responsible for producing strong offspring with healthy semen. Hildegard believed that music was a divine instrument given to Adam after the Fall so that God would be appropriately worshiped. She wrote numerous hymns that honored virgins, saints, and Mary. Much of her music has been recorded, especially in honor of her 900th anniversary. Hildegard also maintained a wide-ranging correspondence with many political leaders and bishops. At one time five emperors heeded Hildegard's advice.

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Annette Richardson

Hindu epic literature

The most famous Hindu epic literature arose in India during the Vedic period (c. 1000–c. 500 B.C.E), which helped define the essentials of Indian belief and culture. While Hinduism is not the sole religion in the region, these texts set forth many of the ideas and practices held sacred by many people throughout the world. Hindu epic literature is still very much treasured in modern times.

It was during the Vedic period that four of the most treasured sources of Hindu spiritualism arose. In the ancient language of Sanskrit, *veda* means truth or knowledge. The Vedic library, which lends its name to this era, contains hundreds of texts. Four of the main texts of Hindu epic literature are the Upanishads, the *Mahabharata*, the *Ramayana*, and Puranas. While the Upanishads are in fact religious texts, when combined with the other two, the foundations of Hindu beliefs are firmly expressed.

The Upanishads was written between approximately 600 to 300 B.C.E. The word Upanishads means sitting down near, or sitting reverently at the feet of, and contain over 300 pieces. These texts defined the core of Hindu beliefs, while not being philosophical texts themselves.

The Upanishads are the cornerstone of Hindu spirituality, exploring the interaction of humanity with the universe. The overall concepts involved in the Upanishads consider how people can discern what is truth, knowledge, and inner peace. The many sections of the texts address the attainment of wisdom, consciousness, and the operation of the universe. In ideas that would especially being addressed in future texts, attaining a true, perfect self was paramount. In the idea of reincarnation, what actions a person performs in his current life will determine what happens in his future existence.

The idea of the self, and attaining sense of the self, is especially important in these scriptures. Performing selfless acts for the benefits of others is what helps one to achieve knowledge of the self. Good and evil acts are addressed, as are examples of proper and improper behavior.

The *Mahabharata* and the *Ramayana* are considered to be the two greatest epics in Hindu literature, carrying on the ideas first expressed in the Upanishads. The *Mahabharata* is an epic poem with over 90,000 verses, close to 2 million words. It is more than 10 times the length of the Christian Bible. Considering the length of the epic, the amount of time spent in composing it is under scrutiny. The composition has often been subscribed to Maha Rishi Veda Vyasa, but the time span that many believed was used in creating this piece ranges from 6 B.C.E. to the first century C.E.

The *Mahabharata*, which can be translated into the Great Book of the Bharatas, is a tale of two warring families, both of whom claimed to be descendants of Bharat, believed the founder of the Indo-Aryans. The events described in the *Mahabharata* most likely took place somewhere around the time of the 12th century B.C.E. The story both begins and ends on the battlefield, although along the way there are numerous digressions. Many of the ideas and the spirituality in texts such as the Upanishads are related again in the *Mahabharata*.

One of the important aspects of the *Mahabharata* is often separated as its own text called the Bhagavad Gita, which translates into the Song of the Lord. The much revered Hindu God Krishna is mentioned prominently in the *Mahabharata*, while previously left out of other Hindu texts. Krishna is one of the 10 avatars of the Hindu god Vishnu, who often assumes a new form in order to descend to earth in times of troubles.

In the *Gita*, Krishna is a charioteer to Arjuna, a central character. Krishna previously kept his divinity a secret from Arjuna. The *Gita* begins on the field of battle when Arjuna is preparing for what will be an incredibly violent and devastating conflict. There, on the field of battle, Arjuna reflects upon his sadness upon having to fight, and kill, members of his own family, as well as friends in his attempt to defend the claim his elder brother had to the throne of the Kurus. Krishna serves Arjuna as both a charioteer and adviser. As the battle is about to begin, the blind king Dhritarashtra learns of the entire exchange through Sanjaya, who is able to relate what is going on.

In revealing his true self to Arjuna, Krishna enlightens Arjuna about the nature of the self, life and death, and the importance of proper behavior. First and foremost, Krishna describes how the body may die but the self does not. The soul is eternal and will assume a new form in the next lifetime. While people may face bodily death, the soul will never die. Again the concept of how what one does in his current life will affect what happens in the next is related.

Krishna also describes to Arjuna the concept of duty. One has a responsibility to action, but not to enjoy the fruits of those actions, similar to the idea that Jesus later related in Christianity, that is, one does good not for reward but because of how it benefits others. Krishna also relates to Arjuna the importance of choosing the right path, being self-controlled, and having the desire to serve others. Those who can detach themselves from the desires of the world will attain the perfection of the self.

When Krishna reveals his divinity to Arjuna, he also instills the concept of devotion and love. Those who devote themselves to him, and seek true reality, will achieve the best state possible. Krishna especially tells Arjuna the power and importance of meditation, which will help one both renounce the results of actions as well as attain immediate peace. One should never waver in the desire to achieve spiritual perfection.

Krishna is still, to this day, one of the most popular of the Hindu gods. One of the misunderstandings of Hinduism is that of the number of gods. Quite often, it is simply one god merely manifested in different forms. There are some who argue that Krishna and Jesus Christ are one and the same. Many of the messages presented in the *Gita* are identical to those in the New Testament, such as devotion, and doing good for its own sake and not for any reward.

Alongside the Gita, *Mahabharata*, and Upanishads is the epic tale the *Ramayana* which translates often into, The Travels of Rama, or The Story of Rama. Written in Sanskrit, the *Ramayana* is believed to be work by the poet Valmiki, who produced the tale

around 300 B.C.E. Over the following centuries, even into contemporary times, the story of Rama has been told and retold in various forms and languages. As in the *Gita*, and like Krishna, Rama is an avatar of the god Vishnu.

The principal characters in the *Ramayana* are Rama; his wife, Sita; his brother, Lasksmana; Hunaman the monkey king; and the demon Ravana. Ravana had received a boon from Brahma, the principal Hindu god, that he could not be killed by any other divinity or demon, in return for his penance of 10,000 years. Immortality could not be granted to Ravana, and since he did not believe a man could kill him, this was left off of his requested boon. Ravana, with 10 heads and 20 arms, becomes a feared demon, the king of Lanka, and begins to lay waste to the earth. Vishnu again returns to earth in the form of a man, Rama, in order to kill the demon.

When Rama is born and grows into a man he is immensely popular both within his household and within the kingdom of his father, Dasaratha. Rama is to be the next king. Rama is wed to the beautiful Sita, who herself is a reincarnation of Laxmi, the wife of Vishnu. Dasaratha is tricked by one of his wives to exile Rama to the forest for 14 years. As is revealed, Dasaratha once accidentally killed a man and was told that he himself would be separated from his own son. Rama accepts the exile and leaves along with Sita and Laksmana, who refuses to abandon his brother.

Ravana sees Sita and immediately falls in love. Sita, however, is faithful. In using trickery of his own, Ravana kidnaps Sita and takes her to Lanka. Despite being held captive, Sita never wavers in her love and devotion for Rama. The rest of the story is how Rama, Laksmana, and eventually Hunaman track down Sita and rescue her. There are numerous epic battles along the way, and eventually Rama slays the demon Ravana. Although they are reunited, Rama banishes Sita to the very forest where they were once exiled together, where she maintains her innocence and devotion to Rama and gives birth to twins. At the end of the tale the two are reunited as they shed their mortal bodies and return to their celestial world.

The *Ramayana* still plays an important part in contemporary religious beliefs. This is a tale of love, devotion, and the battle between evil and good, as well as accepting the consequences of one's actions. Devotion to Rama remains as strong as ever for many, as are the moral lessons embodied in the tale. In some places the *Ramlila*, The Play of Rama, is an important annual event.

In terms of devotion to specific gods, Puranas takes the concepts and characters explored in previous texts and expands upon them. *Puranas* is believed to have been composed between 300 and 1200 C.E. When compared to the other texts, the historical content in these writings may not be as accurate or factual historically, but many of the concepts remain the same, especially the epic battles between good and evil. Not just gods are described, but also kings and sages. Some gods may have from one to 12 different pieces dedicated to them.

Many parts of Hindu epic literature continue to be performed throughout the world. The *Mahabharata* and *Ramayana* remain as popular as ever. New translations of these works continue to be produced, although in the case of pieces such as the *Ramayana*, finding a definitive text from which to work is often a difficult chore. These works continued to be enjoyed, and revered, by people everywhere. These writings help spread, and preserve, Hindu beliefs throughout the centuries. In fact many believe that it was not so much the Upanishads as it was the *Mahabharata* and *Ramayana* that promoted Hindu spiritual beliefs and kept them alive for so long, even though the historical accuracy or factuality is often in question, something that is part of any religion's background. Regardless of these issues, Hinduism continues to be a major religious presence with millions of followers worldwide.

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MITCHELL NEWTON-MATZA

Hojo clan

Members of this Japanese family were warriors or warlords during the KAMAKURA SHOGUNATE and rose to the rank of *shikken* (hereditary regents) from 1203 until 1333. They traced their descent from Taira Sadamori, with the founder of the family, Tokiie, taking the surname Hojo while he was living in Hojo, in Izu Province (modern-day Shizuoka prefecture). As the Hojo are therefore descended from the Taira, it makes them

distantly related to the Japanese imperial family. However, with their base in the province of Izu, in the east, they were far from the center of power in Kyoto.

Hojo Tokiie had a son Tokikata, and Tokikata's son, Tokimasa, helped the Minamoto family after they were defeated in 1160. The head of the clan, Minamoto Yoshitomo, was executed, but his three sons were spared. Two were sent as monks to monasteries, while the eldest, Yoritomo, was exiled to Izu where he was looked after by the Hojo. The boy was only 13 years old at the time. In 1180 Yoritomo married Tokimasa's daughter Hojo Masako, tying the two families together. As a result when the Gempei War broke out in 1180, Tokimasa supported his son-in-law in what became a rebellion against the rule by Taira Kiyomori, in spite of a distant familial connection with the Taira. At the end of the Gempei War in 1185, Yoritomo was clearly worried about his own safety and decided not to go to Kyoto straight away. Instead he sent Tokimasa to Kyoto with the intention of capturing Minamoto Yoshitsune, brother and rival of Yoritomo. However he managed to persuade the court to allow Yoritomo to be given the power to appoint military governors.

This and various other moves allowed Yoritomo to establish the Kamakura Shogunate, which was officially formed in 1192. When Yoritomo died in 1199, Tokimasa and his daughter Masako conspired against the next shogun, Minatomo Yoriie. Yoriie despised the Hojo family, who he felt were too powerful. Yoshiie's first move was against Kajiwara Kagetoki, governor of Sagami, who was executed in 1200. Although most scholars believe that Yoshiie was behind the death, Tokimasa benefited by being able to seize the territory of Sagami. Tokimasa then decided to move first and forced the new shogun to give him (Tokimasa) the office of regent in 1203. His plan was to form an alliance with Minamoto Sanetomo, who would become shogun when Yoshiie died, and divide the country between Yoshiie's son and Sanetomo. A plan was drawn up by the shogun to assassinate Tokimasa, but the *shikken* acted first. He had Yoshiie's son, Ichiman (who was also Tokimasa's grandson), and then went to Kamakura, where Yoshiie, gravely ill and in bed, abdicated and was then murdered in the following year.

This left Minamoto Sanetomo as the new shogun. Tokimasa embarked on another conspiracy at the urging of his second wife, Maki Kata, who wanted to get rid of Sanetomo and replace him with her son-in-law Hiraga Tomomasa. This time Masako and her brother Hojo Yoshitoki decided this was one step too far and eased Tokimasa from office with Yoshitoki taking on the office of *shikken* in 1205. Tokimasa retired to a Buddhist monastery in Kamakura and died 10 years later, aged 78.

Yoshitoki (1163–1224) had fought alongside his father in the Gempei War and in various political machinations until 1205 when he and his older sister managed to oust their father. After several years of consolidating his power base, Yoshitoki decided to attack the Wada family in 1213, becoming head of the Board of Retainers, a position that had previously been held by Wada Yoshimori. Masako and Yoshitoki then decided to seize power, their position made easier by the assassination of Minamoto Sanetomo, the shogun, in 1219. In the Jokyu disturbance of 1221 the retired emperor Go-Toba tried to overthrow the Kamakura Shogunate and the Hojo family, who at that stage were in real control, but failed, leaving most believing that the real power in the land now rested not with the emperors but with the shogun and the *shikken*. Yoshitoki quickly extended the power of the shogun over the entire country. In 1224 Yoshitoki died suddenly of an illness, aged 61. Yoshitoki's his first child, Hojo Yasutoki, succeeded him as *shikken*. His sister Masako died in 1225 aged 69.

Hojo Yasutoki (1183–1242), the third *shikken,* immediately set out to strengthen the political position of the Hojo clan. In 1218 he had become chief of the samurai *dokoro* (military office) and three years later led the shogun's forces against the imperial palace in Kyoto. Remaining in Kyoto, he oversaw the capital until the death of his father, when he took over the running of the regency. He appointed his uncle Hojo Tokifusa as the first *rensho* (cosigner) and in 1226 established the Hyojoshu (Council of State). In 1232 he promulgated the Goseibai Shikimoku, which codified the shogunate for the first time, ensuring that the system of shogun would not be challenged until the Meiji Restoration in 1868. When he died in 1242, his son Tokiuji had predeceased him, and his grandson Tsunetoki succeeded him.

Tsunetoki (1224–46) was the fourth *shikken* but died after four years in office, to be replaced by his younger brother Tokiyori (1227–63), who became the fifth *shikken*. As soon as Tokiyori came to power he was faced with a coup planned by a former shogun, Kujo Yoritsine, and a relative, Nagoe Mitsutoki. Tokiyori was married to a daughter of the commander, Adachi Kagemori, and he sent his grandfather against his opponents, who were defeated at the Battle of Hochi. His uncle, Hojo Shigetoki, was then recalled from Kyoto and appointed *rensho*. In 1252 Tokiyori had sufficient power to depose the shogun and replace him with Prince Munetaka.

Tokiyori wanted administrative reforms and in 1249 established the Hikitsuke, which served as a high court

for the country. However three years later he stopped official discussions in the council of the shogunate and instead held meetings at his house. In 1256 he decided to step down as *shikken* and become a monk. It is said that in the years before his death in 1263, he traveled around Japan in disguise to see for himself the actual conditions of the people in the countryside.

The next *shikken*, Nagatoki (1230–64), was a cousin, being the grandson of Yoshitoki, the second *shikken*. He was regent until his death in 1264 and was replaced by his uncle Masamura (1205–73), who was the seventh *shikken* from 1264 until his resignation on April 12, 1268. He was succeeded by Tokimune (1251–84), the eldest son of Tokiyori. He had been *rensho* before becoming *shikken* in 1268. His term as regent was extremely difficult as Japan was faced with the constant threat of a Mongol invasion. KUBILAI KHAN had sent an embassy in 1268, but the Japanese treated his men with some disdain. Preparations were made for the invasion of Japan and Tokimune had to strengthen defenses around the southwestern coast of Japan, repairing forts and building new ones.

In November 1274 the Mongols attacked Japan with 30,000 soldiers in 800 ships. The initial Japanese response was weak and they were surprised by the Mongol and Korean methods of fighting. The Mongols took over several Japanese islands on their way to Kyushu. Some of the SAMURAI facing the Mongols advanced forward, and the Mongols, who charged as a large mass, overwhelmed them. Those who survived sent frantic messages to Kyoto that a mighty invasion force was on its way. By the time the Mongols reached Kyushu, the locals had prepared defenses and the invaders were short of supplies. Their fleet, in Hakata harbor, was vulnerable, so to prevent a night attack, the Mongols pulled out their fleet. A typhoon smashed the Mongol fleet, destroying many ships. The Mongols left on land were quickly surrounded and cut to pieces by the Japanese. The Mongol fleet limped back to Korea having lost 13,000 men, and Tokimune received much credit from the Japanese people for having saved the country from its first attempted invasion.

Tokimune, worried about another attack, quickly built a long stone defensive wall along Hakata Bay. In 1581 the Mongols attacked again, this time with 200,000 men and more than 4,000 ships. The southern fleet, from southern China, left a month earlier than the northern (or eastern) fleet, which sailed from Korea. This time the Japanese were waiting for them. Once again weather intervened and the invaders again lost a large part of their fleet in a storm.

It was said that nearly two-thirds of the attackers were killed. The Hojo government faced a new problem of rewarding the samurai who had fought the Mongols, and also building shrines to pay tribute to the supernatural forces that had defeated the invaders. Although best remembered for his role in preventing two invasions, Tokimune was also involved in the building of the Engakuji temple in Kamakura in 1282.

Tokimune died in 1284 and was succeeded by his son Sadatoki (1271–1311). Tokimune was the last strong *shikken* and after his death the Hojo clan was on the decline. Sadatoki was only 14 when he became *shikken* and was placed under the guardianship of Taira Yoritsuna. At this point the Adachi family decided to challenge the Hojos, but some scholars suspect that the plot might have been concocted by Taira Yoritsuna to get rid of Adachi Yasumori (who was Sadatoki's grandfather-in-law), who had become a serious rival. In 1285 an attack on the Adachi family, known as the Shimotsuki Incident, resulted in the death of some 500 members of the family and its retainers.

Eight years later, men loyal to Sadatoki killed Taira Yoritsuna and some 90 of his followers in what became known as the Heizen Gate Incident. In 1301 Sadatoki handed power over to his first cousin Morotaki (1275–1311), who became the 10th *shikken* from 1301 until his death in 1311. For many years, Sadatoki continued to run the country until his own death at Engakuji.

The 11th *shikken* was Munenobu (1259–1312), a distant cousin, who was only *shikken* for less than two years. Another distant cousin, Hirotaki (1279–1315), succeeded him as *shikken* for three years. Then another cousin, Mototaki (d. 1333), became *shikken* for two more years. Sadatoki's son Takatoki (1303–33) then became *shikken* from 1316 until 1326. He was the last effective *shikken*, dominating the shogunate even after he retired, and was succeeded by a distant cousin, Sadaaki (1278–1333), who became the 15th *shikken* in 1326. The 16th, and last *shikken*, was Moritoki (d. 1333), who a great-grandson of Nagatoki, the sixth *shikken*, r. 1326–33. In 1333 the two lead army commanders, Ashikaga Takauji and Nitta Yoshisada, turned against the Hojo family and supported Emperor Go-Daigo and the imperial restoration movement, which became known as the KEMMU RESTORATION. Faced with inevitable defeat, the, 14th, 15th and 16th *shikken* all committed suicide, in addition to many relatives.

See also MONGOL INVASIONS OF JAPAN; TAIRA-MINIMOTO WARS.

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Justin Corfield

Holy Roman Empire (early)

Following the death of Emperor Louis the Pious (814–840) and the Frankish civil war (840–843), the Carolingian Empire was divided among three sons of Louis. On the eastern ruins of the empire a new kingdom, that of Germany, had emerged, stretching from Holstein in the north down to the Alps in the south, from Lorraine in the west up to the Elbe in the east. The first Carolingian kings of Germany struggled for the survival of their fragile kingdom. Their power was challenged not only by foreign invaders, the Slavs, Magyars, and Vikings, but also by rival rulers of France, as well as by some domestic opponents. In 911 the last Carolingian offspring, Louis the Child (900–911), died and the German nobility elected Conrad, duke of Franconia, as their new king (911–918). Conrad's son, Henry I (918–936), and later his grandson, Otto I the Great (936–973), succeeded to restore law and order in their kingdom, by bringing different tribes under their control and beating off the invasions.

OTTONIAN DYNASTY

After the victory over the Magyars in the Battle of Lechfeld (955) and successful intervention in Italy (951–961), Otto had established himself as undisputed ruler over vast territories in western and central Europe. On February 2, 962, Pope John XII crowned him emperor in Rome. The new Roman Empire, ruled by the German emperor, had been founded. Its very title Holy Roman Empire derives from the fact that the act of the imperial coronation, performed by the supreme head of the Christian believers, the pope, was sacral in its character and hence also a sacral character of the imperial dignity and power. The coronation of Otto was by no means an outstanding achievement: The papacy lacked both influence and power in those days and was largely subjugated to the goodwill of the German rulers.

Otto II (973–983) succeeded Otto and was married to the Byzantine princess Theophano. The latter introduced a series of Byzantine imperial ceremonies, which were adopted in the Ottonian court. Just as his father before him, Otto II attempted to increase the imperial control over Italy. His invasion of Calabria ended with the defeat of his army by the Arabs in 982. Otto III (983–1002) spent much energy on consolidating the imperial influence in the east. He created the archbishopric of Gniezno and made Boleslas the Brave, duke of Poland, patrician. During Henry II's reign (1002–24) , he had undertaken three military campaigns into Italy, the first of which (1004) intended to punish his unfaithful subject Arduin of Ivrea, who proclaimed himself king of Italy. The second campaign (1013–14) resulted in his imperial coronation by the pope. Following the third invasion (1020), the imperial power over Italy was firmly established and new German officials were installed for ensuring the imperial control in the region. The warfare with Boleslas I, in which Henry was allied with the pagan Ljutizi, ended in the peace of 1018, by which Henry gave up Bohemia.

SALIAN DYNASTY

The death of Henry II marked the end of the Ottonian dynasty, which gave way to a new dynasty, the Salians. Its first ruler was Conrad II (1024–39), elected by the German magnates after the death of Henry, despite some opposition that wished to have William III, duke of Aquitaine, crowned as a new king. After his imperial coronation on Easter 1027 his power was reasserted. He now turned his attention to legal matters, codifying ancient Saxon customs. In 1028 he was victorious in his war against the rebellious Mieszko II, duke of Poland. With peace achieved, Mieszko surrendered all territories conquered by him and his predecessor from the empire. In 1032 Rudolf III, the last king of Burgundy, died, commanding his kingdom to Conrad. Burgundy was annexed to the empire, assuming the name *kingdom of Arles*.

Conrad and his heirs, Henry III (r. 1039–56) and Henry IV (r. 1056–1106), attempted to centralize the imperial power, as well as to diminish the influence of regional nobility, lay and religious alike. This led to frequent conflicts and an occasional revolt. The imperial interference with spiritual matters was clearly demonstrated in Henry III's attempt to reform the papacy. Between 1046 and 1049 he appointed, one after another, four German bishops as popes, to make German control ubiquitous and to have the emperor as a dominant figure in church matters. Although praised by some churchmen for his efforts to reform the papacy, Henry attracted fierce criticism from among more radical circles in Rome.

During the minority of Henry IV, the Roman movement was led by an energetic cardinal, Hildebrand, the future Pope Gregory VII (1073–85). In 1059 Hildebrand had decreed that no temporal ruler is authorized to install or depose the pope, who is to be chosen by a college of cardinals. This may have marked the beginning of the Gregorian Reform, which indulged in a bitter struggle with the Crown known as the Investiture Controversy. The first blow delivered upon the emperor was his humiliation at Canossa (January 1077), with him excommunicated and his empire placed under the interdict.

The first stage of the controversy ended with the Concordat of Worms (1122) between Henry's son Henry V (1106–25) and Pope Calixtus II. By the concordat, Henry gave up his authority to invest bishops but kept his right to oversee and take part in the Episcopal elections. The weakness of the emperor was utilized by the German nobility, which elected Lothar of Supplinburg as their new king Lothar II (1125–37), putting an end to the Salian dynasty. Lothar's and subsequently Conrad III's reign (1138–52) is marked by social and dynastic struggle.

FREDERICK I BARBAROSSA AND FREDERICK II

With the election of Frederick I Barbarossa (1152–90), a new chapter in the history of the German Empire began. Frederick's primary objective was to restore the imperial control in Italy, over both the rebellious Italian communes and the pope, who had allied himself with King William I of Sicily. The first Italian expedition of 1155 did not produce any significant fruits, while the second campaign (1158) resulted in the reduction of Lombardy into a royal province and rebellion of the Milanese commune. The fervent Pope Alexander III (1159–81) and the king of Sicily backed the Italian city-states, while Frederick was supported by most of the German magnates and the antipopes. During his fourth Italian march (1166–67) he seized Rome and only an outbreak of malaria, perceived as a divine punishment, forced him to retreat.

In 1174 Frederick led his fifth expedition and despite some agreement reached with the Lombard League, the war resumed, resulting in the imperial defeat in the Battle of Legnano (May 29, 1176). After this, Frederick turned to diplomacy and the conflict ended with the Peace of Constance (1183). Along with Italian policy, Frederick paid attention to domestic matters. He expanded the imperial domains by annexing lands of extinct German dynasties and seizing the properties of Henry the Lion, duke of Saxony and Bavaria, in 1180. It was during his reign that the imperial chancery started using the adjective *holy* to denote the Roman Empire.

Frederick died on his way to the Holy Land leading the Third Crusade. His son Henry VI (1190–97) was married to Constance, the aunt of childless William II, king of Sicily, and upon his ascension he invaded Italy to be crowned in Rome and to claim his Sicilian kingdom. The Sicilian campaign ended in a failure because of the high summer heat and Henry retreated, leaving Sicily ruled by antiking Tancred, William II's cousin. After Tancred's death in 1194 Henry launched another campaign into Sicily, which resulted in the conquest of the Norman kingdom and Henry's coronation as king of Sicily on Christmas 1194. Once home, Henry attempted to transform the empire into a hereditary monarchy ruled by the House of the Hohenstaufen.

Upon his death (September 28, 1197), Henry VI left a two-year-old son, the future Frederick II (1212–50). He was raised in Sicily with Pope Innocent III (1198–1216) serving as his guardian. The latter brilliantly exploited the social and political chaos following Henry VI's death and annexed vast territories in Italy to the papal demesnes. Philip of Swabia, Henry VI's brother, was elected as a new king (1198–1208) and his reign is characterized by a continual struggle with his archenemy, Otto of Brunswick. The German and Sicilian nobility, as well as the church with its leader Innocent III, changed sides frequently during the war between the two rivals.

After Philip's murder, Otto was styled as Otto IV (1208–18). He won Innocent's support, thanks to his promise to recognize the papal territories in Italy and to allow free episcopal elections, but his failure to carry out these promises led to his excommunication by the pope (November 18, 1210), which ironically coincided with the excommunication of King John of England in 1209. In the meantime, Frederick II was elected as a new king (September 1211). Frederick had easily won Innocent's support by confirming Otto's concessions of 1209. Otto's declining power was finally crushed after the Battle of Bouvines (July 27, 1214), where the armies of two excommunicated rulers, John of England and Otto of Brunswick, were defeated. Otto died excommunicated in 1218.

The good relationships between pope and emperor were doomed after Innocent's III death. Frederick failed to keep his promise regarding the separation of Sicily from the German Empire. He instead had his young son Henry crowned King Henry VII of Germany in 1220 and retreated to his native Sicily. In 1227 Gregory IX excommunicated Frederick for his failure to take the cross. This resulted in the expedition to the Holy Land known as the

Sixth Crusade, where Frederick brilliantly restored Jerusalem to Christian control through his masterful diplomacy. Frederick's success and the support of many German princes contributed to the Peace of San Germano, achieved between pope and emperor in 1230.

By this peace Frederick recognized papal territories in Italy and Sicily; however the peace did not last long. In 1237 Frederick renewed imperial hostilities toward the Lombard League, crushing the communal armies in November that year. Gregory excommunicated Frederick in 1239 and called for a church council to depose the emperor, who was seen as the Antichrist. Frederick invaded Rome in 1241 only to find Gregory dead. Gregory's successor Innocent IV followed the policy of his predecessor and in 1245 the First Council of Lyon, deposed the emperor. However Frederick's rule was strong enough to survive this symbolic deposition.

While Frederick was perceived as the Antichrist by the papal circles, his Sicilian companions saw him as a keen promoter of arts and sciences, the founder of the University of Naples (1224); as an open-minded personality, who was equally tolerant to Christians, Jews, and Muslims, Germans, Normans, and Greeks; and as a man of an extraordinary learning, speaking as many as seven languages and possessing progressive views on economics and government. His extraordinary personality earned him the nickname *Stupor Mundi*, the Wonder of the World.

Frederick died on December 13, 1250, and his mighty empire collapsed. After the brief reign of his son Conrad IV (1250–54), the German Empire submerged into two decades of political and social chaos, with no recognized king or emperor. During the interregnum period of 1254–73, the Swiss cantons attempted to break free from the imperial control, Charles of Anjou conquered the imperial possessions in Sicily and southern Italy, while France threatened the German territories.

HABSBURG DYNASTY

In autumn of 1273, an assembly of German princes, the Kurfürsten, elected a new king, Rudolf of Habsburg, son of Albrecht IV, count of Habsburg, and Hedwig, daughter of Ulrich of Kyburg. Rudolf is thought to have been a prominent figure well before his crowning, possessing lands and estates in Switzerland and Alsace. Pope Gregory X recognized his election, provided that Rudolf renounce his claims to the imperial title and rule in Rome, Sicily, and the papal lands. Alfonso X of Castile also acknowledged Rudolf's election. Challenge to his authority came from within, in the face of Otokar II, king of Bohemia, who refused to surrender

Crowned emperor in 1355, Charles IV did not strive for the revival of the Christian Roman Empire, unlike his predecessors.

his territories in Austria, Styria, Carinthia, and Carniola to Rudolf. After a war that lasted five months, Rudolf seized the aforementioned provinces in November 1276. Otokar retained Bohemia and the peace was consolidated by the betrothal of Otokar's son Wenceslaus to Rudolf's daughter. The peace, however, did not remain long, with Otokar allying himself with some German and Polish princes against Rudolf.

The latter, having made an alliance with Ladislas IV of Hungary, met his enemy on the river March on August 26, 1278. The outcome of the battle was the defeat and death of Otokar and subjugation of Moravia. Having overcome the Bohemian challenge, Rudolf turned his attention to consolidating his authority in the Austrian provinces, where he invested his two sons, Albrecht and Rudolf, as dukes of Austria and Styria. In doing so, Rudolf expected to establish dynastic rule in his kingdom. At the same time, he attempted to restore peace and order in Germany and Switzerland. In 1289 he marched into Thuringia, where he subdued some rebels. His wish of having his son Albert crowned as German king did not come true, with the electing princes refusing to do so. Rudolf died on July 15, 1291.

The assembly elected Adolf, count of Nassau, as the new king. Unlike his predecessor, Adolf lacked power and influence, being from minor nobility. This choice may have been made because the princes, having tasted power in the House of Habsburg, preferred to install a

weak ruler. Crowned as king of the Romans in Aachen on June 2, 1292, and never anointed Holy Roman Emperor by the pope, Adolf did not achieve any significant accomplishment throughout his brief reign (1292–98). His attempts to subdue Thuringia to his rule failed, and his former supporters deposed him, electing Albrecht of Habsburg, Rudolf I's son, as their king. Adolf refused to recognize Albert's election and led his army against him, only to be defeated and killed in the Battle of Göllnheim (July 2, 1298).

Albert I's reign (1298–1308) is characterized by the growing international importance of the House of Habsburg. His attempt to annex territories over the Burgundian frontier led to a conflict with Philip IV the Fair of France (1285–1314). However, a lack of papal support urged him to abandon his claims in this region. A treaty between the two kings was signed in 1299, by which Albrecht's son Rudolf was to marry Philip's daughter Blanche. In 1303, Pope Boniface VIII had finally acknowledged Albert as the German king and Holy Roman Emperor, regarding him as his ally in the conflict with the French Crown. In 1306 he made his son Rudolf king of Bohemia. He failed to subdue Thuringia, and his army suffered a heavy loss in 1307. Albert was killed on May 1, 1308, on his way to Swabia, where a revolt had broken out. Most contemporary sources depict Albert as a harsh though just ruler as well as a protector of Jewish communities, persecuted in those days.

LUXEMBOURG DYNASTY

Henry VII of Luxembourg succeeded Albert, was acknowledged by the pope, and was crowned by him as emperor on June 29, 1312. At this time the princes' assembly was torn between the Habsburg and Luxembourg parties. While in Italy, Henry imposed imperial power on rebellious Florence and interfered in the ongoing war of the Guelphs and Ghebellines, supporters of the pope and emperor, respectively, in Tuscany. He also attempted to subdue his vassal Robert, king of Naples, only to die on August 24, 1313, near Siena.

Upon his death, the Luxembourg party of electors' assembly elected Louis, or Ludwig, IV Wittelsbach of Bavaria, against the wishes of the Habsburg party, which attempted to install Frederick the Fair Habsburg. Louis's coronation in 1314 led to a violent conflict between the latter and the Habsburg heir. Frederick's army was defeated in 1322 in the Battle of Mühldorf. Having eliminated his rival, Louis set out to consolidate his authority. He went to Rome in January 1328, and was crowned by an old senator, because of the absence of the pope in the Eternal City. While there he deposed Pope John XXII on the grounds of heresy and appointed a Spiritual Franciscan as antipope Nicholas V, who was deposed as soon as the emperor left Rome in early 1329.

While at home Louis acted as the patron of antipapal intellectuals, such as Marsilius of Padua and William Ockham. In 1338 the princes' assembly had decreed that the king, chosen by the assembly, did not need papal authorization or coronation. This antipapal policy provoked a harsh reaction of the pope, who was then allied with the French king. In order to withstand the papal-French coalition, Louis made an alliance with Edward III of England. In his domestic policies, he relied much on his power and lands in Bavaria. In 1340 he united Lower and Upper Bavaria, while two years later he annexed neighboring Tyrol. His increasing authority over smaller territorial rulers led to an inevitable conflict with the latter. In 1346, a year before his death, the electors' assembly, with the support of Pope Clement VI, chose Charles IV of Luxembourg and Bohemia as an antiking.

Louis IV died on October 11, 1346, and the Crown passed to Charles IV. Although crowned emperor in 1355, Charles, unlike his predecessors, did not strive to revive the idea of the universal Christian Roman Empire, ruled by the German emperor. Instead, he invested his powers and resources in the cultural development of Bohemia, his native land, and Prague, where he resided, in particular. In 1348 he founded and patronized the Charles University of Prague, which attracted scholars and students with its humanist studies. The emperor corresponded with Petrarch and even invited him to settle in Prague, while the Italian humanist called on Charles to return the imperial throne to Rome. Under Charles's patronage, some of the finest monuments of Old Prague were built.

While most of the emperor's attention was concentrated on Bohemia, other parts of the empire, especially Germany, suffered from a social crisis following the epidemics of the Black Death (1348–51). Charles issued his famous Golden Bull of 1356, which attempted to define the procedure of imperial election and the annual diet held by the electoral princes. Raised and educated at the French royal court, Charles was related to John II (1350–64) and Charles V (1364–80) of France and supported them in the French struggle against England.

Charles IV died on November 29, 1378, and the titles of the king of Bohemia and king of the Romans passed to his son, Wenceslaus (known as Wenceslaus, or Vaclav IV the Drunkard). Just as his father, Wenceslaus devoted much of his attention to his native Bohemia. His Bohemo-central policy provoked a rebellion of the

German princes, who deposed him as king in August 1400, electing the German Rupert, count of Palatine. Wenceslaus did not give up the title of the king of the Germans and continued reigning in Bohemia until his death in 1419, without acknowledging his deposition and the crowning of Rupert. This also marks the beginning of animosity between Bohemia and Germany, on political, national, and cultural levels. It was under Wenceslaus that the Hussite movement started by John Huss started gaining ground in Bohemia.

After Rupert's death in 1410 the princes' assembly elected Sigismund of Luxembourg, margrave of Brandenburg and king of Hungary. Soon after his election, Wenceslaus of Bohemia, his half brother, renounced his claim to the title of king of the Romans and Sigismund was universally recognized as such. During his reign, the history of Hungary became interwoven with that of the Holy Roman Empire. The two main objectives of his early reign were to put an end to the Papal Schism (1378–1417) and to crush the Hussite movement in Bohemia. Both problems were solved at the Council of Constance (1414–17), where Sigismund was a key figure. The two leaders of the Hussite movement, John Huss and Jerome of Prague, were burned at the stake on July 6, 1415, and May 30, 1416, respectively.

The Papal Schism was ended by the deposition of three rival popes and election of a new one, Martin V. The martyrdom of Huss and Jerome resulted in street riots in Prague, which swiftly transformed into a civil war. In the meantime Wenceslaus died and Sigismund inherited the title of king of Bohemia. In 1420 he attempted to restore peace and order, only to be rejected by the Bohemian nobility and repulsed by the Hussite army, led by some remaning commanders. The Hussite wars continued until 1436, devastating various eastern regions of the empire. Only a later schism within the movement itself allowed Sigismund to take over. In 1437 a short time before his death, the local nobility accepted him as the king of Bohemia.

Albrecht II Habsburg of Austria succeeded Sigismund, ruling briefly for two years (1437–1439). He also inherited the reigns of Hungary and Bohemia. The Bohemian nobility rejected Albrecht as their king, allied itself with the Poles, and rebelled against him. As king of Hungary, he spent his energy defending the realm against the Ottoman Empire.

FREDERICK III AND MAXIMILIAN

After Albert's death, Frederick III was elected as king of the Germans in 1440. To consolidate his power, he signed the Vienna Concordat with the papacy in 1446, which codified the relationships between the emperor and the pope. Frederick was crowned emperor in 1452, the last imperial crowning in Rome. While unsuccessful in battle, Frederick achieved brilliant results through diplomacy. In 1452 Frederick married Eleanor of Portugal, receiving a considerable dowry. In 1475 he forced Charles the Bald, duke of Burgundy, to marry his daughter to Frederick's son, Maximilian. Despite this, his rivals frequently challenged Frederick's power.

The first challenge came from Albrecht VI, his brother. Between 1458 and 1463 the two fought each other over the control of Austria. The struggle with his nephew, Ladislaus Posthumus, over Hungary and Bohemia, resulted in the capture and imprisonment of the latter. His main rival, however, was a powerful Hungarian king, Matthias Corvinus (1458–90), who seized some of Frederick's possessions in Austria, Moravia, and Silesia and then took Vienna in 1485. The collapse of Frederick's power was prevented only by Corvinus's death in 1490. The last 10 years of his life, Frederick ruled jointly with his son, Maximilian, who had been crowned the king of the Romans in 1486 and inherited his father's imperial title after the latter's death in 1493.

Maximilian held vast territorial possessions well before his ascension to the throne. In 1477 after the death of Charles the Bald of Burgundy, he had inherited the Free County of Burgundy, along with the Netherlands. In 1490 he acquired Tyrol and some parts of Austria from his half-uncle Sigismund.

In 1494 the emperor entered into a conflict with France over the intervention in Italy, which led to the Italian Wars of 1494–1559. He did not live to see his armies beat the French enemy. In 1499 the empire suffered heavy losses in the Battle of Dornach at the hands of the Swiss Confederation, which forced the emperor to acknowledge the independence of the Swiss cantons.

While at home Maximilian tried to reform the imperial constitution. In 1495 the Reichstag of Worms had issued four documents, known as the *Reichsreform*, which created and legalized two legal establishments: the Reichskreise (Imperial Circle), whose main function was to collect taxes and organize a common defense, and the Reichskammergericht (Imperial Chamber Court), the highest judicial institution of the empire. Under Maximilian, and perhaps even under his father, Frederick III, the Holy Roman Empire began to rise to be the premier power in Europe. With

the election of Maximilian's grandson, Charles V of Spain, the empire became the largest territorial unit in Europe, encompassing central Europe, Germany, the Low Countries, parts of Burgundy, and Spain with its vast American colonies.

See also Carolingian dynasty; Carolingian Renaissance; Crusades; Frankish tribe; Habsburg dynasty (early); Magyar invasions; Papal States.

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Philip Slavin

Honen Shonin (Honen Bo Genku)

(1133–1212) *Buddhist philosopher*

A Japanese Buddhist philosopher and the founder of the Jodo Shu (Pure Land Buddhism), Honen Shonin was born in the Mimasaka province on the southern part of Honshu Island, Japan. His father, Uruma Tokikumi, was a provincial official, and his mother was from the Hada clan, her family being descended from Chinese silk merchants. Honen was their only child. Uruma was appointed to police Mimasaka and in 1141 was assassinated by Sada-akira, an official sent by the emperor Toba. On his deathbed Uruma told his eight-year-old son not to avenge his death but to become a monk and honor his father's life with good deeds. Honen became a monk in the following year at a monastery run by an uncle and at the age of 15 began studying for the priesthood at Enryakuji, near Kyoto.

Honen became convinced to dedicate the rest of his life to Buddhism. Honen Shonin spent 12 years there and was recognized as one of the brightest students. Early on during his time at Mount Hiei, Honen Shonin became influenced by the "Pure Land" doctrine and left Mount Hiei in 1175, going on to study at the Kurodani temple, where he was taught by Ajari Eiku. He gradually moved away from the Tendai sect.

After his training, Honen worked for the monk Genshin, author of *Ojoyosho* (Essentials of salvation), and learned more about the Pure Land doctrine. He rapidly became one of the leading propagators of the doctrine, abandoning the Tendai sect. This Pure Land doctrine, which Honen first postulated in 1175, effectively setting up his Pure Land sect, saw Jodo as the Pure Land, which humans could enter only after long periods of prayer.

On a spiritual level Honen felt that man was unable to attain salvation through his own efforts but could only be saved by relying on forces outside himself. One had to accept that faith could come only through the original vow of Buddha. Some of these teachings were not new and came from the works of Genshin, under whom he had studied, and also the Chinese Pure Land philosopher Shan-tao (known in Japan as Zendo), who wrote the *Kuan-ching-su* (Commentary on the Meditation Sutra) in the seventh century.

In 1198 Honen wrote his major work, the *Senchaku hongan nembutsu-shu* (Collection on the choice of the nembutsu of the original vow), sometimes known as Senchaku-shu. It involved the classification of all Buddhist teachings in two sections: *Shodo* (Sacred way) and *Jodo* (Pure land). The former involved the inner character of people with Buddha, demonstrating that enlightenment could be achieved by good behavior, meditation and knowledge, as well as by abandoning, the evils of the world. Honen was convinced that sin, avarice, and lust would remain in many people, making it impossible for him or many others to achieve salvation this way. Therefore people like him would have to follow the Pure Land path in which salvation would be achieved by a vow to Amida Buddha, the lord of the Sukhavati. This involved faith expressed by repeating the name of Amida with the utmost sincerity—on one occasion Honen is known to have repeated the name of Amida as many as 60,000 times a day. One of Honen's most famous pupils was Shinran (1173–1262), who adapted the teachings and later claimed that a single

sincere call of the name of Amida was sufficient for a person to receive salvation.

His departure from the Tendai sect and his attack on the Buddhist hierarchy were not without controversy. By the late 1190s Nonen, who had moved to Otani, in Kyoto, attracted many listeners. By 1204 he had some 190 disciples, some being SAMURAI, and also had support at court from powerful people such as the imperial regent, Kujo Kanezane (1149–1207). This led to complaints being made against Honen, especially by the temple of Kofukuji in NARA. They petitioned that Honen should be exiled as some of his supporters, undoubtedly, it was claimed, had attacked rival Buddhist temples that did not support Amitabha. Honen was exiled for a year to the island of Shikoku in 1206, along with eight of his closest adherents, by the monks from Mount Hiei, and Shinran was also exiled; some of their supporters were not so fortunate and were beheaded. He was forced to use the nonclerical name Fujii Motohiko and was forbidden to return to Kyoto.

Honen traveled around distant provinces to refine and spread his teachings but was unable to meet again with Shinran. In 1210 Honen finally returned to Kyoto, where he built the temple of Chionin, and he died in 1212. He was given the posthumous title *Enko Daishi*. In 1680 the Honen-in Temple was built in Kyoto to preserve his memory. The Pure Land sect is now the second largest in Japan, in terms of the number of adherents, while those who follow the teachings of Shinran are the largest sect.

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JUSTIN CORFIELD

Horns of Hattin, Battle of the

The Battle of the Horns of Hattin occurred on July 4, 1187, and resulted in the almost complete annihilation of the forces of the crusader army of Guy de Lusignan, king of Jerusalem (r. 1186–92), by the Muslim forces led by SALADIN (SALAH AD DIN, YUSUF). The destruction of Guy's army opened the way for the reconquest of not only Jerusalem, but also the other cities that had been captured during the First Crusade (1096–99), including Tiberias and Acre. The response to these defeats in the west led to the calling for and undertaking of the Third Crusade (1189–92).

The position of the crusader states had become precarious. The defeat of the Byzantine army at Myriocephalon in 1176 resulted in the end of effective Byzantine-crusader cooperation and, in subsequent years, Saladin managed to isolate the states further by retaking surrounding towns. Possession of towns and cities was crucial as they had supplies of fresh water and food that were almost completely absent from the arid, desertlike intervening territory. Crusader armies, which traveled wearing heavy armor and supporting large warhorses, were very difficult to maintain in this territory and were always vulnerable to disruption of supplies. An additional destabilizing factor was the importance of a number of significant, often divisive factions within the crusader court. These included the Templar and Hospitaler knights, which had individual aims and intentions, as well as different aristocratic families jostling for power. These divisions brought the crusader states into a state of considerable tension and it may have been to deflect the possibility of civil war that Reginald of Châtillon attacked a caravan in an act seemingly set on ending the truce that had been established with Saladin (Salah ad Din).

Declaring *jihad*, Saladin brought troops up from Egypt to threaten Tiberias. His intention was to lure the crusaders into the open, where their supplies would soon be depleted and his own lightly armored horse archers could harass the enemy from a distance, inflicting a constant trickle of injuries. Initially Guy resisted the temptation to attack but probably as the result of internal struggles, decided to lead his troops on a night-long march toward Saladin's forces. The night march was disastrous as the troops were without water and suffered greatly in the hot, dry atmosphere. Saladin's forces set fire to the vegetation to intensify this suffering.

The so-called Horns of Hattin were the two rocky hills that were part of an extinct volcano, on which Guy camped his troops, who by then were, it is said, almost maddened with thirst. There followed a day of fighting between the approximately 20,000 men on either side. The bulk of the crusader forces were armored infantry, conditioned to fighting in dense formations against similarly equipped foes. They were unable to get to grips with the mobile enemy and eventually they broke, fled, and were cut down on the battlefield. Only Guy and some of his aristocrat companions were spared by Saladin, who ultimately ransomed them in exchange for the port of Ascalon. The Battle of the Horns of Hattin revealed the military inferiority

of crusader technology and organization in a hostile environment and established a pattern of warfare for the rest of crusader history.

See also CRUSADES.

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JOHN WALSH

Huaxteca

Much of what is known about the Huaxteca, or Huasteca, before the Spanish conquest of Hernán Cortés is because of the work of Dr. Gordon F. Eckholm, who was curator of Mesoamerican (Middle American) archaeology at the American Museum of Natural History from 1937 to 1974. Eckholm began his work on the eastern coast of Mexico in 1941, with the original intention of tracing possible Mesoamerican cultural influences on the southeastern United States.

Although Eckholm later modified his point of view, his fieldwork established that the Huastecans had "developed in a wide area that extends without precise boundaries through the actual states of Tamaulipas, northern Veracruz, San Luis Potosí, Hidalgo, and some parts of Queretaro and Puebla. Realizing that there were abundant archaeological sites and materials in the region that had been neglected," Eckholm developed a timeline that showed that the Huastecans had developed a flourishing culture, which began sometime in the early Christian era.

The Huastecans appear to be descended from the Mayans and became isolated in their region around the year 100 by stronger peoples, the Nahuas and the Totonacs. Ake Hultkrantz advanced the thesis in his *The Religion of The American Indians* that all Mayans, including the Huastecans, "spread from Huehuetenango in northwestern Guatemala, where a corn-farming community was in existence as early as 2600 B.C.E." In this enforced exile from their Mayan homeland (possibly among the Mayans of the Yucatán peninsula in Mexico), their language developed its own character. The Mexican archaeologist Lorenzo Ochoa felt that the Huastecans eventually broke out of their insularity and established contacts with the dominant cultures of Mexico.

The Preclassical period of Mexican history is considered to have existed from 2000 B.C.E. to 300 C.E., the Classical period from 300 C.E. to 900 C.E., and the Postclassic from 900 C.E. to 1520 C.E., the year before Cortés crushed the last major indigenous kingdom, the Aztec Empire, thus ending the independent rule of Mexicans. Some of the Huastecan centers identified by Eckholm were at Las Flores, Tampico, Pánuco, Tuxpan, Tajin, and Tabuco. Unique among cultures like the Toltec, Mayan, and Aztec famed for their use of rectangles and squares, the Huastecans built oval structures, like their temple at Las Flores. Eckholm advanced the thesis that the cult of QUETZALCOATL actually began among the ancient Huastecans.

The Huastecans, as with other Mesoamerican peoples, used the bow and perhaps the sharp obsidian-edged sword used by Aztecs in warfare. Mesoamerican warriors also used the atlatl, or spear-thrower, which was used to add great range to darts that they fired with its aid.

Shields, often brightly covered with bird feathers, were also a common feature among Mesoamerican armies. Hassig observes, "The use of body paint in warfare extended throughout Mesoamerica and was practiced inter alia by Mayans, Tlaxcaltecs, Huaxtec, and Aztecs." Among the Aztecs at least, wrote Hassig, "the use of special face paint was a sign of martial accomplishment."

The Aztecs had emerged by the 15th century as not only the dominant warriors of Mexico, but were also renowned for their trading ability. This, of course, evoked jealousy among the other kingdoms of Mexico. The Gulf Coast of Mexico where the Huastecans lived, known to the Aztecs as the "hot lands," was a natural target for Aztec merchants. In 1458 Huastecans murdered Aztec merchants in Tziccoac and Tuxpan. In revenge, the Aztec emperor Moctezuma I launched a campaign to punish the Huastecans. It also gave the Aztecs a cause to conquer some of the richest lands in Mexico. As Peter G. Tsouras writes in *Warlords of the Ancient Americas*, the region produced "cotton, brilliant feathers, and jewels, and ocean products such as various prized shells, and exotic foods like chocolate and vanilla."

The Huastecans, like the Aztecs, were a warrior people, and the Aztecs were wary of the encounter. For one thing, their military strategists were not familiar with the geography of the Gulf Coast area. To bolster the spirits of the Aztec army, Tsouras notes, on the eve of the battle with the Huastecans, an Aztec captain declared to the soldiers, "Contemplate your death and think of nothing else. You have come here to conquer

or die since this is your mission in life." Moctezuma I decided to leave nothing to chance.

The night before battle some 2,000 of his knights covered themselves up with grass, ready for a massive ambush of the Huastecan army. On the next day, when the Huastecans attacked, Moctezuma's men bolted and pretended to run away in panic. When the Huastecans followed, shouting for victory, the waiting warriors sprang up and attacked them, defeating them completely. The Aztecs fought largely to gain prisoners for human sacrifice, not to kill, as did the Spanish. After the victory of Moctezuma, many—if not all—of the Huastecan captives had their hearts cut out by obsidian knives to feed the thirsty gods of the Aztecs.

When Hernán Cortés landed on the gulf coast at what is now Veracruz, it seemed impossible that he would ever achieve his goal of conquering the Aztec Empire. Yet, many of the subjugated peoples, hating the Aztecs for their exorbitant taxation and human sacrifices, joined him in his war. In 1521 the Aztec Empire fell, its last emperor Moctezuma II either stoned to death by his people for appearing to collaborate with the Spanish or garroted by the orders of Cortés.

See also Mesoamerica: Postclassic period; Mesoamerica: southeastern periphery.

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John F. Murphy, Jr.

Hugh Capet

See Capet, Hugh.

Huizong (Hui-tsung)

(1082–1135) *Chinese emperor*

Huizong was the reign name of the eighth emperor (r. 1101–1125) of the Song dynasty. His misrule led to the nomadic Jin (Chin) dynasty's conquest of northern China, ending the Northern Song dynasty (906–1126). Chance brought him to the throne when his elder brother Zhezong (Che-tsung) died without heir in 1100 at age 24. Huizong was a talented painter and noted calligrapher. He brought many artists and musicians to his court at Kaifeng (K'ai-feng) to work in an imperial academy that he established. His official kilns made the finest porcelains in the world. He was also a voracious collector of paintings, 6,000 of which perished when the Jin sacked Kaifeng. Not only did he neglect his duties in favor of his aesthetic pursuits, he appointed some of the most corrupt ministers to misrule the country until major popular rebellions broke out. His extravagance in pursuit of his elegant life bankrupted the treasury. For example hundreds of boats were engaged just to transport exotic rocks and rare plants from southern China via the Grand Canal to Kaifeng to decorate his luxurious palaces and gardens. His answer to an empty treasury was to issue more paper money, resulting in high inflation.

He showed no concern about the rise of a new power to the northeast led by fierce nomads called the Jurchen. Then he pursued short-sighted and disastrous diplomacy by offering an alliance with the Jurchen, now called the Jin dynasty, to wage a two-pronged campaign against their mutual enemy, another nomadic state called Liao, which was situated immediately to the northeast of the Song and to the south of Jin. The terms of the treaty were to destroy the Liao, after which the Song would recover the 16 counties that it had lost to Liao over a century ago. When war began the Jin forces did most of the fighting; the poorly led Song were ineffective.

After Liao was destroyed Song and Jin began to bicker over the spoils. Feeling that they had been treated in a high-handed manner, Jin forces turned on Song and marched on Kaifeng. Huizong hurriedly abdicated in favor of his son Qinzong (Ch'in-tsung) and fled south. Kaifeng was besieged twice in 1126. In January 1127 Qinzong surrendered unconditionally. After looting the city Jin forces loaded their booty and marched the two emperors (Huizong was captured en route south), most of the Song imperial family, and courtiers, totaling 3,000 people, to their homeland in Manchuria. A younger son of Huizong escaped and eventually rallied Song forces in southern China; he became known as Gaozong (Kao-tsung), founder of the Southern Song dynasty.

The march to the Jin capital in Manchuria took one year. Huizong and Qinzong suffered numerous humiliations, including being awarded titles as Duke of Stupid Virtue and Marquis of Double Stupidity, respectively. Huizong's six daughters were given as wives to men of the Jin imperial household. The prisoner emperors were kept alive as possible bargaining chips in negotiations with the Southern Song government but were not ransomed. Huizong died in 1135 and Qinzong died in 1156. The Northern Song collapsed quickly despite a large army, mainly because of the degeneration of the government under a quarter century of Huizong's rule.

See also Liao dynasty.

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Jiu-Hwa Lo Upshur

Hulagu Khan

(d. 1265 c.e.) *Mongol leader*

In 1251 Mongke Khan, a grandson of Genghis Khan, became the grand khan of the Mongols and convened his three brothers and close relatives in a meeting to divide the vast territories that had been conquered. To his brother Kubilai Khan, who would eventually play host to Marco Polo, he gave southern China. Mongke gave northern Persia to his brother Hulagu, with instructions that the area from Persia to Egypt should be subjugated to Mongol rule. Although Mongke was the supreme leader of the Mongols, he parceled out regional control to others, who would rule as lesser khans or *il-khans* with their states being known as *il-khanates* or lesser khanates.

Hulagu set off with an army of at least 100,000 troops in early January 1256, heading first for the mountain fortresses of the Assassins, a feared and radical Ismaili Shi'i Muslim sect that had terrorized other Muslim rulers for over a century. After besieging the Assassins' fortresses of Mazanderan, Meimundiz, and Alamut, the Mongols captured the sect's leader, Rukn ad-Din Kurshah, who was later murdered. By late December the last Assassin fortress of Alamut surrendered to Hulagu. Hulagu then turned his attention to Iraq. He sent a message to the Abbasid caliph al-Mustasim that demanded his acceptance of Mongol supremacy. Hulagu was enraged when the caliph, the symbolic head of Sunni Islam, refused. Mongol forces headed toward Iraq, receiving support from some of the Abbasid Caliphate's Shi'i Muslim subjects, who had been angered by disrespect shown toward their community by al-Mustasim. Cities with substantial Shi'i populations, such as Mosul, Najaf, and Karbala, surrendered without a fight and were spared by the Mongols as a result.

By November, segments of Hulagu's army had begun arriving outside the Abbasid capital city of Baghdad and on January 17, 1258, his entire army had arrived. That same day the small Abbasid army was destroyed in battle outside of the city and the siege of Baghdad commenced. Within two weeks the Mongols had overrun sections of the city's defenses after battering down the walls with massive siege engines. On February 10 after Hulagu had refused to negotiate a peaceful handover of the city al-Mustasim came out of Baghdad and surrendered. Ten days later, the caliph was executed by being rolled up in a carpet and trampled to death. The Mongols were superstitious and wary of shedding the blood of a monarch.

Baghdad, which had stood for six centuries, was sacked, with many of its architectural marvels, including the caliph's palace and the grand congregational mosque, burned to the ground. The city's libraries, which were filled with thousands of scholarly manuscripts on subjects ranging from the sciences to literature and philosophy, were also destroyed and their holdings were either burned or tossed into the Tigris River. The majority of Baghdad's citizens were massacred, with most sources placing the number of deaths between 90,000 and 250,000. Hulagu spared the city's Christians and Shi'i Muslims. He reportedly was sympathetic to the former group, possibly because both his mother and his favorite wife were Nestorians, members of an eastern Christian sect considered heretical by the Roman and Byzantine churches.

As news of the fall of Baghdad and the slaughter that followed spread throughout the Middle East, many neighboring Muslim states surrendered without resistance to Hulagu, hoping to avoid the fate of al-Mustasim. The Mongols' next target was Syria, which was ruled by the waning Ayyubid dynasty, which had been founded in the late 12th century by the Kurdish Iraqi Sultan Saladin (Salah ad Din, Yusuf). Although the Ayyubid sultan An-Nasir Yusuf had submitted to Mongol authority, Hulagu still entered Syria with his army. He first defeated al-Kamil Muhammad, a young Ayyubid commander, whose city was captured and who was then tortured to death.

On August 11, 1259, Mongke died while campaigning against the Southern Song (Sung) in China. A succession crisis in the Mongol east pitted Kubilai against his brother Arik Boke, the ruler of Mongolia. Although Hulagu did not claim the position of grand khan for himself, he supported Kubilai. Thereupon he set out for China with the bulk of his troops, leaving a small garrison in the Middle East. In return Kubilai confirmed Hulagu as the *il-khan*, ruling over Persia and the Middle East.

A greater threat to Hulagu was his cousin Berke, the Khan Kipchak, who some sources claim converted to Islam or, at the very least, was heavily sympathetic to the religion and was angered at Hulagu's destruction of

Baghdad. Fearing an invasion by Berke, Hulagu withdrew back into Persia with the bulk of his army. In Syria, he left behind between 10,000 and 20,000 troops under the command of Naiman Kitbuqa, his best general and a Nestorian Christian.

After negotiating an alliance with the remaining European crusader states along Syria's Mediterranean coast, Kitbuqa then proceeded to besiege or capture other Syrian cities, including Aleppo, which fell on February 25, 1260. The northern Syrian cities of Hama and Homs surrendered to Hulagu soon thereafter, as did Damascus after Sultan an-Nasir had fled toward Egypt. By early April the last vestiges of Ayyubid resistance in Syria had been crushed and the Mongols proceeded to conquer much of Ayyubid Palestine in the following months.

The inexorable wave of Mongol expansion, however, began to wane soon after Kitbuqa's conquests in Palestine. Later in 1260 his alliance with the crusader states ended after European nobles from the city of Sidon attacked a Mongol scouting party. Kitbuqa responded by besieging and then sacking that city. When news of this rift reached Cairo, the capital city of the Mamluk Turks, their sultan, Qutuz, sent one of his generals, Baybars, to Palestine with a large army. On September 3, the Mamluk army, which was made up of professional and highly trained troops, unlike that of their adversaries, defeated Kitbuqa's smaller force. The Mongol general was captured and executed. The Mamluks recaptured Palestine and Syria and repulsed a Mongol invasion force in December. Hulagu's dreams of a Middle Eastern empire that reached Egypt were dashed, though he was able to solidify his control over Persia before his death in February 1265.

The dynastic line he founded, the Il-Khanids, would remain in power over Persia and parts of Central Asia until 1335. Within a few generations after Hulagu's death, his successors converted to Islam and became some of history's greatest patrons of Islamic art, architecture, and literature.

See also Abbasid dynasty; Crusades; Isma'ilis.

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Christopher Anzalone

Hundred Years' War

In battles fought from 1337 to 1453 primarily by England and France for control of France and the French Crown, England initially had the upper hand, but in 1429 the French, inspired by Joan of Arc, regained all areas of France that they had lost except for Calais. England and France had been at war several times before the Hundred Years' War because of the landholdings of the English Crown in France. Through several wars, the French had slowly been regaining control of these lands. With the beginning of the Hundred Years' War the French found themselves losing ground against the English. Militarily the English longbow proved especially devastating to the French and led to the English victories at Crécy and Agincourt. The English believed that they were secure in their victory but found the tables turned on them in 1429 by Joan of Arc. The French were able to retake much of the land the English had captured up to that point in the war. The Burgundians switched sides, joining the French, and the English found themselves pushed back even more. The English would continue to send armies to France and were, at times, able to retake lost territory; the war had definitely turned against them. The final years of the war saw the English lose all their territory in France except Calais. With France's control over all the previously controlled English lands in France, the war ended in 1453.

EARLY ENGLISH LANDS IN FRANCE

The English and the French had been at odds over the relationship of their kings to each other because of the English Crown's control over lands in France. In England the English king was sovereign, yet in France he was a vassal of the French king and accountable to the French king. This accountability was used, usually on trumped up charges, by the French kings to try to take land away from the English. The French did this in 1202 and when the English king did not show up at the French court to answer charges brought against him, the French king declared his lands to be confiscated and war followed. During the war (which lasted

until 1204), the French conquered Normandy, Maine, and Anjou from the English. With the signing of the Treaty of Paris in 1259 the English had been reduced to control of just Aquitaine. The English king also reconfirmed his status as a vassal of the French king with respect to his lands in France.

The French trumped up charges again in 1294 against Edward I and again declared his lands confiscated and launched an invasion of those lands. The war lasted until 1298. This war also saw the Scots allied with the French against the English in 1295. A new peace treaty, the Treaty of Paris, was signed, returning the lands lost by the English during the war to them. Isabella, the daughter of the French king PHILIP IV, was married to the English heir, Edward II. At the time this seemed to be a way to create lasting peace between the two kingdoms but ended up causing more problems by later giving the English king a claim to the French throne during the Hundred Years' War.

In 1324 the French again provoked the English and summoned the English king to the French court. When the king did not show up, the French again declared the province of Aquitaine confiscated from the English and the two countries went to war again. The war did not last long and in 1325 Edward II's son, Edward III, and his mother went to France so Edward III could pay homage to the French king, Charles IV. Returning to England in 1327, Queen Isabella had Edward II deposed and Edward III, only 14 years old, crowned king. With such a young king, the English ended up agreeing to a peace treaty that favored the French, allowing them to keep the land they had conquered. In 1328 the English were forced to make peace with the Scots and Charles IV, third son of Philip IV, died. None of Philip's three sons had a male heir. Succession ended up going to the cousin of Charles IV, Philip of Valois. While neither Edward nor his mother made any claim to the French throne at this time, Edward had himself crowned king of France in 1340. In French law, Edward had no claim to the Crown since French law did not recognize any claim by a female, or her offspring, to the throne of France.

The early years of Edward's reign saw him pay homage to the French king, since he could not afford a war with France. Focusing on Scotland with the death of the Scottish king, Robert I, Edward was able to gain the upper hand there and bring SCOTLAND back under England's control. However, being an ally of the Scots, Philip had an interest in what was happening there and tried to link negotiations for continued peace between France and England with the war in Scotland. In 1336 France had put together a fleet that was to take a French crusade to the Holy Land. However, Pope Benedict XII canceled the crusade because of the problems of the French, English, and Scots. Instead it seemed to the English that the fleet would be used to invade England. While there was no invasion of England, the fleet did conduct raids on parts of the English coast and convinced the English that war with the French was coming. Using the same ploy they had before, the French king summoned the English king, as the duke of Aquitaine, to turn over the French king's brother, who had taken refuge in England. In 1337 when Edward did not comply with Philip's order, Philip declared Edward's land confiscated again and the Hundred Years' War began.

BEGINNINGS OF THE HUNDRED YEARS' WAR

The war began with the French invading Aquitaine in 1337. The French fleet continued raiding the English coast. The English were finally able to defeat the French fleet at Sluys in 1340, which gave the English control of the English Channel, making it easier for them to move troops to France. During this time Edward made alliances with the Low Countries and the German emperor and arranged to have his soldiers join theirs for a campaign against the French. However the date for the campaign kept being delayed until 1340. The Flemish joined with Edward, who had himself crowned king of France on January 26, 1340. While the English laid siege to the town of Tournai, the French moved against the allied army but did not engage it. The war shifted to Brittany in 1341 with the death of the French duke. Succession to the title was disputed and the English took the chance to support the side the French king opposed. Neither side was able to gain the upper hand and control of the entire province. The fighting continued for several years to come. In 1343 a truce was called, lasting until 1346.

Edward decided to conduct the campaign in 1346 with an English army and not rely on his allies for soldiers. Edward's army landed in Normandy hoping to draw the French army away from Aquitaine, which it did. Marching first to the Seine River and then along it toward Paris, the English army raided the countryside and towns as it marched. The French had destroyed most of the bridges across the Seine River and had a chance to trap the English army but instead allowed the English to cross the river and march away. The French would have the same chance again when the English army reached the Somme River and again the French allowed the English to cross the river and escape. Edward finally stopped retreating and chose the area around Crécy to give battle to the French on August 26, 1346.

Edward picked an easily defended spot that forced the French to attack him uphill. He also deployed his archers to have a clear field of fire against the advancing French. The French arrived on the battlefield late in the day, yet chose to attack instead of waiting until the next day. The French also did not attempt to organize a massed attack against the English; instead, they attacked as they arrived on the battlefield, thus leading to approximately 15 independent assaults on the English position. The English archers cut down each assault with few of the French knights actually reaching the English men at arms. French casualties were estimated at over 1,500 knights and nobles and up to 20,000 infantry and crossbowmen. English casualties were about 200 men. With his victory, Edward moved against Calais, which he laid siege to in September 1346 and captured in August 1347. The next several years would see only minor fighting, and even a truce for a short time. Philip VI died in August 1350 and John II became the new French king. Under the new king, the French and English engaged in peace negotiations, but these were broken off in 1355 by the French.

TREATIES AND RAIDS

The English responded to the break in negotiations by launching raids into France. The most successful raid was in 1356, led by Edward's son, Edward the Black Prince (so named because he wore black armor). Launching from Bordeaux, he marched his army toward the Loire River but turned back before crossing the river. As he moved back to Bordeaux, he was blocked by a French army led by King John at Poitiers. On September 19, using the terrain to his advantage, the Black Prince was able to defeat the French using the terrain and his archers to cut down the attacking French. More important was the capture of the French king by the English. With his capture, the French found themselves in a civil war between the dauphin and Charles of Navarre over who should control France. In 1359 Edward brought an army to France in an attempt to capture Reims. When he was unable to capture the city, he considered marching on several other cities, including Paris, but in the end decided to return to England.

The English and French signed a treaty on May 8, 1360, that released King John from English captivity and recognized English sovereignty over Calais, Ponthieu, Poitoum, and Aquitaine. Also part of the treaty was a clause where Edward agreed to stop calling himself the king of France. It looked as if the English had won the war. Even with the peace treaty in place, the French and English continued fighting on a low level. This included the French civil war, which did not end until May 1364 with the defeat of Charles of Navarre. The French and English also found themselves on opposite sides of the fighting in Castile where the English, under the command of the Black Prince, prevailed. Unfortunately the fighting forced the Black Prince to raise taxes in Aquitaine. The people of Aquitaine then appealed to the French king, Charles V (who had become king in 1364 when his father, John, had died). Therefore in November 1368 Charles V declared the English land confiscated again. Edward tried to negotiate a settlement with Charles, but when that failed Edward again declared himself king of France and the two countries were at war with each other again.

The French made significant gains in recovering territory they had given up in 1360. They were even able to launch raids on the English coast, whose defenses had been neglected after the peace treaty in 1360. This raised concerns that the French might actually invade England. In response, the English launched raids on cities they thought the French might use to stage their invasion.

By the end of 1369 English actions had eliminated the possibility of a French invasion. Over the next several years the English would continue to launch raids into the French-controlled territory, but they also lost territory to the French. Both sides continued to raid each other's territory and avoid a set piece battle. In 1376 Edward the Black Prince died; in the following year, 1377, Edward III also died. This left the Black Prince's son, 10-year-old Richard II, as king of England. Small scale fighting continued through the 1380s until both sides agreed upon a truce in June 1389. The truce would last, with the usual intermittent raiding, until 1415.

HENRY V AND CHARLES VI

Starting in the early 1400s the French gave support to Scotland and Wales in their struggle against the English. They also launched several raids against English ports. However the French king, Charles VI, who came to power in 1380, suffered from insanity. Because of this, he was unable to keep his nobles controlled and in 1407, a civil war broke out between the Orléanists and Burgundians. Both sides asked the English for aid. In 1413 Henry V was crowned king of England. While his father, Henry IV, had provided some support to the Burgundians, Henry V determined to take full advantage of the chaos in France. Thus in 1415 an English army of 12,000 men invaded France.

Landing in Normandy, Henry first laid siege to the town of Harfleur, which took over a month to capture. Henry lost about half his men during the siege. Henry then decided to march over land to Calais. Henry left his siege equipment behind so he could move fast. The French set out in pursuit of Henry with an army of 30,000 men. Although Henry was moving fast, even in the rain, he had trouble finding a crossing to get across the Somme River, which allowed the French to get ahead of him. They chose the area near the castle of Agincourt to try to stop Henry. While the sides tried to negotiate a settlement, neither side was interested in budging from its position.

On October 25, 1415, the two sides fought the Battle of Agincourt. The French commander had originally wanted to fight a defensive battle since the English were short on supplies, but the French nobles convinced him to attack since they had a numerical superiority. The English took up a position with forests on either side of them. They had about 5,000 archers and only 800 men at arms. The archers placed sharpened stakes in the ground in front of them as protection from the mounted French knights. The ground between the two armies was wet and freshly plowed, which made it hard to move across. The French nobles were unwilling to wait for the English to attack and eventually convinced the French commander to order an attack. With the wet, plowed ground slowing them down, the French took terrible losses from the English archers. Approximately a third of the French troops were in the initial attack and most were either killed or captured. The next two attacks by the French were also thrown back by the English, although they did not meet the same fate as the first attack since they withdrew before being destroyed. Exact French losses are not known for sure, but estimates put their losses at 6,000–8,000 men. There is also no exact record of English losses, but they were few compared to the French.

Henry's next campaign started in 1417 and went until 1419. This time he completed the conquest of the Normandy region. The Burgundians, still English allies, were able to gain the upper hand in their civil war and capture Paris. In May 1420 the Treaty of Troyes was signed; it declared Henry to be Charles VI's heir and required him to continue to support the Burgundians in their civil war against the Orléanists, who were now supporting the dauphin. Henry died in 1422 and his nine-month-old son became the new king of England. Even with Henry's death, the English continued their war against the Orléanists. Charles VI died two months after Henry V. With Charles's death, Henry VI was crowned king of France.

JOAN OF ARC

The war took a sudden change for the better for the French with the appearance of Joan of Arc in 1429. She led an army to victory against the English, laying siege to the town of Orléans in May 1429. This was the first of many victories that led to the coronation of the dauphin as Charles VII. Joan was captured and turned over to the English in May 1430. The English had her put on trial for witchcraft, convicted, and burned at the stake. The English had hoped to strike a blow against the French morale but only succeeded in inspiring them. In September 1435 the French civil war was ended and with it the alliance between the Burgundians and the English. The French continued to retake territory from the English, including Paris, which fell in April 1436. Both sides agreed to a truce in 1444, which lasted for five years.

The French used the truce to reorganize their army, so that when the truce ended in 1449 they were ready to end the war. Starting with an invasion for Normandy in 1449 that was completed by 1450, they pushed the English out of France over the next several years. The conquest of Aquitaine would take longer. The initial invasion began in 1451 but was slowed in 1452 when the English sent troops there in an effort to stop the French. While the English were successful in slowing the French, the French were able to defeat the English army in July 1453 and by October 1453, with the fall of Bordeaux, they completed their conquest of Aquitaine and ended the Hundred Years' War. The only French soil still controlled by the English was Calais, which they controlled until 1558.

See also Frankish tribe; Wales, English conquest of.

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Dallace W. Unger, Jr.

Huss, John (Jan Huss [Hus])

(c. 1369–1415) *religious leader*

John Huss was a forerunner of the Reformation. He was born into a prosperous peasant family in the small southwestern Bohemian town of Husenic (Goosetown), close to the Bohmerwald and not far from the Bavarian frontier. Little is known of Huss's early life except that his parents died while he was young. He was first educated at Husenic and then later in the neighboring town of Prachaticz. Huss entered the University of Prague around 1388. In 1392 he received his bachelor of arts degree and, in 1394 a degree for a bachelor of theology. He was granted his master's degree in 1396. In 1398 Huss was chosen by the Bohemian "nation" of the university to hold the post of *examenership* for the bachelor's degree. In that same year he began to lecture on philosophy.

Huss was ordained a priest in the Roman Catholic Church in 1400 and in 1401 he was appointed dean of the philosophical faculty. From October 1402 to April 1403 he held the office of rector of the university. In 1402 he was appointed rector or curate (*capellarius*) of the Bethlehem Chapel in Prague. The chapel had been erected and endowed in 1391 by citizens in Prague in order to provide preaching in Czech. It was also a place of congregational singing with the music of several tunes painted on the walls for all to see and to use for singing. Preaching at the Bethlehem Chapel deeply influenced the religious life of Huss, leading him to a study of the Bible. From it he developed the deep conviction of its value for the life of the church. It also taught him a deeper respect for the philosophical and theological writings of John Wycliffe.

The study of scripture and its proclamation in a vernacular tongue had been condemned in England by opponents to Wycliffe's teaching and to their spread by his Lollard supporters. Huss's sympathy with Wycliffe did not immediately involve him in any conscious opposition to the established doctrines of Catholicism or with church authorities. He translated Wycliffe's *Trialogus* into Czech and promoted its reading. Huss probably became aware of Wycliffe's teachings when Czech students who had studied at Oxford University under Wycliffe returned to Prague. Anne of Bohemia was at the time the wife of King Richard II. She had scholarly interests of her own, which may have encouraged Czech students to study in England.

Eventually Czech students copied all of Wycliffe's works and took them to Bohemia. Persecution against Wycliffe would eventually leave the only surviving copies of some of his works in Bohemia. Wycliffe was very controversial in England because his teaching called for the translation of the Bible, then only available in versions of the Latin Vulgate, into the vernacular. In addition Wycliffe was a severe critic of the corruption of the clergy. Wycliffe died at home; however after his death his body was exhumed and burned along with his books. In addition, his lay supporters, the Lollards, were persecuted. The same thing was to happen in Bohemia and Moravia despite the preaching of Huss for reforms.

In 1409 the king of Bohemia reorganized the voting control of the University of Prague. The university was governed by the nations. The Germans had the most votes, but the Czechs were more numerous. The king's reform gave the Czechs representation in proportion to their numbers, and also effective control. However, the move so angered the Germans that most of them quit the university at Prague and moved to other German universities in other cities with one group founding the University of Leipzig. They also engaged in a slander campaign against Huss because of the change. Among the slanders was the charge that Huss was a heretic.

Huss wrote a number of philosophical and theological works, including *De ecclesia*. The book was critical of many medieval church practices. He charged that the lucrative but unbiblical practice of granting forgiveness through the issuing of indulgences was harmful to the souls of innocent Christians. Because of his attack on indulgences Huss was excommunicated in 1412. In 1414 Huss went to the Council of Constance that met in Constance, Germany, under the safe conduct protection of the Holy Roman Emperor.

After an unfair trial in which Huss was not allowed to present a proper defense, he was condemned to death for heresy despite the pledge of safe conduct. The most damning charge against Huss in the eyes of his judges was his claim that Christ is the head of the church and not Saint Peter. Before Huss was taken to the place of execution, he was subjected to ceremonial degradation. He was stripped of his clerical vestments and his tonsure was erased. He was then defrocked to revoke his ordination as a minister of the Gospel. Then his books were burned in front of the cathedral. Finally he was led to a place outside of Constance where he was martyred by being burned at the stake on July 6, 1415.

When the news of the martyrdom of Huss reached Prague the people of Prague rose up against the religious rule of the Roman Catholic Church. Soon all of Bohemia and Moravia were united in support of the teachings of Huss as the true Gospel. In a movement of nationalistic

and religious fervor the Hussites reformed the church on the basis of Huss's teachings. Among the many changes in liturgical and ecclesiastical practices was the giving to the people in Eucharist the elements of both the bread and wine as *sub utraque specie*. The medieval practice of the Latin Church was to give only bread to the people. The desire among the Bohemians and Moravians for this change has been traced to Saints Cyril and Methodios, who had been the first missionaries to convert the Bohemians and Moravians during the 800s at the time of the Great Moravian Empire. They were missionaries of the Eastern Orthodox Church, where the elements were served in both kinds.

The Hussites quickly developed into three groups: the Ultraquists, the Bohemian Brotherhood, and the Taborites. All were in favor of taking communion in both kinds, that is, both the bread and wine as *sub utraque specie*. The Ultraquists or Calixtines (*calix*, the communion cup) leaned toward the Roman Catholic communion. The Bohemian Brotherhood, influenced by Peter (Petr) Chelčický, was scattered and pacifist. The Taborites were the most reformist and did much of the fighting. The Hussites defeated all the Roman Catholic armies sent to suppress their Christian beliefs. On July 14, 1420, the Hussites led by John Ziska of Trocnov, then aged 61 and blind in one eye, defeated the Holy Roman Emperor Sigismund's army numbering more than 100,000 at Vysehrad (now Ziska Hill). A second crusade was sent against the Hussites in 1421 and a third in 1422. Both were defeated. However, on October 11, 1424, Ziska was killed in battle. Andreas Propok replaced him (Procopius the Great, and in Czech, Prokop Veliky [Holý]). He soon defeated an army of 130,000 sent against the Hussites.

After an unfair trial, Huss was condemned to death for heresy despite a pledge of safe conduct from the Holy Roman Emperor.

Hussite religious zeal disciplined the Czechs. The whole country was organized into two lists of parishes. Men from one list were called to battle while those from the other would remain at home to protect, farm, and aid the lands of their warring brethren. The Hussites, led by John Ziska of Trocnov, were able to defeat the German and Hungarian knights and infantry sent against them. Ziska had fought against the Teutonic Knights in the ranks of the Polish army. There he had learned of Russian noblemen who often circled the wagons of the baggage trains into defensive forts called a moving fortress (*goliaigorod*). At first the Hussites put men with muskets into farm carts and wagons. Eventually they developed specially constructed war wagons that could be chained together. These war wagons had thick wooden sides to provide some protection to the men inside. The Hussite war wagons were placed in circles on hillsides in a defensive position. In order to attack them, the imperial knights had to attack uphill, charging on horses that soon wearied of the uphill exertion of carrying a heavily armored knight. Hussite musket blasts cut down the knights as they drew near. Dead and wounded knights and horses hampered renewed attacks.

The Hussite soldiers' use of musket and cannon fire to defend themselves against heavily armored knights on horseback was similar to the English longbow men and the Swiss pike men of the time. The Hussites also prepared the way for new forms of military tactics and arms of the age of gunpowder. Using pikes or muskets in combination with cannons the Hussites were able to develop offensive tactics that could defeat the old armies of knights.

Eventually Hussite forces raided the German areas of Bavaria, Meissen, Thuringia, and Silesia. They then

returned to their mountain fortresses in Bohemia and Moravia. The more radical Hussites gathered into strongly fortified towns like Tabor. However strife between the Ultraquists and the Taborites led to war between them. The strife arose from the diplomatic success of the Roman Catholics in dividing the Ultraquists and the Taborites. The Hussites agreed to attend the Council of Basel with the Roman Catholic Church. The outcome was the *Compacta of Basel*. It pulled the Ultraquists away from Hussite reforms. The Taborites however refused to accept the *Compacta*. They were defeated in the Battle of Lipany (Battle of Cesky Brod) on May 30, 1434, by a combined Ultraquist-Catholic army. Procopius was killed and the Taborite army was destroyed on the field.

The defeat was due to a tactical error that occurred when the Ultraquists retreated and the Taborites left the safety of their war wagons to pursue. The Battle of Lipany ended the Hussite Wars; however, in 1618 the Thirty Years' War began in Prague when fighting broke out between Hussites and their opponents. At the end of the Thirty Years' War most of the Hussites had fled or were dead. Scattered Hussite elements or Unity of the Brethren (Unitas Fratrum) continued to exist in both Bohemia and Moravia after the Thirty Years' War. Living in remote locations they secretly practiced their faith despite persecution.

Early in the Thirty Years' War, Johannes Amos Comenius, a famous educator and Hussite bishop, was forced to flee Moravia. As he departed he called the Hussite remnant the "hidden seed." Beginning in the early 1720s many of the "hidden seed" fled to Saxony, where they found refuge on lands of Count Nicholas Ludwig von Zinzendorf. Founding the village of Herrnhut near Zittau they became the revived Moravian Church in 1722.

See also HERESIES, PRE-REFORMATION; MEDIEVAL EUROPE: EDUCATIONAL SYSTEM; UNIVERSITIES, EUROPEAN.

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ANDREW J. WASKEY

I

Ibn Batuta

(1304–1368) *traveler and writer*

Ibn Batuta (also Ibn Battuta), Muhammad Ibn ʻAbd Alah, born in Tangier, Morocco, was one of the greatest Arab travelers in the 14th century. A descendant of a scholarly family that produced many judges, he was educated in Tangier. As other travelers from Morocco, he began his travels by undertaking a pilgrimage to Mecca and to centers of learning in Egypt and Syria. But he soon became restless and wished to explore other parts of the world. For some 28 years Ibn Batuta traveled to many countries in the Islamic world, to Armenia, Georgia, the Volga region, Central Asia, Constantinople, India, the Maldives, Indonesia, parts of China, and East and West Africa. He performed his pilgrimage to Mecca four different times. It is from Ibn Batuta's journals that we know so much of these lands in his time.

During his travels he became acquainted with sultans and rulers in many parts of the world. At times he held important positions in foreign lands and became an influential judge in Delhi during the rule of Muhammad Tughluq. He also played an important role in the Maldives. In 1353 he returned to Morocco. At the request of the sultan he dictated his book *Rihla* to a writer by the name of Ibn Juzzay, who died in 1355 after having completed and edited the text. At the end of his life Ibn Batuta served as a judge in a Moroccan town and was buried in Tangier.

Since someone else wrote Ibn Batuta's travel account, it is difficult to ascertain at times his own voice or character. It is likely that Ibn Juzzay was not altogether faithful to what he heard from his interlocutor; furthermore, one must be careful about the traveler's memory in reconstructing past events, episodes, and dates. Ibn Batuta's travel account is a major medieval document that sheds light on the historical, cultural, and social life in many parts of the world, particularly India, the Maldives, Asia Minor, and East and West Africa.

See also Tughlaq dynasty.

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Samar Attar

Ibn Khaldun

(1332–1406) *intellectual, historian, and sociologist*

ʻAbd al-Rahman Ibn Muhammad Ibn Khaldun was born in Tunis and died in Cairo. The greatest Arab historian, he developed the philosophy of history and laid the foundation of sociology in his masterpiece, the *Muqaddima*. He was also a politician and diplomat. According to his autobiography, *Al-Ta'rif bi Ibn Khaldun*, his family was originally from Yemen and settled

in Spain after the Arab conquest. They played an important political role in Seville during the ninth century. Just before the fall of the city they moved to Tunis in 1323 and continued to hold important administrative posts. Here Ibn Khaldun was born and educated. In 1349 his parents died during a great plague.

After working for the court in Tunisia, Ibn Khaldun moved to Fez to serve the sultan of Morocco. But he fell into disfavor and moved to Granada, Spain, where Ibn al-Khatib, a renowned writer and statesman, was vizier. Ibn Khaldun was sent on a mission to Seville to conclude a peace treaty with Pedro I the Cruel of Castile. In Granada his enemies intrigued against him and he was forced to return to North Africa. He changed employment several times but then became weary of the dangers posed by political life.

In 1375 he spent four years in the castle Qal'at ibn Salama in Algeria, where he wrote his first draft of *Muqaddima*, or introduction to history, and part of the book, *Kitab al-'ibar*, the best source on the history of North Africa and the Berbers. Illness and the necessity to check sources in urban centers forced him to return to Tunis. In 1382 he sailed to Egypt, settled in Cairo, and began teaching at al-Ahzar, the famous, Islamic university.

The Mamluk ruler of Egypt, Barquq, appointed him chief judge of the Maliki rite but he again had trouble with the ruler. The most significant event of his life occurred in 1400 when he accompanied the new sultan of Egypt, Faraj, to Syria at the time of the Mongol invasion. When the sultan had to return hastily to Cairo to quell a revolt, Ibn Khaldun was left behind in besieged Damascus. He was lowered from the city wall by rope and went to meet with the Tatar conqueror, Timurlane (Tamerlane), and spent seven weeks in his camp. In spite of Ibn Khaldun's efforts, Damascus was sacked and its great mosque was burned; however, Ibn Khaldun was given permission to return to Egypt.

As a theorist on history Ibn Khaldun identified economic, social, political, psychological, and environmental factors as key in the rise and fall of all states. He analyzed the dynamics of group relationships and demonstrated how social cohesion fortified by a religious ideology can help a group ascend to power. History is seen as a science that examines the social phenomena of human life. It seeks causes and effects and probes the complexities of human nature. Ibn Khaldun showed that by applying scientific principles it is possible to formulate general laws and to predict trends in the future. Arnold Toynbee, the late British historian, described the *Muqaddima* as the greatest work of its kind.

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Samar Attar

Ibn Sina

(980–1037) *Muslim philosopher, scientist, and doctor*

Abu 'Ali al Husayn Ibn Sina, or Avicenna, was born in northern Persia (present-day Iran) and as a youth studied both mathematics and medicine and expressed a keen interest in philosophy. His five-volume *al-Qanun fi'l tibb*, translated into Latin with lists of known diseases, treatments, and medicines, was the standard medical reference work in the Christian and Islamic worlds for several centuries. Ibn Sina not only was a clinician, but also sought to synthesize the entire body of medical knowledge of the age. He approached the study of medicine as a science, not just as a practical profession.

Ibn Sina's vast oeuvre, mostly in Arabic but also in Persian, dealt with philosophy, psychology, musical theory, autobiography, and even two short stories. Although Ibn Sina and other Muslim philosophers often did not know classical Greek, they were familiar with the classics through translations made by Christian Arabs. Ibn Sina accepted much of Platonic thought and attempted to harmonize it with eastern belief systems in a form of Neoplatonism. In this regard Ibn Sina carried on the approach of Abu Nasr al-Farabi (c. 878–950), an earlier Muslim philosopher to whom Ibn Sina paid homage. As part of a chain of Islamic scholars, Ibn Sina's ideas were expanded and reworked by Averroës.

In his encyclopedia of philosophy, *Kitab al-shifa*, Ibn Sina argued for the need to understand the natural world and supported the application of rational thought. Nor, he argued, were rational thought and religious belief necessarily contradictory. He disagreed with accepted Islamic thought regarding cosmology and

expressed a low view of the intellectual ability of society in general. Ibn Sina and other Muslim philosophers accepted the QUR'AN as the holy revealed text of ISLAM but believed it was open to interpretation (*bid'a*) and that every word need not be accepted literally. Many Sunni scholars accepted Ibn Sina's approach and his works had a long-term impact in Islamic thought. Others, in particular the later IBN TAYMIYYA, vehemently denounced Ibn Sina's approach. In the last years of his life, Ibn Sina served as a *wazir* (minister) to the Buyid dynasty that gained control over parts of the Muslim territory as the ABBASID DYNASTY in Baghdad disintegrated. In Europe, Ibn Sina's ideas and his review of Aristotle's work in *Kitab al-shifa* had an impact during both the Middle Ages and the Renaissance.

See also ISLAM: SCIENCE AND TECHNOLOGY IN THE GOLDEN AGE.

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JANICE J. TERRY

Ibn Taymiyya

(1263–1328) *Islamic theologian*

Taqi al-Din Ibn Taymiyya was born in Syria and spent most of his life in Damascus. His father was an Islamic scholar and Ibn Taymiyya became a teacher in ISLAMIC LAW and tradition when he was still a young man. Ibn Taymiyya followed the puritanical Hanbali school, the most conservative of the four major schools of Islamic law.

In direct contrast to AVERROËS and even al-GHAZZALI, earlier Muslim scholars, he rejected rationalism and the study of philosophy. Ibn Taymiyya thought that Islamic schools of law had become too rigid but he also argued that they had been corrupted by outside influences, particularly those of classical Greece and SUFISM (Islamic mysticism).

Ibn Taymiyya lived in an era when Islamic society was threatened by external enemies, particularly the Mongols, and internal political divisions. He championed a pure application of Islamic practice based on faith and rejected innovation (*bid'a*). He also exhorted true Muslims to wage jihad (holy war) to fight internal and external enemies. In *The Correct Answer to Those Who Have Changed the Religion of Christ*, a huge book of over 1,000 pages, Ibn Taymiyya used textual exegesis to challenge the divinity of Christ.

Because of his more extreme polemics and vocal opposition to many common Muslim practices, for example, veneration of saints' tombs, authorities jailed Ibn Taymiyya several times and he died in prison in 1328. However, his numerous writings on the QUR'AN and Islamic law (*fiqh*) continued to influence Muslim scholars and political leaders, including Muhammad ibn Abd al-Wahhab, the founder of the Wahhabi puritanical sect that emerged in the Arabian Peninsula in the18th century. Modern-day Saudi Arabia is founded on Wahhabism with its strict application of the letter of the law. Ibn Taymiyya is often viewed as the spiritual mentor of 19th and 20th century Islamists.

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JANCE J. TERRY

iconoclasm

Iconoclasm (Greek for "image-smashing") was a religious movement against icons (religious portraits) in eighth–ninth century Byzantium. Christian art proliferated in the fourth century because of the patronage of newly Christian emperors and aristocrats. While the majority of Christians accepted this tendency, a minority, influenced by the biblical injunction against "graven images," was in opposition. Bishop Eusebius of Caesarea, for example, author of the first work of church history (*Ecclesiastical History*), was in the latter group and rejected the depiction of Christ in art. This movement, called iconoclasm, expanded in the seventh century when it emerged in Armenia and reached its largest phase in the Byzantine (Eastern Roman) Empire in the eighth and ninth centuries. (The West experienced its own iconoclastic crisis during 16th century Protestant Reformation.)

Icons vastly increased in popularity in Eastern Christendom in the sixth and seventh centuries, a period when the empire was wracked by Slavs and Bulgars who removed much of the Balkans from imperial control, and

by Muslims who seized Syria, Palestine, Egypt, and North Africa. Imperial prestige was greatly reduced and imperial power was weakened by coups, civil strife, and theological controversy. In this period, people turned for help not to the hapless emperor, but to the icon (a portrait of a saint, angel, or Jesus) found in churches, monasteries, as well as private homes. Icons were often credited with miraculous powers, such as healing from illness or keeping a city safe from enemies.

In the eighth century two bishops in Asia Minor condemned this proliferation of icon prestige among Christians. Emperor Leo III (717–741), who had stopped the Muslims in their siege of Constantinople in 717–718, championed their cause. Believing that God had given him success and a warning (when a volcanic explosion devastated the island of Thera), he removed the icon that hung before the imperial palace, appointed an iconoclastic patriarch in 730, and issued an edict calling for the destruction of images. His son and successor Constantine V (741–775), also successful on the battlefield, pressed the iconoclastic cause by persecuting opponents, particularly monks. He also sought to establish a firmer theological basis for iconoclasm by summoning a church council in 754.

Monks like John Damascene, abbot of St. Sabbas Monastery in Palestine, who wrote several treatises defending icons, led opposition to the iconoclasts. The emperor could not arrest John since he lived under Muslim control. John explained that before Jesus, God could not be represented in an icon, but once God became flesh in Jesus, he could be depicted. Moreover when the icon is used in devotion, the matter is not venerated, but the God of matter who made it. John also distinguished between worship (*latreia*), which is reserved for God alone, and veneration (*proskynesis*), which Christians can give to saints and angels. He explained clearly that icon veneration was not idolatry, but true Orthodox practice.

Every pope also opposed iconoclasm. This caused a break of relations between Constantinople and Rome. Emperor Leo III failed in his attempt to arrest the pope but succeeded in removing southern Italy and the Balkans from papal jurisdiction, transferring them to the patriarch of Constantinople. During this tense period, Rome could not turn to Constantinople for military support against the German Lombards who threatened it. The pope now turned to the Franks, forging an important German-papal alliance that would influence much of the Middle Ages. In 800 the pope established the precedent of proclaiming the emperor by crowning Frankish king Charlemagne as Roman emperor. Byzantium opposed this act since it viewed the Roman emperor as reigning in Constantinople and crowned by the patriarch.

The first phase of iconoclasm came to an end when Irene, widow of Leo IV (775–780), ruled for her young son Constantine VI. Irene was an iconophile (supporter of icons) and summoned the Seventh Ecumenical Council in Nicaea (787), which declared icons Orthodox. Iconophile emperors ruled from 780 to 813, a period marred by military defeat that led many to believe that God was revealing that iconoclasm had been the "true" doctrine.

An iconoclast general (Leo V) seized the throne and in 815 began the second phase of iconoclasm, deposing the patriarch and summoning a council to restore iconoclasm. Once again the iconoclasts were militarily triumphant. In 820 a coup brought Michael II to power, establishing the Amorian dynasty (820–867). His son, Theophilos (829–842), was the most educated and passionate of the ninth-century iconoclasts.

The great challenge to ninth-century iconoclasm was not foreign adversaries, but internal monastic opposition. Monks were now well organized and they were popularly viewed as heroes. The leading figure was Theodore the Stoudite, abbot of the Stoudios Monastery in Constantinople, whose 1,000 monks were loyal and obedient. Theodore's network of support spanned the empire and he worked ceaselessly against iconoclasm. Emperors exiled, beat, and imprisoned him but could not silence him. He died in 826, just prior to the restoration of icons for which he had fought.

The final restoration came in 843 when Empress Theodora ruled as regent for her young son Michael III, successor of Theophilos. By this time the link between iconoclasm and victory had been shattered by a military defeat late in Theophilos's reign. Theodora appointed Methodios as the new patriarch, and together they restored adherence to the Seventh Ecumenical Council. This is commemorated each year in the Orthodox Greek Church as "Orthodox Sunday," on the first Sunday of Lent.

The iconoclast controversy stimulated a revival of learning as iconoclasts searched for manuscripts of the Fathers of the Church to defend their position, while iconophiles, like John Damascene and Theodore the Stoudite, wrote their own treatises. It also led to monasticism's increased prestige, as monks became the premier champions of Orthodoxy.

The period did—in the end—increase imperial power inasmuch as iconoclast emperors had stabilized the empire against foreign threats and strengthened imperial power domestically. Finally after iconoclasm,

the resources for and against iconoclasm, imperial and monastic, respectively, were united together in a great age of missionary activity in central Europe, the Balkans, Russia, and beyond.

See also CYRIL AND METHODIOS.

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MATTHEW HERBST

Île-de-France

The history of the Île-de-France, the true heart of Paris, began in the third century B.C.E. when a group of Gallic Celts built a settlement there for safety. They surrounded their settlement with a wooden palisade, at least one gate, and watchtowers. Buildings were made of wood, or wattle, mud, and sticks, and had either wooden or thatched roofs; thus fire was a constant danger. In 52 B.C.E. in his wars against the Gauls, Julius Caesar established a base there.

By the third century C.E. barbarian tribes forced the abandonment of the settlement on the Left Bank of the Seine, forcing people to seek refuge on the Île-de-France as their ancestors had nearly six centuries earlier. In 451 during the decline of the Western Roman Empire, the Île- de-France and the growing city of Paris faced its worst threat. In that year Attila the Hun attacked the Western Roman Empire with a huge army. The city of Metz was sacked as he entered France, and Paris, according to legend, was only spared the same fate by the intervention of Saint Genevieve. By the time Attila laid siege to Orléans, the main Roman field army led by Aetius confronted him with Visigoth allies, enemies of the Huns. During the Battle at Châlons the Huns were turned back.

In 476 the last Roman emperor of the West, Romulus Augustulus, was deposed, and Paris was left to look after its own defenses. The FRANKISH TRIBE was one of the German tribes to invade France during the Roman Empire's decline, and in 508 Clovis, king of the Salian Franks, captured Paris. He converted the Franks to Christianity after winning a battle over a rival tribe, the Alamanni, sometime between 495 and 506. Paris suffered an era of decline when CHARLEMAGNE decided to make Aachen, Aix-la-Chapelle, the capital of his HOLY ROMAN EMPIRE, when he was crowned emperor in 800.

In the ninth century Vikings from Scandinavia began their onslaught on western Europe, and they sailed up the Seine to imperil Paris. In 911 in order to relieve the threat, King Charles III granted the land around Rouen to the Viking leader Rollo. Since "northmen," *normand* in French, was another term for Vikings, this was the beginning of Normandy, from which Duke William would sail to conquer England in 1066. In 978 HUGH CAPET became king—because he usually wore a cape, or *capa*, his line became known as the Capetian dynasty.

One of the greatest of all Parisian landmarks, the Cathedral of Notre Dame, was established in 1163. King PHILIP II AUGUSTUS, who reigned from 1179 to 1223, did much to develop the Île-de-France and Paris. He built walls around the growing city, including the settlements on the north and the south bank. By a royal charter for the University of Paris (1200), he stated that Paris was now a city of three parts, the Left Bank, the Île de Paris (now known as the Île de la Cité), and the Right Bank. In 1200 Philip began construction of a fortress on the Seine, built to defend against the English, that would later become the famed museum of the Louvre. In 1301 King Philip IV built a royal palace on the Île de la Cité, reaffirming its position as the heart of Paris, although by this time the history of the Île de la Cité had merged into the history of the entire city of Paris.

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JOHN F. MURPHY, JR.

Innocent III

(c. 1160–1216) *pope*

Innocent III was born into the noble family of Scotti and named Lothar. Aided by his familial ties to Pope Clement III, Innocent rose rapidly through the curia. The popular debate regarding the pontificate of Innocent III can best be summed up in the title of a series of essays edited by James M. Powell regarding the life and pontificate of Innocent III entitled *Vicar of Christ or Lord of the World*. While the reign of Innocent is viewed as the high point of medieval papal power, both religious and secular, the debate continues as to whether Innocent's involvement in the secular world was for his own benefit, or because of his own view of papal authority.

The young Lothar received the scholastic education expected of young nobles of his day, studying in Rome, Paris, and Bologna before being elevated to the rank of cardinal-deacon at the age of 29. Innocent was elected pope on the very day, January 8, 1198, that Pope Celestine III died. The Orsini Celestine III, in a display of family politics that dominated medieval Rome, campaigned from his deathbed against the potential candidacy of Innocent. Political uncertainty because of the recent passing of Emperor Henry VI led many cardinals, who were concerned for their own personal safety, to abandon the dying Celestine III in the Lateran for the more secure Septizonium of Septimius Severus, the site of the papal election. Legend has it that cardinals concerned that Innocent III was too young were reassured when a white dove landed on his shoulder during the voting. Innocent's consecration ceremony was delayed seven weeks until the deacon could be ordained into the priesthood and then installed as a bishop.

Innocent provided the 13th century with a model of an active, reforming pope. Innocent turned his reforming intention first to the curia, where he reduced the size of the bureaucracy and the luxurious lifestyle of its members. In response to concerns over the quality of men appointed to the episcopate, Innocent excluded candidates for being too young or for lacking an adequate education. He also enforced the strict observance of celibacy and, in order to bring an end to the accumulation of multiple benefices by priests, enforced residency requirements. Innocent may be best remembered for recognizing new religious orders such as the Franciscans and the Dominicans during his reign.

Innocent did not reserve his reforming zeal simply for the religious. In an age where rulers routinely requested the dissolution of marriage vows to rid themselves of an inconvenient spouse, Innocent refused to dissolve marriage vows for the rulers of France, Castile, Bohemia, and Aragon. Innocent was the author of several treatises both before and after his election to the papacy. As a scholar his interest in the Eucharist resulted in the treatise *De sacro altaris mysterio* (*On the Sacred Mystery of the Altar*) and in the adoption of the doctrine of transubstantiation at the Fourth Lateran Council. Innocent also decreed that a Catholic must perform the sacraments of Holy Communion and confession at least once a year.

The largest area of controversy surrounding the reign of Innocent III lay with his views of the papacy regarding secular affairs. A few months prior to his election, the seat of the emperor was left vacant by the death of Henry VI. Early in his papacy Innocent asserted the right of the pope to evaluate the merits of the two leading candidates for emperor: Philip of Swabia and Otto of Brunswick. Innocent's involvement in election politics would continue for most of his papal reign. As the guardian to Frederick, son of Henry VI, Innocent aligned himself with King Philip II Augustus of France against Emperor Otto III in support of Frederick's claim to the throne. Innocent's strong assertion of papal supremacy in secular affairs continued the policy of popes Nicholas I and Gregory VII.

Innocent based his view of the papal role in secular affairs on the belief that bishops were in part responsible for the souls of their kings and that the pope was successor of Peter and vicar of Christ. Innocent asserted papal temporal authority in several fields including the appointing and deposing of kings, the right to intervene in kingly conflicts that potentially involved the commission of a sin, to protect the interests of widows andssion orphans, to protect crusaders, to confirm agreements between rulers, and to hear appeals from persons in the absence of appropriate temporal courts. The notion of the pope's hearing appeals led Innocent to hold public hearings three times a week. The continued existence of heresy in southern France combined with the unwillingness of local rulers to deal with the issue led Innocent to call for the Albigensian Crusade in 1208. Innocent would die in 1216 before he had the opportunity to fully implement his reforms, and while remembered as the most powerful pope of his era, he would not be granted the title of "great" by the church.

See also Crusades; heresies, pre-Reformation; Lateran Councils, Third and Fourth.

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Abbe Allen DeBolt

Inquisition

From the time of Charlemagne (800–814) and beyond, the peoples of Europe were united by the teachings and practices of the Western (Latin) Church. So deep and abiding was this consensus that any deviation from the

common faith was felt to be a serious threat to the community itself. From time to time individuals rejected this heritage and preached separatist religious doctrines and canons. This break with the status quo would be seen as not only an attack on the church but also an attack on society.

Usually these individuals formed no organized sects and their followers dispersed after their deaths. To the extent that they denied articles of the Catholic faith they were termed "heretics." By the early 12th century the Western Latin Church had a firm basis for definition of orthodox belief, and the laws of the state provided sanctions against those who deviated from it.

In the second half of the 12th century, however, there appeared two groups that seriously challenged the basic tenets of Christendom. The Albigensians, or the Cathari, believed in Christian dualism (gnosticism) where there were two gods, one good and one evil. The good god made the spiritual world including the human soul and the evil god made the material world, including the human body. The group rejected certain basic institutions of the status quo, including the sacrament of penance, the liturgy, and prayers for the dead. A second group, the Waldensians, maintained basically a Christian position. They were fundamentally interested in spreading Christianity, dedicated to living the Gospel in poverty. They did reject, however, prayers and liturgies for the dead and the authority of the Roman Church and taught that unordained people have the right to preach.

The Inquisition originated with Pope Gregory IX (1227–41). The Inquisition was an extraordinary court established by the papacy to investigate and adjudicate persons accused of heresy. The purpose was to bring order and legality to the procedure for dealing with heresy, since there was much inconsistency in the prosecution of religious scandals and misconduct. On the one hand, the attitude in southern France was one of benign indifference or even approval of heresy, while in the north, on the other hand, particularly in Germany, there was the tendency for mobs to burn alleged heretics without the aid of a court.

In the course of their investigation of the presence of heresy in the regions designated by their appointment, the inquisitors interviewed literally thousands of people. After the actual trial had been completed, the evidence was weighed. The local bishop was given the record, and he and the inquisitor agreed on an appropriate penance, if the accused accepted it. If not, then the person was declared contumacious and his property was confiscated. The penances handed down were such things as pilgrimage to a famous religious shrine, the wearing of yellow cloth crosses (the most used penance), ritual flagellation, fines, demolition of houses and confiscations, and imprisonment. Shame and humiliation were the preferred methods of discipline, though the death penalty was invoked in special cases.

The inquisitor tried to explain the true doctrine and to correct erring members. If, however, individuals refused to repent, the church formally recognized its inability to bring about change. Then it would declare erring members heretics, withdraw its judicial protection, and abandon them to the secular authority, which proceeded to apply its own law. This secular punishment involved mutilation and death in various forms.

The most extensive and influential inquisitorial investigation took place in Toulouse, France, 1245–46. Actions were drawn up against 5,471 men and women; only 207 verdicts were issued by the judge-delegates, of which 23 were given "life sentences" (usually seven years' imprisonment), and the rest were given yellow crosses to wear on their clothing. No one was executed, and no property was confiscated. Toulouse served as model for later and more concentrated inquisitions.

At various times sensational inquisitions arose against particular individuals or groups. These cases include Joan of Arc, Meister Eckhardt, Galileo, and the Jews of Spain who had converted to Catholicism. The most serious injustices were inflicted against the Jews, where perhaps at least 2, 000 were burned. Nonetheless, it should not be forgotten that safeguards and conditions of prisoners in inquisitional investigations were superior to those of secular courts. The controversy and notoriety surrounding the Inquisition far exceed what historians have been able to uncover as facts surrounding its actual exercise.

Founded in 1542 by Pope Paul III with the Constitution *Licet ab initio*, the Congregation for the Doctrine of the Faith was originally called the Sacred Congregation of the Universal Inquisition as its duty was to defend the church from heresy. The congregation promotes in a collegial fashion encounters and initiatives to spread sound doctrine and defend those points of Christian tradition that seem in danger because of new and unacceptable doctrines.

Pope Pius X in 1908 changed the name to the Sacred Congregation of the Holy Office. It received its current name, Congregation for the Doctrine of the Faith, in 1965 from Pope Paul VI. Its duty is to promote and safeguard the doctrine on the faith and morals throughout the Catholic world.

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Rev. Thomas Urban & Mark F. Whitters

Irene

(1088–1124) *princess of Hungary*

Irene of Constantinople (also referred to as Princess Piroska) was the daughter of King Ladislas of Hungary, who ruled from 1077 c.e. He was the son of Béla I of Hungary and Richeza, princess of Poland. Ladislas astutely used the political divisions of 11th century Europe to carve out a position of importance for his kingdom. His daughter Princess Irene of Hungary became the wife of the Byzantine or Eastern Roman Emperor John II (1087–1143) of the Komnenus (Comnenus) dynasty, whose father was Emperor Alexios I. John II became emperor on the death of his father in 1118.

Irene was born in 1088 in Esztergom, Komarom, Hungary. After her father died, his brother Kalman (Koloman) succeeded him on the throne. King Kalman continued the expansion of Hungary begun by his brother and annexed Croatia to his dominion in 1097. He arranged Irene's marriage to John II of the Byzantine Empire, gaining immense reputation from the match. The marriage was beneficial to both states, as it formed an alliance against the Seljuk dynasty of the Turks, who had posed a dangerous threat to the Byzantine Empire since their victory over a Byzantine army at Manzikert in 1071.

When Irene went to Constantinople for her royal marriage, she converted from Roman Catholicism to the Greek Orthodox Church in order to marry the emperor. Afterward, she was often referred to as Irene Prisca, which was the name of an earlier saint in the church. She gained a great reputation for piety toward pilgrims on their way to the Holy Land, especially those coming from her native Hungary. She and her husband founded the church of Saint Savior Pantocrator. The church they built became the largest in Constantinople after the Hagia Sophia.

When Irene was empress the Holy Land was in great peril from the Turks, and Pope Urban II called the First Crusade in 1096 to save Jerusalem. The Byzantine forces of Emperor John, after an initial struggle with the crusaders coming from western Europe, provided invaluable support to them with the large Byzantine navy and their knowledge of siege warfare. The crusaders conquered Jerusalem in 1099. The crusaders established their own states in the Holy Land and often were in conflict with Emperor John II. In 1137 and 1142 he entered the crusader kingdoms, reaching as far as Antioch, in a show of force to assert his power over them.

By the time of Empress Irene's death in 1124, only the southern part of the Pantocrator was built, and there she was buried. The Greek Orthodox Church noted her care of pilgrims, and she would be canonized as Saint Irene. The role that Irene played in Byzantine history was recognized when she was placed in a mosaic portrait with her husband and her son, the future emperor Manuel I, in the Hagia Sophia.

See also Byzantine Empire: political history; Crusades.

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John F. Murphy, Jr.

Irish monastic scholarship, golden age of

The golden age of Irish monastic scholarship spans the sixth through ninth centuries' flourishing of art, literature, calligraphy, manuscript preservation, and research that transpired primarily in the newly established monastic schools following the fifth-century advent of Christianity in Ireland. During this same period, the collapse of the Roman Empire and the so-called barbarian invasions into Europe by such tribes as the Goths, Huns, Lombards, and Burgundians caused the Continent to experience a tremendous decline in learning and culture. Not only was the Irish church the brightest spot culturally in the West at this time, but many historians postulate that the great heritage of Western civilization, ranging from the Greco-Roman classics to Jewish and Christian works, would have been utterly vanquished were it not for the religious women and men of Ireland.

The golden age is best known for the scriptorium, in which biblical manuscripts were preserved, copied, and beautifully illuminated. Because of the medieval development of the Bible into an object of veneration and point of contact with divine power, the copying of Scripture became a favored avenue for creativity. Illuminated man-

uscripts accompanied the sacred text with colorful and detailed graphic representations of the events being narrated and were bound in ornately tooled covers of precious metals, inlaid with jewels. Remarkable poet-historians synthesized the nation's pagan histories with its new faith, by retelling these legends in light of Christian theological concepts, especially providence, grace, and redemption. Moreover the missionary scholar Adamnan of Iona (624–704) prefigured England's Venerable Bede (673–735) as among the first writers in the new genre of critical history and biography, which made distinctions between primary (firsthand or eyewitness) and secondary (based on firsthand or eyewitness) sources and employed criteria of authenticity that attempted to separate fact from fiction.

Although Christianity furnished the institutional catalyst that triggered the golden age, the potencies for its radiant growth of art and literature lay already embedded in the pre-Christian Celtic veneration for people of learning. In Celtic mythology, the god of literature, Ogma, attracted humans with golden cords fastened to his tongue. Ancient Irish customs stipulated that the benevolent or malicious power of the poet should be respected above weaponry, and that the education of a prince in the skills of the mind was as important as his training in the art of warfare. The respect for the written word in no way diminished with the rise of Christianity; rather, the new religion transmitted the two priceless treasures of a written language and the legacy of Greco-Roman classical culture. Scholars from Europe began immigrating to the island in the early sixth century to escape the "barbarian" invaders, and Ireland came to enjoy a Continental reputation as a refuge where beleaguered academics could find all the customary comforts of civilization.

In exchange for this wholehearted welcome, the immigrants brought a great wealth, their books, to their new home, which became the foundation of Irish monastic libraries. Disavowing the European ecclesiastical fear of the pagan classics, manifested by the decree of the 436 Council of Carthage that no believer should study Gentile writings, Irish monks instilled their students with both an appreciation of the Greco-Roman poets and philosophers and a well-rounded worldview that integrated the theology of Scripture and the church fathers with the ethics of Aristotle and metaphysics of Plato. This produced a new breed of scholars characterized by a Scholastic mindset and a formidable accumulation of classical knowledge that was treasured and utilized in their civic and ecclesiastic endeavors.

These humanists imported many Latin grammatical structures and syntactic devices into the Irish language, thereby vitalizing a literary tradition in desperate need of renewal. For instance, while the pre-Christian method of writing, *ogam*, was so cumbersome that it was scarcely used outside of carved funerary or ceremonial inscriptions, an updating of the alphabet based on Latin script rendered writing easy and motivated educated people to transcribe their native lore and create new masterpieces. The result of the linguistic revisions was that secular learning thrived alongside religious, and a monumental corpus of Irish vernacular literature developed that painted a portrait of an ancient pagan civilization unmatched elsewhere in the West. Not only was this recording of the oral tradition historically significant, but a further consequence of the conflation of Christian and pagan learning in Ireland was the rise of a new type of literature. Eventually the imaginative spirit gripped the scribes, who were responsible for meticulously copying Christian and classical works but subconsciously absorbing their concepts and themes in the process, leading them to formulate their own tales enriched by indirect influence from these ancient sources. The traditional voyages to seek Tir na n'Og (the Land of Youth, which greatly resembled the new heaven and new earth in New Testament thought) were supplemented by borrowings from Homer and given substance with the current geographical information to yield the famous Christian epic *The Voyage of St. Brendan*. Furthermore the intimate and touching poetry devised by monk-poets furnishes modern historians with a unique and introspective vision of the lives of cloistered anchorites, encompassing their love of nature and animals, the mystical nature of their religious experience (Latin *unio mystica*, or mystical union with God), the stringency of their communal discipline, and even their irritated boredom.

Although the monastic schools were indebted to the European body of knowledge bestowed by refugee scholars, a far greater influence was exerted by the long indigenous tradition of education. In Ireland, learning found its mythological origin in Connla's Well, a fountain in Tipperary over which grew nine hazel trees that simultaneously sprouted flowers and crimson nuts. Mastery of the fine arts and poetry gave substance to the flowers, while the nuts were filled with knowledge of all the sciences. Instituted upon this primordial foundation, the pagan schools required 15 years of study and were run by poets and historians of the *filid* class (an order of historians, lawyers, eulogists, and satirists) and the druids.

Members of the *filid* class migrated with their students from village to village while the druids were sedentary in key cultic centers. They shared a common method of pedagogy: Teachings and folk tales were transmitted in

fixed oral forms governed by patterns in style and meter, and repetitions of words and sentence structures that facilitated memorization. In addition a reciprocal relationship of compassion was fostered between teachers and students: Teachers corrected students without harshness and provided their physical sustenance (food and clothing), while students adopted a lifelong obligation to protect their teachers from poverty and support them in old age. The conjunction of instructional method and empathetic teacher-student bonds supplied the necessary motivation for students to master a dizzying array of disciplines, including grammar, law, genealogy, history, astronomy, geography, and metrical composition.

After St. Patrick converted the majority of Celts from the druid religion to Christianity and established monasteries to oversee each new believing community between 432 and 461, pagan schools were transformed into monastic schools, retaining the same teaching techniques and quality of humaneness between masters and pupils. The biblical doctrine of Christian equality as sisters and brothers before God in spite of class distinctions introduced an element of democracy into education. Although early medieval Ireland could by no means be identified as a democratic nation, the bishops established laws through which all people, women as well as men, could earn money to attend monastic schools regardless of the capacities of their families. One such law stipulated that a child whose parents could not afford the expenses of a school could pay one's way by waiting on the children of the wealthy, who were obliged to accept such service and finance the child's education. These laws fostered a demographic reversal from the pagan schools, such that most students at the monastic schools came from the lower and middle classes instead of the wealthy farmers and chieftains.

The 15 years of study were split into two segments: a five-year general education track, consisting of literature, history, law, and science, and an ensuing 10-year track for advanced students who wished to pursue the "Seven Orders of Wisdom." Most students ceased education after the first five years, while those wishing to pursue either a career in the church, greater learning, or both proceeded to the Orders. These included a comprehensive and detailed knowledge of the Bible, the essentials of Christian theology, mathematics, astronomy, and the three technicalities of written composition (grammar, criticism, and orthography). Since most graduates of the academic Seven Orders embraced their spiritual counterpart—holy orders—and later served as teachers themselves, the church procured a monopoly of Irish scholars while perpetuating its educational institution. So many students were attracted to the monastic schools that there was not accommodation for them, and they were forced to erect huts outside the monastery walls. Gathering out of doors, the teacher, who typically sat or stood on a knoll, alternated his reading, translating, and expounding from books in distinct memorizable forms—which students would learn by rote—with questions that assisted students in understanding what they recited.

In addition to the monks and nuns, students at the monastic schools worked for varying lengths in the scriptoria proportional to their level of training. The beginner practiced with a metal-pointed stylus on long narrow tablets of yew wood coated with wax, which could be flattened clear and used repetitively. After the copying was completed, the student bound the tablets together with a pivot pin at one end so they could be opened and closed like a fan. The student then wound leather thongs around the tablets, leaving the ends of the cords dangling for use as a handle. Skilled scribes made their reproductions on parchment (cow, sheep, or goat skin) and vellum (the younger and finer skin of these animals). They copied seated with the writing material resting on the knees or, if engaged in elaborate illumination, on a table.

For calligraphy the pen was a quill made from the wing of a goose, swan, or crow. The inkstand was made from part of a cow's horn, and the ink was composed of thick and time-defying liquid carbon—characters on the medieval codices are still piercingly black today. Completed books were sheathed in leather, labeled, and hung on pegs on the walls of the monastery library. The more precious, such as the renowned Book of Kells and Lindisfarne Gospels (both lovely illuminated manuscripts of the Gospels in Latin), were encased in elegantly tooled leather covers and decorated, jewel-encrusted containers.

The greatest legacy of the golden age lay in the missionary activity of its monastic scholars, who spent as much time teaching within the Irish schools as traveling abroad to share the humanity of their education with the Continent and the Christian Gospel with their pagan neighbors. Irish philosophers, scientists, and classicists were sought after by the courts of Europe and returned to the West disciplines of learning that had been obscured during the "barbarian" centuries of cultural stagnation. Under influences from Columba's monastery, St. Aidan (590–651) carried the Christian message to the Northumbrians of the northeast coast of England. He became friends with the Anglo-Saxon ruler Oswald, who had spent time in exile among the Irish and grown attracted to the life of these Celtic Christians. With Oswald's cooperation, Aidan then journeyed to the people of Northumbria in 635 and founded a monastery on the island of Lind-

isfarne, thereafter styled as Holy Island, which became a center of evangelism that firmly established Christianity in northern England by the mid-seventh century.

See also Celtic Christianity.

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Kirk R. MacGregor

Islam

Islam emerged out of the Arabian Peninsula (modern-day Saudi Arabia) in the seventh century. Prior to this, Arabian tribal peoples had practiced a wide variety of pagan beliefs, living in a time Muslims called *jahiliyya* or ignorance. The *Ka'aba* (probably a meteorite) in Mecca was one of the early sites of religious pilgrimage for Arabian tribes and the merchants of Mecca had long made lucrative livings off the trade generated by the pilgrims. The Ka'aba became the holiest site in the Muslim world and the center for the annual pilgrimage or hajj to Mecca.

Although Muslims accept the validity of all of the Old and New Testament prophets, including Jesus, they believe the prophet Muhammad is the last and the greatest of the prophets. As strict monotheists Muslims do not accept the resurrection of Jesus because that would have made him divine and for Muslims God or Allah is indivisible. However Islam, as the third major monotheistic religion, forms part of the Judaic-Christian-Islamic tradition.

The Muslim holy book, the Qur'an, contains the words of Allah as revealed to the prophet Muhammad. The Qur'an places great emphasis on knowledge and the first word in the Qu'ran is *Iqra* or "read." The Hadith and Sunna, traditions and sayings of the Prophet, also provide guidance for proper behavior and practice. Muslims follow the Five Pillars of belief and practice and are called to prayer five times a day by the muezzin from the minaret, a tall tower, attached to a mosque. The mosque serves not only as a place of worship but often as a center for social gatherings and as a school. On Friday, the Muslim holy day, the imam delivers a sermon to the faithful. Unlike Christianity, orthodox Sunni Islam does not have an established clergy. Any devout believer can serve as an imam. However, the mullahs form an established, hierarchical clerical caste in Shi'a Islam. The community of believers is known as the *umma*; religious scholars or *ulema* continually provide interpretations and reinterpretations of religious texts and practice.

As with Judaism and Christianity, Islam began as a patriarchal society. However Islamic law improved the lot of women, who were granted extensive legal and property rights. Polygamy was permitted as with most of the world at the time. A Muslim male could have four wives at one time but he must treat each equally in terms of lifestyle and the time spent with her. Thus only the wealthy could usually afford more than one wife.

As the number of Muslim converts grew under Muhammad's charismatic leadership, the established wealthy merchants in Mecca began to persecute the new believers. Led by Muhammad the Muslims migrated (or made a Hijra) from Mecca for Medina in 622. In Medina the Muslims had extensive interactions with three Jewish tribes; although the prophet Muhammad had fairly cordial relations with some of these tribes he failed to convert them. Some of these tribes also openly sided with the rival Meccans and even joined forces with them in military battles. Consequently the Jewish tribes were either expelled from Medina or killed. Muhammad created a new religious and political society heavily influenced by tribal practices in Medina.

In 624 the Meccans were defeated at the Battle of Badr but they retaliated by winning the Battle of Uhud in 625. In a third confrontation, Muhammad's strategy of building a large ditch to stop the Meccan cavalry helped the Muslims to defeat the Meccans at the Battle of the Trench in 627. Muhammad then negotiated a treaty between two cities, but after the Meccans violated the settlement, Muhammad led over 1,000 Muslim forces against the city. He took Mecca without bloodshed or forced conversions in 630. Muhammad returned to Mecca as the unquestioned leader of a growing and dynamic new community. Within two years Muslim campaigns had incorporated much of the Arabian Peninsula and had taken several Byzantine centers near the Gulf of Aqaba, north of Medina. Recognizing the growing power of the Muslims, other Arabian tribes soon sent envoys to negotiate alliances or conversions with Muhammad at Mecca. Muslims also moved into Yemen and along the Persian Gulf in the east.

In 632 Muhammad died and since he had left no chosen successor the community gathered to select by consensus a new leader or caliph to represent the Muslims. Under the next four "righteous" caliphs, the Muslims embarked on one of the most dynamic expansions in human history. Within 100 years the Islamic/Arab empire expanded from the banks of the Indus River in the east to northern Africa and Spain in the west. Much of the spread of Islam in Asia and Africa occurred not through warfare but trade. The Muslim annual pilgrimage to Mecca was another extremely effective way for the vast community of believers to establish trade and business relationships with one another and to exchange ideas and new technologies.

Although religious tolerance was practically unknown at the time, Islam enjoined its believers to treat people of the book (Jews, Christians, and usually Zoroastrians) kindly and not to force conversions unless they took up arms against the Muslims. As an open, universal religion that stresses the equality of all believers, Islam continues to hold great appeal and in the 21st century remains one of the world's fastest growing religions.

See also Five, or Six, pillars of Islam; Caliphs, first four; Shi'ism; Islam: art and architecture in the golden age.

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Janice J. Terry

Islam: art and architecture in the golden age

Islamic art and architecture is that of the Muslim peoples, who emerged in the early seventh century from the Arabian Peninsula. The Muslim empire reached its peak during the golden age of Islam from the eighth to the 13th century. Literary and archaeological evidence reveals that the early architecture of the Muslim communities in Medina and Mecca, presented through the prophet Muhammad's mosque and residence in Medina and through other smaller mosques, continued the indigenous building style based on a rectangular structure with an open internal courtyard and a covered area. Older structures such as the Ka'aba in Mecca continued the ancient Arab architectural style found among the Nabataeans in Petra, Palmyra, South Arabia, and Hatra in Mesopotamia.

In pre-Islamic times, the inhabitants of the Arabian Peninsula and its surrounding regions lived in scattered minority communities of Jewish, Christian, and Zoroastrian peoples among a majority of pagans or polytheists. To these people, great legendary architectural palaces, castles, temples, and churches were still-vivid memories signifying power and prestige. They were recorded in poetry and other literary forms and associated with famous cities such as Petra, Palmyra, Hatra, Hira, Madain Salih, Kinda, Najran, Marib, and Sana.

Pre-Islamic records and literary evidence attest to the existence of visual art forms, especially sculpture and painting, which were employed primarily to disseminate copies of icons and sculptural depictions of the many deities and idols worshipped in the region. For example monumental statues of major deities like Hubal, Allat, Al-Uzza, and others were still standing in public locations and temples on the eve of the advent of Islam prior to 630. Small-scale statues and figurines were abundantly available among the pre-Islamic population, and makers of images were active in such cities as Mecca and Taif. Wall paintings from the early Islamic secular buildings in Syria, Jordan, and Iraq reveal important examples of a blending of Mesopotamian, Sassanian, Hellenistic, and indigenous Arab styles. Architectural planning of early Muslim mosques in Egypt and North Africa reveals borrowing from ancient Egyptian architecture.

EARLY ISLAMIC ART AND ARCHITECTURE

The prophet Muhammad died in 632 and within a few years the newly emerged Islamic state expanded quickly and swiftly claimed the realms of both the Sassanian and Byzantine Empires. In less than 100 years the new politicoreligious model reached the steppes of Central Asia and the Pyrenees in Europe. As the Muslim community expanded, the need for a central place of worship emerged and was realized by the development of the mosque—a French distortion of the word *masjid* or "place of prostration." Islam, a nonclerical, nonliturgical faith, does not employ ritualistic surroundings and the first mosque was actually the open courtyard of the house of the prophet Muhammad in Medina. It functioned as a meeting place and community center.

Later this tradition expanded to the establishment of a central mosque called al-Masjid al-Jami—"the great mosque"—in every major city. With it developed the characteristics of the mosque and its components: an

open courtyard (*sahn*); a roofed area for prayer *(musallah)* with a dome (*qubba*); a niche in the wall of the prayer area (*mihrab*) to indicate the direction of prayer (*qibla*) toward the Ka'aba in Mecca; an elevated platform (*minbar*), from which the congregational leader delivered the sermon; a tower (*minaret*), from which the call to prayer (*adhan*) was issued; and an ablution place for performing the ritual washing before each prayer (*wudhu*). This basic arrangement of functional space found in early mosques in Basra, Kufa, and Wasit in Iraq, and later in the Great Mosque of Damascus and the Aqsa Mosque in Jerusalem, and elsewhere, became the prototype of traditional Islamic mosque architecture.

The rapidly growing state demanded a new Islamic architectural style that developed gradually, acquired new forms, and incorporated diverse methods of visual expression. During the golden age of Islamic civilization a blend of architectural designs and motifs from South and North Arabian, Byzantine, Hellenistic, Indian, Chinese, and other origins was employed in a new building program throughout the Islamic world. Whatever the variety of its components, the final result always presented a unique Arab Islamic style, especially in the early period, where the architecture and art were unified by strong Arab characteristics that can be detected in the art of the Umayyads in Syria, the Andalus in Spain, the Abbasids in Iraq, and the Fatimids in Egypt.

The Arabic language, derived from the Semitic Aramaic language, played a decisive role in the formation of Islamic culture and art. Arabic was the official and original language of the Qur'an, the holy book of Islam. Arabic was a powerful cultural and literary vehicle with which to disseminate Arab culture throughout the new and diverse Muslim communities in the recently expanded regions of Central Asia, Anatolia, the Mediterranean coasts, Sicily, and Spain. Verses of the Qur'an were inscribed in elegant Kufic and Thulth calligraphic styles on the interior and exterior of major mosques in Jerusalem, Damascus, Basra, Fustat, Tunisia, Sicily, and Spain in a variety of techniques such as stucco, wood carving, and ceramic tiles. The mosque thus became a unifying architectural form and symbol of the monotheistic concept of Islam.

Islam adopted an aniconic style in art that does not promote figurative representation. In the Qur'an, the *sunna* (manners, ethics, behavior, and social practice of the prophet Muhammad), and *hadith* (collection of sayings of Muhammad pertaining to a variety of topics, and everyday life situations), depiction of living forms is discouraged and according to certain interpretations is banned altogether, especially in religious environments such as mosques. Sunni orthodox interpretation of figurative representation characterized it as an act of defying the power of God, who alone was ascribed the ability of creation. Furthermore the depiction of human beings was also thought to be reminiscent of and an encouragement of pre-Islamic idol worship. These sanctions prompted Muslim artists to create a new form of expression based on the use of Arabic calligraphy—literal meaning and visual composition—and decorative ornamentations. The corroboration of these two powerful visual vocabularies with the already developed conventional Islamic components characterized Islamic art distinctly and continuously.

UMAYYADS: 661–750 C.E.

Borrowing, blending, and modifying motifs, forms, and techniques from Byzantine and Sassanian sources and incorporating them into the indigenous Arabic style characterize the art and architecture of this formative period. This approach was presented through the architectural planning and iconographic design in major buildings, both religious and secular.

In the eastern Mediterranean region a new blend of styles and motifs was incorporated in the early Umayyad buildings. Mosaic decoration, a preferred Byzantine medium, is evident in the case of the Dome of the Rock in Jerusalem, completed in 692; the Great Mosque of Damascus, completed in 715; and the desert palaces in the Syrian regions. Presentation of power, triumph of the new religion, and the emphasis on Islamic theology in early Islamic art were realized through the use of monumental architectural forms, calligraphy, and the ornamental aniconic patterns as in the case of the Dome of the Rock, or the figurative representations in painting and sculpture at the desert palaces Qusayr Amra, Khirbat al-Mafjar, and Mshatta in the Syrian region, and during the early Abbasid period in palaces in Samarra and Baghdad in Iraq.

ABBASIDS: 750–1258 C.E.

Beginning around the 10th century the synthesis of Islam and Arab culture was modified by the emergence of decentralized, mostly non-Arab political powers such as the Samanids in Iran and the Ghaznavids in Afghanistan, the Seljuk dynasty in Anatolia, the Fatimid dynasty in Egypt and Tunisia, and the Almoravid Empire (al-Murabitun) and Almohads (*al-Muwahhidun*) in the western areas of Islamic lands. These dynasties and mini independent states contributed to the spread of Islam and consolidated their political power in the Andalus in Spain and established bases in the heart of

The interior of the al-Aqsa Mosque, built in 708 in Jerusalem. A blend of new elements from the recently acquired territories was incorporated in the design of mosques, hospitals, schools, tombs, shrines, palaces, and gardens.

India with the Delhi Sultanate in 1206. Traders and merchants carried Islam as a religion and culture deep into Africa and Central Asia, and across the sea routes to Indonesia. These new political powers with their cultural trends added new riches to the diverse collection of Islamic science, literature, art, and architecture. Baghdad, the capital of the Abbasid dynasty, became the center of knowledge and scientific development.

THE ISLAMIC RENAISSANCE

The Islamic renaissance, which witnessed tremendous advances in every field, prompted architects, visual artists, calligraphers, and artisans of all sorts to collaborate in the production of a vast body of monuments, masterpieces, and manuscripts. A great number of these manuscripts were embellished and illustrated with fine visual presentations, such as the 13th century *Maqamat al-Hariri* illustrated by Mahmoud bin Yehya al-Wasiti, whose style set a standard for what is conventionally known as the Baghdad school of al-Wasiti. The diverse cultural input of new ethnic groups from Iran, Anatolia, Central Asia, India, and the Mediterranean region enriched the Islamic art repertoire. Figurative illustrations gradually populated manuscripts, especially those of a literary or scientific nature. Figurative representation was used during the Abbasid, Fatimid, Seljuk, Mamluk, and later periods as well. It is important to note that depictions of human figures, although employed by both Shi'i and Sunni artists and patrons, were most common with Shi'i and Sufi art.

In architecture, a blend of new elements from the recently acquired territories was incorporated in the design of mosques, hospitals (*maristan*), schools (*madrasat*), Sufi foundations (*khanaqah*), tombs, shrines, palaces, and gardens. This incorporation furthered and enhanced the definition of a distinct Islamic

style. Muslim architects developed and employed the pointed arch as early as 776 at the al-Ukhaydhir palace in Iraq and the al-Aqsa Mosque in Jerusalem in 780. The pointed arch concentrates the thrust of the vault on a narrow vertical line, reducing the lateral thrust on foundation and allowing for higher walls. The double tier arch and the horseshoe arch were developed and used in the Great Mosque of Damascus in 715 and transmitted later to the Andalus in Spain and employed in the Great Mosque of Córdoba.

The square minaret appeared for the first time at the Great Mosque of Damascus and was transmitted later to North Africa and Spain. The pointed arch, horseshoe arch, and the square minaret impacted European architecture and were adopted in Romanesque churches and monasteries and especially in the Gothic cathedral and its towers. Much of the Islamic golden age achievement passed on to Europe through Sicily, Spain, Jerusalem, and other important centers in the Islamic world.

Muqarnas is probably the most distinct and magnificent architectural decorative element developed by Muslim architects around the 10th century, simultaneously in the eastern Islamic world and North Africa. *Muqarnas* is a three-dimensional architectural decoration composed of nichelike elements arranged in multiple layers. Soon after its appearance, *muqarnas* became an essential architectural ingredient in major buildings of the Islamic world in Iran, India, Afghanistan, Iraq, Syria, Egypt, Sicily, North Africa, and Spain. *Muqarnas* structures, augmented with the elegant Arabic calligraphy, floral design, and geometric patterns typically called *arabesque*, produced a dazzling visual composition that characterized the beauty of such places as the interior of the Dome of the Rock in Jerusalem or the Masjid al-Jami' in Isfahan, among other examples.

This composition, accentuated by bands of the Kufic and Thulth styles of Arabic calligraphy, added spiritual and poetic dimensions to the adorned buildings and objects. Qur'anic texts usually cover the exterior and interior of religious buildings with verses and chapters at various locations in the building. Poetry, proverbs, and celebrated sayings may cover secular buildings and nonreligious objects such as dishes, plates, and jewelry boxes. The continuous patterns and repetition of ornaments covering walls and ceilings, running along naves, arcades, and archways, echo a rhythmic tone that originates from one pattern and multiplies in endless, complex, repeated, and variant patterns. It defines the unity in multiplicity of Islamic decorative style. This attractive visual system was so impressive that some early Renaissance artists could not resist copying and imitating bands of Kufic inscriptions to decorate the clothing of the figure of the Virgin Mary and other biblical figures and angels in paintings of the period.

The golden age of Islam witnessed the emergence of elegant visual art and magnificent architectural achievements that had a major influence on succeeding periods, with its characteristics echoing throughout the Safavid, Mogul, and Ottoman periods.

See also Islam: literature and music in the golden age; Shi'ism; Umayyad dynasty.

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Hashim al-Tawil

Islam: literature and music in the golden age

Arabic literature developed and dominated the Islamic cultural scene during the eighth to the 13th century and beyond, from Baghdad to Córdoba in the Andalus. Arabic language, the youngest and the most widely spoken of the ancient Semitic languages, is the language of the Qur'an—the sacred book of Islam that culturally unified not only the Arab people, but also non-Arab Muslims. Islamic teaching presented in the text of the Qur'an and the *Hadith,* the sayings of the prophet Muhammad, encouraged learning and praised learned people and the quest for knowledge. The Arabic language has a peculiar regularity and coherent grammatical and structural system that lend to it the ability to express in creative and diverse literary forms such as *Shir* (poetry), *Nathr* (prose), *Adab* (a genre of socioethical literature), *Balaghah* (eloquence), and *Maqamah* (assembly).

In pre-Islamic times the Arabic language was the medium of communication especially in the transmission of oral tradition, poetry, and stories. As early as the fifth century, odes or *Qasidah* (plural *Qasaid*) were composed and the most celebrated were called *Al-Muallaqat* (the suspended), for they were honored and recognized by being displayed on the walls of the Ka'aba in Mecca. Famous among the pre-Islamic poets are Imru al-Qays, Tarafa ibn al-Abd, Zuhayr ibn abi Salma, Labid, Amr ibn Kulthum, Antara, and al-Harithah ibn Hillizah.

During the early UMAYYAD DYNASTY celebrated poets emerged with diverse ethnic and religious backgrounds who composed masterpieces of Arabic poetry such as Al-Akhtal, Jarir, and al-Farazdaq.

With the expansion of the Islamic empire during the Umayyad and throughout the ABBASID DYNASTY, Arabic became the literary language of the era, the liturgy language of ISLAM, and a powerful literary vehicle to disseminate Arabic culture. Many talents contributed to the legacy of Arabic literature; scholars, linguists, writers, and poets of Arab and nonArab descent wrote in the Arabic language. During the Umayyad and Abbasid periods scholars gathered and collected the sources for Qur'anic studies and the collections of the *Hadith*. Ibn Ishaq (d. 767) wrote *Sirat Rasul Allah* (Life of the messenger of God), which was later revised by Ibn Hisham (d. 834).

UMAYYAD PERIOD LITERATURE

With the expansion of Islam the Arabic language was refined, first during the Umayyad era with Abu al-Aswad al Duali (d. 688), who founded the Arabic grammar and diacritical color-coded points Tashkeel. The dotting system and vowels signs developed by Al-Khalil ibn Ahmed al-Farahidi (d. 786) soon replaced that system. Al-Farahidi was the first Arab philologist who compiled the first Arabic dictionary; he was credited with the formulation of the rules of Arabic prosody. His major work was *Kitab al-Arud* (Book of prosody). His student Sibawayh (d. 793) codified grammatical rules. Later Al-Mubarrad (d. 898) wrote *al-Kamil fi al-Lughah wa al-Adab,* which was an invaluable collection of references to Arabic philology through poetic quotations. His rival al-Thaalibi also contributed to this field with his major work *Yeteemat al-Dahr,* a bibliography of poets and writers of Arabic. Another outstanding scholar in this field was the Andalusian linguist Ibn Malik (d. 1274), who composed the famous *Alfiyah* in which he compiled and analyzed all Arabic grammatical rules in 1,000 verses of poetry composed in a single poetical masterpiece. Other scholars worked on the subjects of jurisprudence, theological discourse, fundamentals of Arabic grammar, lingual terminology, rhetoric, and *adab*. Bayt al-Hikmah in Baghdad was the departing center for the quest of Hellenistic and Eastern knowledge in science, mathematics, philosophy, geography, astronomy, and literature.

Historians and biographers worked diligently on documenting the history of the Islamic state, pre-Islamic period, and ancient civilizations. Early transmitters of accounts are Kab al-Ahbar, Hammad al-Rawiyah, and Wahb ibn Munabbih from the eighth century. The list of important early historians includes Ibn al-Kalbi (d. 820) and his major work *Kitab al-Asnam* (Book of idols); Al-Waqidi (d. 823), who was affiliated with the Abbasid court in Baghdad and who wrote *Kitab al-Maghazi* (Book of the raids of the prophet); Ibn Sad (d. 845) was al-Waqidi's secretary and wrote a major biographical dictionary called *Kitab al-Tabaqat* (The book of classes [of persons]); Al-Azraqi (d. 865), a native and historian of Mecca, wrote an extensive history of Mecca, *Akhbar Mecca*. Al-Bukhari (d. 870) was a historian and the famous *Hadith* compiler and interpreter. His major work was the collection of the sayings of the prophet Muhammad known as *al-Jami al-Sahih*; Al-Baladhuri (d. 892) was a great historian and companion of the Abbasid caliph al-Mutawakkil and wrote many treaties; the most famous was *Futuh al-Buldan* (History of the Muslim conquests).

Al-Yaqubi (d. 897), a historian and geographer, wrote a history of the world known as *Tarikh al-Yaqubi*, and *Kitab al-Buldan* (Book of countries). Al-Tabari (d. 923) was another noted historian, lexigrapher, and scientist. His major work is *Tarikh al-Rusul wa al-Muluk* (History of the world); Al-Masudi (d. 956) was born and lived in Baghdad and traveled widely; most of his works were lost and only one survived: *Muruj al-Dhahab wa Maadin al-Jawhar* (Fields of gold and mines of jewels), which was a short history of the world down to the end of the Umayyad period; Ibn al-Nadim (d. 990) was the son of a book dealer born in Baghdad. His massive work *al-Fihrist* was intended to be an index of all books written in Arabic from early Islam up to Ibn al-Nadim's time. The vast majority of the books mentioned in his *Fihrist* are given with information on the authors and subjects. IBN KHALDUN was perhaps the most famous Arab historian and sociologist, who changed the course of interpreting historical events and set the mode for modern methodology in historiography with his influential book *al-Muqaddimah* (Introduction).

Arabic prose flourished in Baghdad with Ibn al-Muqaffa (d. 757), who translated many Pahlavi works and was famous for his *Kalila wa Dimna,* a collection of didactic fables in which two jackals offered moral and practical advice. Originally derived from the Sanskrit *Fables of Bidpai*, *Kalila wa Dimna* was the inspirational source for La Fontaine's *Fables*. From Basra came Al-Jahiz (d. 869), who developed Arabic prose into a literary vehicle of precision and elegance and was one of Baghdad's leading intellectuals. He wrote over 200 works; the most famous of them were

Kitab al-Hayawan (Book of animals), *al-Bayan wa al-Tabyeen,* and *al-Bukhala*. Equally important was Abu al-Faraj al-Isbahani (d. 967), also called al-Isfahani, who was an Arab historian, intellectual, and poet. His monumental book *Kitab al-Aghani* (Book of songs) is an anthology of songs and poems from the earliest epoch to the author's own time. These were especially those were popular in Baghdad during Harun al-Rashid's reign.

ABBASID PERIOD LITERATURE

The early Abbasid period witnessed the birth of new genres in poetry where politics, eroticism, and blasphemy mingled. The emergence of a political trend geared toward undermining the dominant Arab culture in what came to be called *Shuubism*, or anti-Arabism, led to a new genre of literature. An adamant leader in this trend was the renowned blind poet Bashshar ibn Burd (d. 783). Other poets also excelled in various genres such as Muti ibn Iyas (d. 787), Abbas ibn al-Ahnaf (d. 808), Muslim ibn Walid (d. 823), Abu Nuas (d. 813), and ibn al-Rumi (d. 896).

Many poets revived classical Arabic poetry such as Abu Tammam (d. 843), al-Buhtari (d. 897), al-Mutanabbi (d. 956), and al-Maarri (d. 1057). The art of the genre *Maqamat*, an assembly of rhymed prose of amusing anecdotes narrated by a vagabond who made his living by his wit, was associated with two famous names, al-Hamadhani (d. 1008), who invented the genre, and al-Hariri (d. 1122), who elaborated on the style and excelled in composing linguistic virtuosity where the literary form was more important than the content. The talented visual artist Mahmoud bin Yehya al-Wasiti, who established a distinct and influential artistic style in 13th century Baghdad, illustrated al-Hariri's *Maqamat*.

Storytelling literature had flourished since the early period of Islam. Storytellers were street preachers who used old Arab folk tales mixed with religious flavor; they spoke to enthusiastic and attentive audiences in mosques and other public places. Remains of this folk art are found in the form of al-Hakawati in present-day Cairo, Damascus, and Marrakesh. A favorite literary subject of these storytellers was the epic tale of Arab bravery presented in such work as *Sirat Antara*.

Out of this type of oral tradition and sometime around the 15th century evolved the most famous Arabic literary work in the West: *Alf laylah wa Laylah* (Thousand and One Nights, or Arabian Nights). It revealed a blend of legends, fables, and fairy tales derived from many cultures such as the Mesopotamian, Persian, Greek, Indian, Chinese, Turkish, and Arabic, traditions integrated and reintroduced through tales and legacies correlated with Abbasid times.

In the western part of the Islamic state al-Andalus, a similar cultural revolution took place and built widely on the eastern Islamic prototype. One particular form of literature was distinctly Andalusian, *al-Muwashshahat*, which was a love poem performed with singing and music. Among the brilliant names associated with this art are Ibn Sahl, Ibn al-Khatib, and Ibn Hazm. As early as the 12th century Muslim Spanish academies, similar to Bayt al-Hikmah in Baghdad, were opened for translating Arabic into Latin. Scholars from France, England, Germany, and northern Europe converged in the Andalus to study Arabic literature and other subjects.

As early as the second half of the ninth century a new type of literary work emerged throughout the Abbasid Empire, that is, geohistorical writing accentuated with traveler observations and accounts. Major examples of this type were Ibn Fadhlan, Abbasid ambassador to the Viking kingdom, and his account *Rihlat ibn Fadhlan* (Travels of Ibn Fadhlan) in 922; in Baghdad, Ibn Hawqal (d. 969) wrote *Surat al-Ardh* (Description of the Earth), where he described Spain, Italy, and the Byzantine territories. In 1154 Al-Idrisi was commissioned by the Norman king Roger II in Palermo and composed a geographical account of the world called *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq* also known as *Kitab Rodjar.*

Yaqut al-Hamawi (d. 1229) wrote a major geographical dictionary, *Mujam al-Buldan,* which contained significant biographical, cultural, and historical data on the known world. Al-Qazwini (d. 1383) wrote in Baghdad his cosmographic work *Ajaib al-Makhluqat wa Gharaib al-Mawjudat* (Marvels of things created and miraculous aspects of things existing).

The book was very popular and was translated into Farsi and Turkish and was often illustrated lavishly. Al-Qazwini also wrote an important geographical account. Ibn Batuta traveled extensively through Africa, Europe, and Asia and recorded his accounts in his *Rihlat Ibn Batuta* (Travels of Ibn Batuta), a classic in Arabic literature.

The Arabs learned papermaking technology from the Chinese in the eighth century and substituted mulberry bark and other organic matter with linen as raw materials, and the first papermaking factory was established in Baghdad in 793. This was a turning point in the spread of education and the development of Arabic literature throughout the Islamic world. Expensive parchment and fragile papyrus were replaced by paper that was affordable, practical, and durable. Libraries were common and were open to the public. Booksellers gathered around

major mosques and markets with their shops stocked with volumes of desirable works; shops became popular gathering places for scholars and writers. Specialized workshops of manuscript copying were manned with professional and efficient copyists, calligraphers, illustrators, and linguists.

The fall of Baghdad to the Mongols in 1258 marked the beginning of the decline of the golden age of Arabic literature as well as other scientific activities. However the massive destruction of books by the invading armies of Genghis Khan, Hulagu Khan, and later Timurlane (Tamerlane) prompted Arab scholars to compile, digest, codify, and abridge major encyclopedic and collection works, hence preserving Arabic literary heritage with such authors as Al-Qazwini, Yaqut, Ibn Malik, Ibn Khaldun, Ibn Batuta, Abu al-Fida, and Al-Zabidi.

See also Islam: art and architecture in the golden age; Islam: science and technology in the golden age; Muslim Spain.

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Hashim al-Tawil

Islam: science and technology in the golden age

Science, technology, and other fields of knowledge developed rapidly during the golden age of Islam from the eighth to the 13th century and beyond. Early Abbasid caliphs embarked on major campaigns seeking scientific and philosophical works from eastern and western worlds. Baghdad, the capital of the Abbasid Empire, became the center of intellectual and scientific activity. The first academy, Bayt al-Hikmah (House of Wisdom) was established by the Abbasid caliph Harun al-Rashid and was expanded by his son the caliph al-Ma'mun (d. 833). By the ninth century, Baghdad had become a center of financial power and political prestige and intellectual pursuits flourished in numerous colleges, schools, hospitals, mosques, and libraries. Baghdad attracted visitors, ambassadors, and students from all parts of the empire.

THE BEGINNING

During the seventh century the Arab empire and Islamic domain included the realm of the old Persian Empire and most of the Byzantine Empire. This resulted in access to the wealth and heritage of both Hellenistic and Eastern philosophy and knowledge. During the immediate pre-Islamic period (fifth–seventh centuries), Hellenistic science and knowledge passed to the Arab people through Alexandria in Egypt, Nasibis in Syria, and Antioch and Edissa in northern Mesopotamia and Asia Minor. Through these centers much Greek philosophy and science was preserved by Coptic, Nestorian (Eastern Orthodox), and Jacobite Christians.

In Persia, Jundi-Shapur was another important pre-Islamic center for the quest of scientific knowledge. It was established during the Sassanian period and was located in Khuzistan, not far from the Abbasid capital of Baghdad. Home to many Nestorian and Zoroastrian scholars, it was conquered by the Arabs in 636. Abbasid caliphs summoned many of these scholars to serve on the faculty of the newly established Bayt al-Hikmah.

Harran was another important intellectual center. Situated in eastern Anatolia, Harran was a center for Sabaeans, a pre-Christian monotheistic Semitic people who preserved both Babylonian and Hellenistic heritages. Therefore several agencies worked to develop and extend Hellenistic and Eastern heritage.

QUEST FOR LEARNING

During the seventh and eighth centuries as Arabs conquered new lands they preserved, assimilated, and transformed the cultures of their subjects. Beside the Arabic speaking scholars there were also Nestorians with knowledge of Greek and Syrian languages (dialect of Aramaic), Sabaeans who spoke a dialect of Aramaic, Zoroastrians who used Pahlevi (an old Persian language related to Aramaic), Indians knowledgeable in Sanskrit, and Jews fluent in Hebrew. However Arabic was the literary language of both the Umayyad and Abbasid Empires as well as the liturgy language of Islam.

Hence Arabic became the literary and scientific lingua franca of the time. By virtue of its root relation to the different Aramaic dialects, Arabic unified the collective intellectual effort of scholars into one dialect. Furthermore, the new Arab/Islamic authority related easily to these diverse groups and shared many of the same cultural values. Records indicate that Nestorian scholars translated Greek philosophical treatises to Syriac

and Arabic during the Umayyad period in the eighth century; they also studied Aristotelian logic, metaphysics, and medical and scientific works.

Empowered by the new Islamic state and fueled by the quest for knowledge that was encouraged by many Qur'anic verses and Hadiths advocating the pursuit of knowledge, Caliphs Harun al-Rashid and al-Ma'mun sponsored envoys to Byzantine and Christian authorities in Europe to gain access to Greek manuscripts, hitherto kept in basements and attics of churches and monasteries. Countless manuscripts, especially in Greek, were collected and stored at Bayt al-Hikmah. Early scholars went to Baghdad from diverse areas and backgrounds and enjoyed considerable respect and religious tolerance from their Muslim colleagues.

Caliph al-Ma'mun encouraged the translation of Greek and other texts into Arabic. The caliph surrounded himself with learned men, legal experts, rationalist theologians, lexicographers, and linguists. Yuhanna bin Masawayh (d. 857) and his student Hunayn ibn Ishaq (d. 874) and a host of others headed the program at Bayt al-Hikmah.

Works of Greek philosophers such as Porphyry, Aristotle, Galen, and Hippocrates were translated to Syriac and then to Arabic. The bulk of these materials were exhaustively analyzed and consequently codified and reintroduced with a particular Islamic Arabic identity.

In 751 the Arabs learned the technology of papermaking from the Chinese; the first paper mill was established in Baghdad around 793. The knowledge soon spread to Jerusalem, Egypt, and the Andalus in Spain, which was instrumental in transmitting the technology to Europe. Bayt al-Hikmah developed a vast library and a systematic program of translation and study. For the next 300 years, Baghdad remained a center of knowledge. Córdoba in Spain was an equally active scientific center.

SCIENCE AND MEDICINE

Islamic scholars expanded on the works of Greek physicians such as Galen. Al-Razi (Rhazes, d. 925) was an alchemist, physician, and clinician who wrote the first medical description of smallpox and measles; he combined psychological methods with physiological explanations. He also developed the discipline of pharmacology, found treatment for kidney stones, and used alcohol as an antiseptic. In his medical encyclopedia he included 50 contraceptive methods for women. The Latin version of his work was published and used as a text in Milan, Venice, and Basle. Ibn Sina (Avicenna) was a philosopher, poet, and physician who wrote a vast canon of medicine. Ibn Sina's writing was held in high repute in Europe and was appreciated by Saint Thomas Aquinas and Roger Bacon.

In Spain, Ibn al-Khatib (Ibn al-Jatib, d. 1375) of Granada composed a treatise on the theory of infection. Ibn Zuhr (Avenzoar, d. 1162) of Seville was another prominent physician. Al-Zahraw (Alzahravius, d. 1013), a famous surgeon, left the first descriptive account of hemophilia. Ibn al-Nafis (d. 1288) was the first to describe the anatomy of the pulmonary vessels; his medical writing was translated to Latin. Ibn al-Haytham al-Khazin (Alhazen, d. 1039) wrote *The Book of Optics*, in which he gave a detailed treatment of the anatomy of the eye and correctly deduced that the eye receives light from the object perceived, thereby laying the foundation for modern photography.

PHARMACOLOGY

In the field of therapeutics, Yuhanna bin Masawayh (d. 857) started a scientific and systematic method in Baghdad. Hunayn outlined methods for confirming pharmacological effectiveness of drugs by experimenting with them on humans. He also emphasized the importance of prognosis and diagnosis of diseases. Other famous names in this field were al-Biruni and Ibn Butlan. Pharmacies were open in towns and cities and were regulated by the government. Much of the repertoire of modern pharmaceutical and chemical terminology derives from Arabic, including *alchemy*, *alkali*, *alcohol*, *elixir*, *saffron*, *zenith*, and *zero*. Famous Arab scientists in this field include Ibn al-Bitar (d. 1248), who was born in Malaga, worked in Damascus, and served as chief inspector of pharmacies in Egypt.

Arab scientists introduced Greek medicine to India and Central Asia in the ninth century and that knowledge flourished under dynasties following the Mongol invasion through the 17th century. Islamic medical practice transformed the theological and superstitious and talismanic rituals inherited from medieval culture to methodical hospitals equipped with educated and certified physicians. Hospitals in Baghdad, Damascus, Jerusalem, Cairo, and Córdoba were equipped with pharmacies and libraries; they incorporated innovations such as fountains to cool the air, storytelling to ease pain, and the sound of music to treat mental illness. Throughout the Islamic world mental institutions were built and were equipped with baths, drugs, music therapy, and occupational therapy.

APPLIED SCIENCE AND TECHNOLOGY

The wealth of knowledge and scientific achievement spread to different centers in the Islamic world and

was reflected in the lifestyle, public education, health service, commercial activity, and military as well as in art and architecture. Schools, libraries, hospitals—both permanent and mobile—courthouses, shopping centers, parks, and public baths were regular features of life in medieval Arab and Muslim cities. Observatories, textile factories (Tiraz), metal and copperware manufacturing centers, and manuscript production centers were widespread. The astrolabe, pendulum, clock, sphere, and many other engineering tools and mechanical devices were commonly used.

In the field of science and mathematics, the three brothers Banu Musa—Muhammad, Ahmad, and al-Hasan—were pioneers and were the first to translate Greek mathematics in the ninth century. They extended their patronage to others and their work was later translated into Latin. Jabir Ibn Hayyan (Geber, d. 815) was a pioneer in the field of applied science and was considered the father of chemistry. Among the achievements of Muslim scholars during this period were the invention of spherical trigonometry and advances in optics. Famous scholars in this field were Averroës (Ibn Rushd) and Al-Kindi (Alkindus, d. 873). Al-Farabi (Alpharabus, d. 950) made notable contributions in the fields of mathematics, medicine, and music. Al-Khwarizmi (d. 840), with a Zoroastrian background and knowledge of Sanskrit, made major contributions in the fields of trigonometry, astronomy, and cartography. He founded algebra and developed the concept of algorithms (which are named after him) and introduced the Arabic numeral system to the world. Al-Idris (d. 1166) was born and educated in the Andalus and was famous as a botanist, geographer, and medical scientist. He worked as the personal scholar for the Norman king Roger II and produced advanced maps of the world as well as an important geographical encyclopedia.

MECHANICAL ENGINEERING

The Arabs also developed two types of mechanical inventions: for everyday use things such as mills, water rising devices, and war machines; and automat, devices for pleasure, novelty, and wonder. The latter category included innovations such as self-trimming lamps, multifluid dispensers, musical fountains, and calculating devices. Water clocks were major technological inventions. In this field, the 13th-century scientist Al-Jaziri is well known for his book *The Book of Knowledge of Ingenious Mechanical Devices*. He also researched the development of steam engine and pumping machinery. Waterwheels to lift water from ground level to higher levels, based on the manipulation of the pressure of the water, were common in Syria, Egypt, and Spain during the golden age of Islam.

Elaborate underground water channels, *qanats*, were widespread. Islamic inventions and knowledge, along with artistic and architectural knowledge, passed to Europe though many channels. Inventions like paper, the silk loom, astrolabes, compasses, waterwheels, and windmills, as well as agricultural crops like cotton (*qutn*), sugar (*sukke*r), rice (*ruzz*), oranges (*burtuqal),* tea (*shai*), and coffee (*qahwa*), were transmitted to Europe. The collective efforts of Muslim scholars helped pave the way for scientific development in photography, gunpowder, marine warfare, and mechanical engineering.

In 1258 the Abbasid Caliphate ended when the Mongols, under Genghis Khan's grandson Hulagu Khan, conquered all of Central Asia, Iran, and Iraq. The Mongols massacred tens of thousands of people including many scientists; they destroyed Baghdad with its libraries, schools, mosques, and residential quarters. The coming of the Mongols marked the end of the golden age of Baghdad as a center of scientific and literary achievement of the Muslim world. But the echoes of that renaissance continued to reverberate in other parts of the Islamic world. Much of the Arab-Islamic scientific heritage passed to Europe through the crusaders, the Normans in Sicily, and the Mozarabic (Musta'rabeen) in Spain. Arab-Islamic science, medicine, mathematics, and technology were transmitted to Europe in written forms, especially the translation of the Greek heritage into Latin that was generated by Arab scholars in Salerno, Palermo, Toledo, Seville, and Córdoba.

See also Maimonides.

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Hashim Al-Tawil

Islamic law

Shari'a is the collection of Islamic law that developed and was enlarged upon over a number of centuries. In Islamic society, *fiqh,* jurisprudence, was considered the queen of sciences and was held in extremely high esteem.

Under the Abbasids Shari'a evolved as a codified system of Islamic law. The Shari'a was based on the word of God as given through the Qur'an, Hadith, and Sunna. The compendiums of law included aspects of customary tribal law as well as religious law as given in the Qur'an. In spite of variations in interpretation, the Shari'a united Muslims across continents and influenced every aspect of their lives. Much of the law dealt with family matters (marriage, divorce settlements, inheritance) but also provided guidelines for the treatment of slaves, business matters, usury (forbidden), and the oversight of *waqf* (plural *awqaf*), or religious foundations. The law implied, in varying degrees, some measure of *ijtihad,* human judgment or interpretation. In Islam as in Christianity, scholars and theologians debated the degree of independent thinking allowed. Some permitted a greater degree of human interpretation while others argued that the sacred texts were to be implemented literally word by word.

The *ulema,* Muslim scholars, provided interpretations of the texts based on extensive research and study. *Qadis,* well-trained judges, were appointed by local rulers to pass judgments and issue verdicts on specific cases. When jurists could not agree on an issue or case the *mufti*s or a so-called Sheikh al-Islam delivered *fatwas* or legal pronouncements. The issues dealt with in fatwas varied from weighty theological matters to matters of dress or the legality under Islam of drinking coffee.

Muslim scholars were divided over when or if the gates of *ijtihad* closed. Many held that by end of the 12th century *ijtihad* was no longer permissible; however, others argued that independent thought was an ongoing process and that the law was constantly being reinterpreted and reassessed. Qadis often engaged in *taqlid* or imitation of earlier judgments.

By the 1300s there were four recognized schools of Sunni law. The Shafi'i, named after Muhammad Idris ibn al-Shafi'i (d. 820), was applied in Southeast Asia and much of Syria, Palestine, and Jordan. The Maliki, after Malik ibn Anas (d. 795), was fairly conservative in its interpretations and became prevalent in Egypt and North Africa. The Hanbali, after Ahmad ibn Hanbal (d. 833), was the most conservative and mandated the strict adherence to the letter of the law. It became the law applied in modern Saudi Arabia. The Hanafi, after Abu Hanifah al-Muman ibn Thabit (d. 767), was considered the most liberal of the schools of law. Hanafis used *ra'y*, or opinion, and questioned many of the Hadiths; it was adopted by the Ottoman Empire and became the most widely applied school of law.

Technically a Muslim could choose any one of the four schools but in practice nationlstates tended to apply a single one and individuals usually followed the one applied in their nation-state. The Shi'i in Iran evolved their own legal codes implemented through mullahs, the established clergy. Among Shi'i scholars, as within the Sunni community, there was a lively debate over *ijtihad*. Among the Shi'i the debate continued into the 17th century with the community generally following the guidance of the imams on issues of interpretation and practice.

See also Islam; Shi'ism.

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Janice J. Terry

Isma'ilis

The Isma'ilis are a sect within Islamic Shi'ism. Also known as Seveners, the Isma'ilis split from the Twelver Shi'i in 765 when they chose to follow Isma'il, the second son of the sixth imam.

Early Isma'ilis were avid proselytizers and revolutionaries who attacked and sometimes even killed Sunni leaders. To protect themselves from prosecution from the ruling Sunni government they practiced *taqiyya* or dissimulation to conceal their true beliefs and affiliation. Some other Shi'i sects also used *taqiyya* to protect themselves and their communities. In 909 the Isma'ilis established the Fatimid dynasty, which ruled large areas of the Muslim world from their new capital Cairo in Egypt. In the 16th century, Shah Ismail of the Safavid dynasty in Persia also claimed to be a Sevener imam.

The Assassins were a much dreaded offshoot of the Isma'ilis. Based in a fortress stronghold on Mt. Alamut in northern present-day Iran, the Assassins were led by the so-called Old Man of the Mountain or Grand Master. They assassinated Abbasid leaders and the fear they aroused in both Muslims and Christians gave rise to numerous legends regarding their prowess and secret society.

In the 1800s the Isma'ili imam acquired the honorary title of *Aga Khan* through a marriage alliance and moved to India. The present-day Aga Khan, Prince Karim Aga

Khan IV, is the 49th imam in the chain of Isma'ili leaders. Believed to be continuation of the living imam, he continues to interpret Islam to fit present-day needs. Although there are scattered communities in Africa and elsewhere around the world, most present-day Isma'ilis live in India, where they form a rich merchant class.

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Janice J. Terry

Italian city-states

The history of Italy is the history of cities. This was especially true in the late Middle Ages and early Renaissance when Italian cities gained such economic and political prominence that, independently of one another, many were considered actors on the European political stage. Generally defined, city-states were cities that had won their independence from the Holy Roman Empire or the papacy. Instead of recognizing the pope or emperor as the highest authority, they held popular sovereignty as a guiding principle.

They tended to prioritize controlling the region surrounding the city, called the *contado*, such that some eventually became large territorial states. The Italian city-states of the 14th and 15th centuries are recognized today for the profound influences that they had on the development of the Western political, economic, artistic, and literary tradition.

Padua was an Italian city-state—a region controlled usually by one family, centered around a major metropolitan area.

Throughout the Middle Ages the Italian peninsula (especially its northern half) was one of the most urbanized areas of Europe, with up to 30 percent of people living in cities. Some such as Rome, Naples, Florence, Milan, and Venice were larger, while others such as Perugia, Siena, Pisa, Ferrara, Urbino, or Verona were small.

In the Middle Ages almost all these cities owed allegiance and taxes either to the Holy Roman Emperor or to the papacy. Imperial cities generally adhered to the Ghibelline party, and papal cities, to the Guelf. The emperors' and popes' repeated demands for military and financial support for endless wars exhausted city dwellers and spurred movements for independence. The first great victory for the cities came in 1183, when the German emperor Frederick I at the Treaty of Constance recognized the independence of the northern Italian cities. The papacy's 14th-century departure for Avignon in southern France allowed many disgruntled cities to proclaim independence.

The city-state was a phenomenon of northern Italy. It did not appear in the south, as both Naples and Sicily remained firmly under the power of the royal houses of Aragon and Anjou. In the north, the major city-states to emerge were Florence, Venice, and Milan. Rome achieved a similar status in the 14th century while the papacy was in Avignon but in the 15th century was brought again under papal control.

After throwing off the traditional lordship of pope or emperor, many cities turned to ideas of popular sovereignty at the expense of traditional elite prerogatives. They developed complex political processes to bar elite families from governing. New advances in commerce and banking, such as the concepts of credit, insurance, and bookkeeping, aided the development of an urbanized merchant class. These new sources of wealth reduced the dependency on land and, as a consequence, the power of the traditional landed nobility. These changes were bolstered by developments in legal theory. The 1293 Ordinances of Justice, for example, prohibited elite participation in Florentine politics. In Rome, the popular leader Cola di Rienzo (c. 1313–54) led a movement aimed at curtailing the privileges of the city's noble families.

Although 19th-century historians liked to see in the Italian city-states nascent forms of democratic rule, pop-

ular regimes were hardly ever open to the lower echelons of society, or the *popolo minuto*. Most were in fact headed by what was often termed the *popolo grasso*—the educated lawyers, successful merchants, and nonnoble landowners with the financial and social wherewithal to bring them to the forefront of the political stage. Only isolated occasions such as the 1378 Ciompi revolt in Florence brought the *popular minuto* to power, and their political lifespans were inevitably short.

Despite efforts at curtailing noble power, elite families were never entirely sidelined from most civic governments. In Venice, for example, participation in government was reserved for the hereditary elite. Some families, such as the Visconti, and later the Sforza in Milan, the Carrara in Padua, and the della Scala in Verona, became the de facto lords of the city. Even Florence, arguably the most republican, had by the 1430s in all but rhetoric accepted the Medici as the city's primary power.

In response to the complex diplomatic conditions of the time, political thought in the Italian city-states flourished. Thinkers such as the notary Bruno Latini (c. 1220–94), Marsilius of Padua (c. 1275–1343), and the jurist Bartolus of Sassoferrato (1314–57) all elaborated political theories that justified and paid tribute to republican government. Others such as the Florentines Coluccio Salutati (1331–1406) and Leonardo Bruni (1370–1444) wrote highly rhetorical pieces aimed at illuminating the ideological struggle between what they saw as virtuous republican government and the champions of tyranny in the *signoria* of other cities such as Milan. And Niccolò Machiavelli, whose political acumen derived from observing the civic strife of Florence and her neighbors at the turn of the 16th century, left an indelible imprint on Western political thought with his theories of republican and princely government.

Art and architecture flourished as well in the Italian city-states. Economic prosperity allowed for great public building projects such as cathedrals, libraries, and government *palazzi*, all of which proclaimed the city's greatness. Artists like Ambrogio Lorenzetti illustrated the benefits and ills of good and bad government in his 1338–39 frescoes in Siena's Palazzo Pubblico. Venice from the late 15th century on was at the forefront of printing press technologies, while Rome in the same period served as a center for a mature humanistic culture.

See also Genoa; Italian Renaissance.

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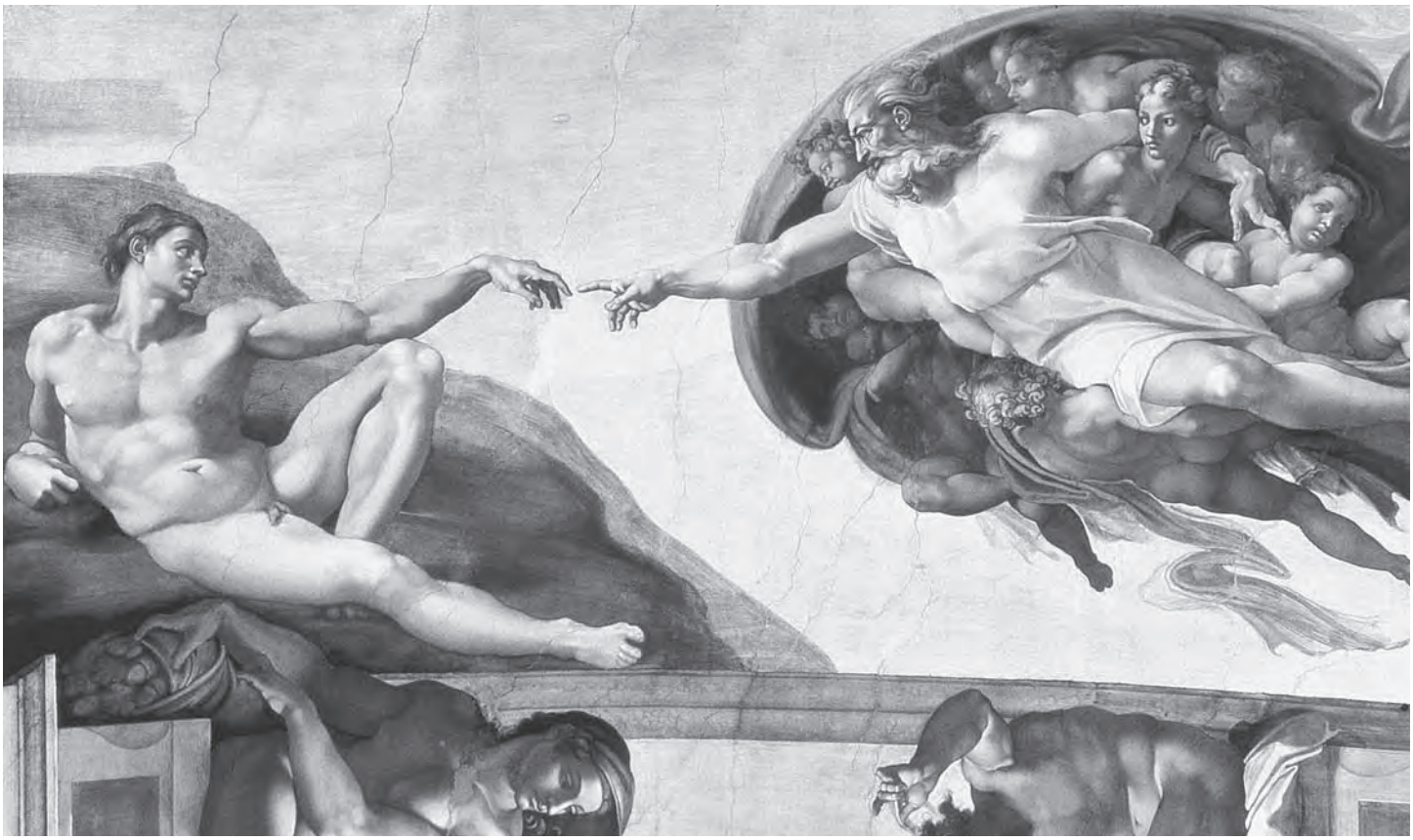
Alizah Holstein

Italian Renaissance

As the opening two phases of the grand cultural and intellectual rebirth (literal meaning of the French term *Renaissance*) of the late medieval period, the Italian Renaissance, or Quattrocentro (Italian for 1400s), and early northern renaissance sparked tremendous achievements in literature, art, architecture, and music that were inspired by creative interaction with rediscovered sources of classical antiquity. Launched from Florence, the Italian Renaissance concentrated its energies in the northern regions of Italy before moving south to Rome, where its spirit was embraced by the Renaissance popes. It reached its zenith in the late 15th century prior to its dissolution, aggravated both by an ecclesiastical backlash against its perceived secularism and sensuality and by the series of Italian Wars, or foreign invasions against Italy, starting in 1494. The Renaissance fervor was not to be extinguished, however, as its ideals migrated northward to France, then to the Low Countries and Germany, and finally to England and Scandinavia by the close of the 16th century.

Most common people of the time were unaffected by these innovations and did not view their age as distinctive. Producers of its main aesthetic streams, such as authors, artists, and their patrons, willfully rejected the culture of the preceding era (the Middle Ages) and set out to create a new one. Sensing only a limited attraction to the courtly motifs of the medieval secular literary tradition and disillusioned by the elaborate argumentation of Scholasticism, the sophisticated urban ruling classes searched for a new culture that would enable them to cope with the quandaries of human existence and empower them to deal with and even manipulate other people.

Perfectly suited for this aim was the literature of ancient Rome, with its strongly political and ethical outlook and the prominence it placed upon oratorical and rhetorical training. To gain a deeper understanding of Latin literature, the urban elites were quickly drawn to the Greek literature that Roman authors frequently cited and presupposed of their readers as background knowledge. Hence the classical Latin and Greek texts of antiquity served as a common springboard for the era's multifaceted and interdisciplinary cultural shift.



The hand of God almost touching the hand of Adam, a detail from Michelangelo's frescoes on the Sistine Chapel in Rome. The Sistine Chapel stands as perhaps the single greatest work of High Renaissance painting.

SOCIAL ORIGINS

While formally beginning in the 15th century, the social origins of the Italian Renaissance can be traced back to the economic, social, and political developments in Italian society during the 12th through 14th centuries. The 12th and 13th centuries comprised an age of expansion and prosperity directed by the capitalistic noble classes, or *grandi*, who often resided in the cities and invested in business but whose cultural traditions were military and feudal, giving preference to the chivalric and courtly literature of France. This changed in the late 13th century when the nonnoble classes, led by rich businessmen, seized control of many town governments and drove the *grandi* from power. However the 14th century experienced a series of disasters that, paradoxically, modified the structural foundations of Italian society so as to promote the flourishing of artistic and literary endeavors.

Amidst the Hundred Years' War between England and France, King Edward III of England disclaimed his debts in 1345, leading to the collapse of the two largest Florentine banks, owned by the Bardi and Peruzzi families. From 1347 to 1350 the Black Death, or bubonic plague, exterminated one-third of Europe's population, which triggered an economic depression followed by a lengthy period of stagnation. While these events prevented the founding of new fortunes, they left the wealth of established rich families largely intact, creating a new social condition. Since the relatively high degree of social mobility that kept business enterprise open to new talent and preoccupied with acquiring new wealth had evaporated, the dominant business class was converted from a group of self-made men to a group of men who had inherited their wealth and who had been raised in luxury that they intended to preserve but they could largely take for granted.

Rich businessmen, who retained their active participation in politics to defend their material interests from radical movements spawned by working-class agitation, now devoted an equal amount of time to public affairs, especially the patronage of art and literature. Looking to Greco-Roman antiquity as a model of administrative effectiveness and intellectual genius, the thinkers, writers,

and authors of the age, collectively known as humanists, founded a new approach to scholarship, the mission of which was to restore "true" civilization in place of the prevalent "barbarous" civilization. This view of history was spearheaded largely by PETRARCH (1304–1374), who proceeded to synthesize it with his new anthropology, or doctrine of humanity, that humans were rational and sentient beings, intrinsically good by nature, with the power to think and choose for themselves. With this blatant denial of the Christian doctrine of Original Sin, the humanists provoked fresh insights about reality that questioned the church's philosophical perception of the universe and the role of humanity within it.

Before the 13th century, Italian was not the language of literature in Italy, as most works were composed in Latin, French, or Provençal. However, in the late 13th and early 14th centuries before the rise of Renaissance humanism, a number of masterpieces in the vernacular catalyzed the transition of Italy from a cultural backwater to the leader of European culture. The nation's first great literary figure, DANTE ALIGHIERI (1265–1321), wrote his magnum opus, *La divina commedia* (The Divine Comedy), in Italian, which reflected the social and political life of the Florentine people and amassed great popularity. Petrarch became the second great figure of Italian vernacular literature through poems capturing the attention of both refined courtly society and the common people. The master of the Italian sonnet, Petrarch is best remembered for his highly personal and subjective love poetry, most notably the *Canzoniere*, a collection of sonnets addressed to his unrequited love, Laura.

The third great figure of 14th century Florentine literature was Petrarch's disciple, GIOVANNI BOCCACIO (1313–75), whose principal work, the *Decameron*, featured 100 stories recounted by 10 storytellers who fled to the outskirts of Florence to evade the Black Death. His work was heightened by motifs reflecting everyday life, including satire against corrupt clergymen, amusing treatment of human idiosyncrasies, and tales of marital infidelity. Unfortunately the trend toward classical humanism in the first half of the 15th century temporarily stifled the germination of the vernacular tradition, which deterrence was removed by the major revival of the vernacular in the second half of that century.

Under the influence of Florence's leading family, the Medicis, Italian resurfaced as a medium for important literary work and came to the fore when Lorenzo de' Medici, the first of the family educated from an early age in the humanist tradition, formalized Medici rule over the city with his creation of the new Council of Seventy, over which he appointed himself head, in 1469. Lorenzo was a lyric poet of great ability who set the stylistic parameters for both secular and religious poetry in the vernacular. The Florentine Petrarchan tradition experienced great development under the Venetian cleric Pietro Bembo, a leader in the movement attempting to restore the purity of the Latin language embodied in Cicero, when he embraced its highly refined sentiment and technical mastery of intricate verse forms for his Italian poetry.

Popular literature of a less aristocratic flavor often applied French chivalric and courtly themes to Italian characters. Recasting the French heroic knight into the Italian Orlando, Italian courtiers such as Luigi Pulci (1432–84) adapted this material for consciously humorous verse. Medieval French chivalric themes were discussed more seriously in the poem *Orlando innamorato* (Orlando in Love) by Matteo Boiardo (1441–94), a noble at the refined court of the dukes of Ferrara who invented a new style integrating humanistic classical topics with medieval chivalric interests. This style received further advancement under Ludovico Ariosto (1474–1533) in his *Orlando furioso* (Orlando's Insanity) and reached its pinnacle in the 16th century with Torquato Tasso (1544–95), whose *Jerusalem Delivered*, an epic of the CRUSADES, revamped this popular medieval theme into a major literary production that influenced practically all other 16th-century literature.

Brunelleschi is renowned for his octagonally designed dome base for the cathedral of Santa Maria del Fiore in Florence.

The most brilliant example of Italian prose in the High Renaissance (the early 16th century) is the work of Niccolò Machiavelli (1469–1527) on politics and history. His two principal books, *The Prince* and *Discourses on the First Ten Books on Titus Livius*, drew heavily on the author's firsthand experience as a leading Florentine diplomat and civil servant in the Florentine republic (1494–1512). Although *The Prince* is notorious for its advocacy of political self-seeking through deceitful tactics, Machiavelli regarded a balanced republican government, typified by Rome, as the best and most durable form of government and trusted the public spirit and wisdom of the common citizens more than that of princes and aristocrats.

In the artistic sphere, Giotto di Bondone (1266–1336) took the first steps toward the Renaissance, completely forsaking the flat and nonrepresentational appearance of the prevailing Byzantine art in favor of the illusion of three-dimensional form on the two-dimensional painted surface. He was the originator of "tactile value," portraying his space as an extension of the real space out of which the spectator looked and giving his figures a three-dimensional depth that appeared as if the spectator could reach in and grasp them. Moreover, each of Giotto's works features the visual representation of one unifying idea instead of a spectrum of meticulous details. The Renaissance style in sculpture was created by Donatello (1386–1466), who assimilated the basic principles of ancient sculpture, such as *contrapposto* (with weight shifted to one leg) and the unsupported nude, into a framework creating the appearance of movement and furnishing accurate anatomical structure of his figures.

Michelangelo Buonarroti (1475–1564) brought this style to maturity with sculptures independent of any surrounding architectural support, including the *David* and the marble figures he carved for the tomb of Pope Julius II at Rome and for the tombs of the Medici family at Florence. The striking aspect of his approach is its portrayal of robustness and monumentality in the human body, often styled "Dionysian" after the Greek god known for his unbridled power. His spectacular frescoes on the ceiling of the Sistine Chapel stand as perhaps the single greatest work of High Renaissance painting, and his redesigning of St. Peter's crowned his prominence as an architect.

Two other Florentine-trained artists, Leonardo da Vinci (1452–1519) and Raphael Sanzio (1483–1520), further defined the High Renaissance style. A universal genius with interests in nature, physics, and engineering, Leonardo is most renowned as a painter, revolutionizing his field with the invention of both atmospheric background and *sfumato*, the "smoky" effect achieved by blurring the outlines of figures to make them softer with an environment of shadow tones. He experimented greatly with new paints even at the expense of the traditional fresco style, seen most prominently in *The Last Supper*. Intensely interested in studying the human personality and portraying it on canvas, Leonardo attempted to capture the fragile, fleeting, and illusive qualities of human facial expressions in his *Mona Lisa* and *Virgin and Child with St. Anne*. His plans and sketches proved greatly significant for architecture, as they constitute the blueprints for buildings later erected by his friend Bramante (1444–1514).

Raphael's images, including his many Madonnas, the *School of Athens*, and *Disputa*, rank among the world's most beloved artistic treasures and are noteworthy for their sense of peace and serenity. Furnishing inspiration in architecture as well as in literature, the ideals of classical antiquity experienced restoration in the work of Filippo Brunelleschi (1377–1446) and Leon Battista Alberti (1404–72). Brunelleschi's designs for two Florentine churches, San Lorenzo and Santo Spirito, reflect his intense study of ancient Roman buildings, as both employ the early basilica form and classical columns. Further he is renowned for his discovery of the mathematical rules of perspective and his innovations in shape, seen most clearly in the octagonally designed dome base for the cathedral of Santa Maria del Fiore in Florence. Alberti revitalized the ancient brick architecture of Roman times, as portrayed by his San Andrea church in Mantua, and established the Renaissance standard use of flat roofs, overhanging cornices, and prominent horizontal lines.

Ironically 15th century music saw little advancement and primarily continued in the genres conceived by Francesco Landini (1325–97), who despite his blindness from childhood became a leading composer and music theorist. Celebrated as a composer of secular works for voice and accompaniment, Landini developed the *ballata*, or rhythmic dance song; the *caccia*, a "chasing" song of enjoyment; and, most importantly, the *madrigal*, a high art form in which poetry was sensitively set to music and so guaranteed that the music would serve as an appropriate vehicle for conveying the spirit and emotional content of the text. Italian Renaissance church music reached its zenith during the 16th century in the works of Giovanni da Palestrina (1525–94), choirmaster of St. Peter's in Rome, who composed more than 600 religious pieces,

including 102 masses. Typified by the *Agnus Dei* from his *Pope Marcellus Mass*, Palestrina achieved a stunning sense of serenity in his works through balance, purity, and arrangement of texts that made the words clearly understandable during performance.

EARLY NORTHERN RENAISSANCE

With the free exchange of scholars and students between European universities and political exploits, such as the French invasion of Italy in 1494, which brought new contact between cultural elements, Italian concepts and discoveries were reaching into the rest of the Continent by the late 15th and early 16th centuries. The reorganized and powerful monarchies of the north quickly found that Renaissance thought suited their needs, as its endorsement of social class and military prowess enhanced their status, and its emphasis on public service, personal merit, and learning furnished an attractive substitute for the traditional manners of the uneducated and disorderly feudal classes. Moreover, the invention of the printing press at Mainz by JOHANN GUTENBERG in 1456 changed the course of history by making possible the rapid dissemination of ideas to a populace moved by the spirit of the age to become increasingly more literate.

Disillusioned by corruption in the late medieval church, including simony (buying and selling of church offices), sinecures (receiving the salary from a benefice, or region to be served by a clergyperson, without overseeing it), pluralism (holding more than one office), clerical concubinage, and the selling of indulgences, the bourgeoisie or rising upper-middle class of merchants found the Renaissance rejection of the recent past and the desire to return to the original sources of antiquity tremendously appealing. This interest sparked a northern movement of biblical humanism, which exalted ethical and religious factors over the aesthetic and secular ideals typical of Italian humanism and was primarily interested in the Christian past, or Judeo-Christian heritage, rather than the classical Hellenic heritage of Western Europe.

More interested in the human being as a spiritual than a rational creature, these biblical humanists applied the techniques and methods of humanism to the study of the Scriptures. This exegetical approach was spearheaded by John Colet (1466–1519), a pious English cleric who, after visiting Renaissance Italy, soon afterward began in lectures at St. Paul's Church to expound the literal meaning of the Pauline Epistles, a novelty because former theologians interpreted Scripture allegorically with an almost total unconcern with the meaning originally intended by its authors.

Borrowing his notion of biblical humanism from Colet, Desiderius Erasmus of Rotterdam (1469–1536) became the greatest of all the northern humanists and an internationally renowned scholar. Unlike the later reformers who vehemently denounced the evils in the church, Erasmus's scholarly spirit inclined him to oppose its abuses through clever satire in his *The Praise of Folly* (1511) and *Familiar Colloquies* (1518). His most outstanding contribution both to scholarship and to the future course of church history was his publication of the *Greek New Testament* (1516), in which he applied humanist rules of textual criticism to the extant Greek biblical manuscripts of his day, accompanied by a new Latin translation directly from the original language and by notes. As a result, scholars were now in a position to make accurate comparison between the New Testament church and the church of their day, with the assessment decidedly unfavorable to the latter.

A necessary complement to the work of Erasmus, Johannes Reuchlin (1455–1522) expanded the humanistic brand of scholarship to the Jewish Bible; in 1499 this prince of German humanists traveled to the Jewish community in Bologna to study Hebrew language, literature, and theology under the Jewish rabbinic scholar Obadiah Sforno. The fruit of Reuchlin's scientific study of the Christian Old Testament was his 1506 *Of the Rudiments of Hebrew*, a combined Hebrew dictionary and grammar, which enabled others to study the text in its original tongue. The humanist enterprise also spread to Spain through Jiménes de Cisneros (1436–1517), a former resident of the papal curia in Rome. He established the University of Alcala both to train clergy in the Bible, establishing a trilingual college to provide the classical Latin, Greek, and Hebrew instruction that humanists like Erasmus regarded as essential for any sound theology, and to form virtuous character grounded in earnest Christian piety.

The ideals of Italian Renaissance architecture took root in France under King Francis I, when Italian architects and artisans were invited to France for renovations and new building projects for the king. Deciding to make his Fontainebleau Palace into a center for the arts in the 1530s, Francis invited two Italian interior designers, Giovanni Rosso and Francesco Primaticcio, to create a new style of decoration using a mixture of painting and high-relief stucco molding known as strapwork. This new technique created a dramatic effect in a long gallery room in Fontainebleau known as the Gallery of Francis I. Francis also embarked on major building projects at châteaux Blois and Chambord,

both designed in an Italian Renaissance style adapted to French taste with steep roofs, clusters of tall chimney pots, and the placing of vast elongated windows above one another.

Clement Janequin (1485–1560), who developed the Parisian chanson as a vocal ensemble form, made significant developments in music during Francis's reign. His approximately 300 chansons are programmatic works, where the musical setting narrates the text using sound effects, such as battle noises, and imitations of natural tones, such as bird calls, to augment the effect of the story. When social dancing became a prevalent form of entertainment, composers were commissioned to write instrumental music to accompany the dances. In the 1589 treatise *Orchesographie*, a French priest writing under the pseudonym of Thoinot Arbeau (1519–95) designed two broad dance categories arranged for fife and drum, *haut* (fast and lively) and *bas* (slow and stately). Most famous was the *gagliard* dance from the *haut* category, featuring a quick duple rhythm with each beat divided into three subunits.

Artistic cultivation found its most fertile soil north of the Alps in the Low Countries and Germany. For example, Geertgen tot sint Jans (1465–93), a monastic painter from St. John in Haarlem, fashioned his famous *Virgin and Child*, where the figures are completely encircled by a wreath of smaller figures and objects, including several popular musical instruments. One of the leading Flemish mannerist painters was Pieter Bruegel (1525–69), who developed the ideal of "realism toward the peasants," in which nonaristocratic figures and objects were rendered in flat areas of color without extensive attention to detail or modeling of human figures. Bruegel remains remembered for his scenes of peasant life illustrating many aspects of their dress, customs, and forms of entertainment. His paintings were often concerned with disclosing how biblical themes are revealed in the everyday world, as portrayed by his *The Parable of the Blind Leading the Blind*, which shows the helplessness of afflicted peasants.

The German painter Hieronymus Bosch (1453–1516), who reflected the widespread pessimism of his age provoked by the Black Death and the Hundred Years' War, devised the style of mannerist fantasy. This cynicism transferred over into Bosch's theological deliberation, fueling his fiery preaching against the evils of the world. Observing animal instincts, appetites, and the evil of overindulgence in humanity, Bosch attempted to warn his contemporaries through his art, renowned for its overwhelming detail and morbid quality, that, save for repentance, salvation lay beyond their reach. To this end, his *Seven Deadly Sins* depicts its human subjects, engaged in folly and gluttony, as pitiable and foolish, and his *Concert within the Egg*, in a paradoxical depreciation of a related art form, casts music in a diabolic light by depicting several persons standing inside a broken eggshell singing a profane song.

This low view of music is shared by his best-known altarpiece, *Garden of Delights*, a triptych exhibiting scenes of a highly moralistic nature where musical instruments, such as the lute, harp, hurdy-gurdy, bombard, fife, cornet, and drum, serve as instruments of torture for lost souls in hell who had used music for immoral purposes during their earthly lives. At the same time, Albrecht Dürer (1471–1528) grew distinguished for his masterful woodcuts that perfected the technique of crosshatching, where a fine gridwork of lines would be employed in creating light and shadow effects. Two additional German artists of note were Mathias Grunewald (1460–1528), whose *Isenheim Altarpiece* depicts the birth, Crucifixion, and Resurrection of Jesus using medieval symbolism and a harsh realistic style, and Hans Holbein the Younger (1497–1543), known for his ability to capture the character and personal attributes of his human subjects.

In both northern and southern Europe, the Renaissance generated lasting effects in the social and religious realms. Looking back to the civilizations of ancient Greece and Rome as furnishing the paradigms for humanity's greatest achievements, much of the literature and fine art produced in this period depicted humanity as beautiful and godlike and exhibited tremendous concern with the emotional life. While the ideal of the person as an independent entity with the right to develop according to individual preferences undermined the medieval ideal of one who was to be saved by assuming a humble role in the corporate hierarchy of the church, the return to and scientific study of the primary sources of antiquity made possible a far more accurate knowledge of the Bible. Both of these somewhat divergent factors contributed to the Reformation, with its critique of medieval religion and exaltation of Scripture over tradition. In the political realm, the rhetorical models of Cicero displaced the perceived scholastic logical wrangling of Aristotle, facilitating improved communication, centralization of power, and administrative effectiveness among the aristocrats of Italian city-states and the rising nation-states of northern Europe. For all its achievements, Renaissance

culture stands as one of the primary creative foundations of the modern Western tradition.

See also Byzantine Empire: architecture, culture, and the arts; Carolingian Renaissance.

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Kirk R. MacGregor

J

Jin (Chin) dynasty

The people who ruled the Jin dynasty were called Jurchen; their language belonged to the Tungustic family related to Manchu and they were the first among the Tungustic people to form a major dynastic state. Their original homeland was in present day Jilin (Kirin) province in northern Manchuria, where they hunted, fished, raised livestock, and also farmed living in semisubterranean log cabins. Jurchen were organized into tribes, which were subdivided into clans. Early accounts call them fierce warriors, heavy drinkers, and believers in shamanism. As with many other tribal peoples in eastern Asia, a man married his father's widows (other than his own mother) and also his brothers' widows. After the 10th century some Jurchen moved to southern Manchuria and became vassals to the Song (Sung) dynasty and the Liao dynasty. These Jurchen began to learn from the more advanced culture of the Khitan (Liao) and Chinese and were called "civilized Jurchen" as opposed to their northern kin, who were called "wild Jurchen."

JURCHEN TREATY WITH THE SONG DYNASTY

In the early 12th century Jurchen erupted to power under Wanyan Aguda (Wan-yen A-ku-ta), 1068–1123. He raided Liao frontier posts and defeated Liao forces sent against him. Emboldened, he announced the creation in 1115 of a dynastic state called Jin, which means gold, after a river of that name. He then sent envoys to negotiate a treaty with the Song government, his nominal overlord, jointly to attack Liao, their common enemy, until its destruction, and then to divide the spoils. Under the terms Song would get the 16 prefectures in northeastern China that they had failed to win in previous wars against Liao and would pay to Jin annually the 200,000 ounces of silver and 300,000 bolts of silk it had been paying to Liao. The war began with Song armies attacking from the south and Jurchen from the northeast. While Song armies did not do well against Liao on the southern front, Jin forces advanced relentlessly, taking Liao capitals and capturing the last Liao emperor in 1225, ending that dynasty.

Jin turned over to Song the 16 prefectures, which included a Liao capital in present-day Beijing. But their alliance soon collapsed. Jin forces advanced on Song territory until reaching its capital, Kaifeng (K'ai-feng). The inept and unprepared Emperor Huizong (Hui-tsung) then abdicated, leaving his son Qinzong (Ch'in-tsung) to cope. After sustaining a long siege and out of food and supplies, Qinzong capitulated and agreed to Jin's harsh terms in 1125. When the Song government was unable to meet the demands for payment, Jin resumed its attack in 1126 until Kaifeng surrendered unconditionally. After thoroughly pillaging the city, Jin forces carried Huizong, Qinzong, and 3,000 members of their family and court as prisoners to northern Manchuria. The debacle ended the first part of the Song dynasty, retroactively called Northern Song, whereas the period 1127–1279 is called Southern Song.

One of Huizong's younger sons escaped, rallied Song troops, and continued to fight, finally establishing

his capital in Hangzhou (Hangchou) on the coast south of the Yangzi (Yangtze) River. Jin cavalry found fighting difficult in the Yangzi area because of the rivers, canals, and lakes. Song loyalists, most notably general Yue Fei (Yueh Fei), were able to carry the offensive to the Yellow River valley. Finally Jin and Song signed a peace treaty in 1142 that led to coexistence, in which Song ceded all the Yellow River drainage area to Jin, with the Huai River as the border. Song also accepted vassal status to the Jin (the Song emperor was forced to address the Jin emperor as uncle) and agreed to annual payment of 200,000 ounces of silver and 200,000 bolts of silk to Jin. The payments were altered twice during the next century as a result of two brief wars between the two states, varying according to the outcome of each conflict.

CULTURE AND INSTITUTIONS

Although he did not live to see Jin victory against both Liao and Song, Aguda was responsible for transforming Jurchen society, leading to its success. Jurchen had no written script and had used Khitan (Liao) writing until Aguda ordered a Jurchen writing system created in 1120. It was called the Jurchen Great Script and was based on the Khitan system. In 1038 a Jurchen Small Script was introduced. Neither gained widespread usage, few surviving examples and no complete books of either have survived, and not all words have been deciphered. Initially, literate Jurchen continued to use the Khitan writing system; later they preferred to use Chinese and did not record their oral traditions or write literature in their own language. Jin diplomatic correspondence with Southern Song and all other states was written entirely in Chinese and it seems no Song official learned Jurchen.

The Jin empire at its peak in 1207 had 8.5 million households and 53 million people. The Southern Song empire had a comparable population, which made them the two most populous states in the world at that time. There exist no precise figures on the ethnic identity of people of the Jin empire, but experts agree that Jurchen constituted less than 10 percent of the total. As Liao, Jin was set up as a dual administration, with a north-facing government to govern Jurchen people under tribal laws, and a south-facing one to administer their Chinese subjects under modified Tang (T'ang) laws that it inherited from Liao. Similarly to Liao, Jin ruled from several capitals, a Supreme Capital in their homeland in northern Manchuria, the Eastern Capital in Luoyang, Western Capital in Datong (Tatung), Central Capital in modern Beijing, and Western Capital in Kaifeng. Jurchen military colonies were established at strategic locations across northern China and Jurchen were encouraged to migrate from their homeland to northern China. This policy reduced the reservoir of Jurchen in their homeland and even though they were a privileged group, often as landlords, it made their assimilation to Chinese culture more rapid. Jurchen living amid Chinese quickly became bilingual, and later solely Chinese speakers.

The Wanyang clan ruled the Jin Empire, and within the empire, Jurchen people enjoyed primacy. The military was dominated by the cavalry and was made up almost exclusively of Jurchen. Chinese conscripts and volunteers formed the infantry, but the higher officers were Jurchen. Jin needed large numbers of officials to administer the populous empire. Most of the lower ranks of the civil administration were made up of Chinese, but few Chinese were admitted to the higher ranks of the civil government. Where there were two officials of the same rank, Jurchen always enjoyed greater privileges than Chinese. Even the examination system that was inherited from Song times was modified with a parallel system of academies and examinations. The one for Jurchen scholars was held in Jurchen language and script and was easier than the one for Chinese scholars. Moreover a higher percentage of Jurchen candidates passed than Chinese candidates. Sons of Jurchen officials were also able to receive appointments without passing the exams. Just as Song China's official ideology was Confucianism, it too was the Jin official ideology, and it was also based on the interpretations of the Northern Song scholar-official Wang Anshi (Wang An-shih); and Confucius's lineal descendant was given ducal rank in Jin. The Jin state in fact proudly counted itself as the valid heir of Chinese achievements and of Northern Song's cultural greatness. Jurchen, became Buddhists and adopted Chinese-style Buddhism.

Jin rulers since Aguda had adopted Chinese reign titles and imperial ceremonies. The official ethnic policy of Jin, however, changed several times through the dynasty. Initially Jin tried to impose Jurchen clothes and hairstyles on its Chinese subjects. These rules were unenforceable and the reverse took place. Even at the height of the dynasty, during the reign Emperor Shizong (Shih-tsung, r. 1161–89), Jurchen were forbidden to wear Chinese-style clothes. He also ordered them to give up Chinese names that they had adopted. He also ordered Jurchen, including his own family members, to return to their tribal habits, including hunting, and to speak in Jurchen. He was moved to tears when one of his grandsons spoke several sentences in Jurchen, because by then most had forgotten how to speak it. In 1191 his successor issued

an order that forbade his Chinese subjects to refer to Jurchen as *fan*, which is derogatory, with the connotation of "barbarian." These and other attempts to make Jurchen retain their culture were futile, and they assimilated to the Chinese way of life. Only those who remained in their homeland in Manchuria retained the Jurchen language and way of life, and they came to be called "wild Jurchen."

The expanding Mongol empire under Genghis Khan began to war against Jin in1212, initially as plundering expeditions, then forcing Jin to abandon land and move to Kaifeng as the remaining capital. It was totally destroyed in 1234 after Genghis's death by his youngest son, Tului Khan. Jin was already in decline, its economy weakened by flooding of the Yellow River, its control weakened by revolts and internal dissent. It nevertheless resisted for 20 years until it was finally ground down and its territories destroyed.

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Jiu-Hwa Lo Upshur

Joachim of Flora

(c. 1135–1202) *historiographer, monk, and mystic*

Joachim of Flora, or Joachim of Fiore, was an Italian monk, mystic, and biblical exegete who was the principal medieval proponent of apocalypticism or millenarianism (generally, any doctrine, usually based on the Book of Revelation, concerning the end of the temporal world, the Second Advent of Christ, and his thousand-year reign). Joachim stands as one of the most significant theorists of history in the Western tradition.

Joachim was born at Celico in Calabria (southern Italy) around 1132. His father placed him at an early age in the service of the Sicilian court at Palermo. While on pilgrimage to the Holy Land, Joachim seems to have had an experience of spiritual illumination and conversion, after which he returned to Calabria and entered the Benedictine monastery of Corazzo around 1171. In 1177 Joachim was elected abbot and, in his quest for the perfect realization of the monastic life, worked to incorporate Corazzo into the recently founded Cistercian order. Toward this end, around 1183 he traveled to the important monastery of Casamari south of Rome. While there Joachim had mystical visions that illuminated his mind regarding the concordance of the Scriptures and the mystery of the Trinity. These visions not only launched Joachim's writing career but also compelled him (dissatisfied with the Cistercian order of his day) to found his own religious house, the monastery of San Giovanni, at Fiore around 1190. In 1196 Joachim's congregation became an officially recognized religious order, the Order of Fiore, which had a rather undistinguished history until it was reunited with the Cistercian order in 1570. Joachim himself died at San Giovanni on Holy Saturday in 1202 (March 30).

In his three major works, namely, *The Book of Concordance of the Old and New Testament*, *Exposition of the Apocalypse*, and *The Psalter of Ten Strings*, Joachim uses biblical prophecy to develop a trinitarian understanding of history that draws on, but diverges significantly from, the traditional Pauline and Augustinian scheme of "before the law," "under the law," and "under grace." Joachim finds the triune God in a more sophisticated system of three historically oriented "states of the world" (*status seculi*), each characterized by a manner of life, an order of the elect, and a certain part of sacred Scripture.

The first state, beginning with Adam and extending to Christ, is that of the Father. It is characterized by living according to the flesh, by the married order (established so that humans can become images of the Father by creating children), and by the Old Testament. The second state, spanning from Elisha the prophet to Joachim's day, is that of the Son. It is characterized by living between the two poles of flesh and spirit, by the order of clergy (who bear the image of the Son by preaching and teaching the Gospel), and by the New Testament. The third state, beginning with St. Benedict (c. 480–c. 550) and running to the consummation of the world, is that of the Spirit. It is characterized by living according to the Spirit, by the order of monks (who, by despising the world and devoting themselves wholly to the love of God, bear the image of the Spirit, who is the very love of God), and by the spiritual understanding that proceeds from both the Old and New Testaments.

Joachim understood himself and the spiritual men who constituted his Order of Fiore as those upon whom this spiritual understanding was being poured out as a sign of the coming end of history. It is in this concept of a third stage still to come that Joachim made his most original and lasting contribution to the theology

of history generally and millenarianism in particular. Although certain doctrines of Joachim were officially condemned at the Fourth Lateran Council (1215) and the Council of Arles (1263), his notion of a third state continued to influence visionaries and theorists of history during the late Middle Ages and beyond.

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Franklin T. Harkins

Joan of Arc

(1412–1431) *French heroine*

Joan of Arc (Jeanne d'Arc), the national heroine of France, was born at Domrémy village on January 6, 1412, to Jacques Darc and Isabelle. Joan exhibited a pious character and was often absorbed in her prayers. At 13 years old, she started hearing inner voices calling upon her to drive the English out of France. A civil war was going on in France and the English were supporting the Burgundians. The assassination of Louis of Orléans by the agents of Burgundy had escalated the conflict. Domrémy was with the Orléanist (or Armagnacs), the party of Charles of Ponthieu (later known as King Charles VII, r. 1422–61). Joan supposedly received heavenly commands from St. Margaret, St. Catherine, and the Archangel Michael to rescue Orléans.

The English ruler Henry VII (r. 1422–61), claimant to the French throne, occupied Paris in 1418. The major cities of northern France ceased to be under Charles VII's control. The situation was becoming critical after the English lay siege to Orléans, the last Armagnac stronghold, on October 12. Joan, with her mandate from God, saved the situation for the French king. Dressed in male attire, she rode for 11 days with her escorts to meet Charles. Joan called herself as La Pucelle (the Maiden or Virgin) as she had promised the saints to keep her virginity. She believed that Charles was the true heir to the French throne.

An ecclesiastical commission headed by the archbishop of Rheims, Reginald of Chartres, supported her cause after thorough interrogation. Joan had shown remarkable calmness before the theologians and her reputation as another saint was spreading. Charles was convinced of her simplicity, honesty, and intuition.

Joan dressed as a knight, commanding a large force against the English and Burgundians. With her piety and simplicity, Joan restored the confidence of the French. She advised the English to leave France per the desire of the son of Saint Mary. Joan entered into Orléans in May 1429 and defeated the English. Some of the English soldiers deserted, thinking that they were being opposed by the supernatural prowess of Joan. She portrayed the Orléanists as patriots, the Burgundians as traitors, and the English as the enemy of France. In June the towns of Jargeau and Beaugency fell. Joan defeated the troop led by Sir John Fastolf of Meung in the battle of Patay. The archbishop of Embrun declared in June that she was divinely inspired and requested Charles to seek her advice pertaining to war.

Joan urged Charles to declare himself as the legitimate ruler of France. Reginald of Chartres performed the coronation ceremony on July 17, 1429, at Rheims, place of traditional crowning of the French kings. She began her second mission as inner voices urged her to take back Paris from Burgundians. Charles and his adviser the archbishop did not support her. The king was more interested in a political rapprochement with the Burgundians. Joan and the duke of Alençon, along with new recruits, marched toward Paris on August 23. The vacillating policy of the king and advisers had given enough time for the English and Burgundians to regroup.

Meanwhile Joan was trying to persuade the inhabitants of many towns to rally behind the king. The stories of her miracles came in March and April 1430 amid war. At Lagny-sur-Marne, she and the virgins of the town revived the dead body of a baby temporarily to be baptized. On Easter Day of April 22 she had visions from the saints that the enemy would capture her before Saint John's Day, on June 24. She also had the premonition of her inevitable demise on the day of her capture on May 23 at Compiègne. She was imprisoned and sold to the English for a sum of 10,000 livres by the Burgundians.

A sham trial began at the headquarters of the English at Rouen. Pierre Cauchon was in charge of the trial, and the bishop of Beauvais was the presiding officer. The former had the reputation of bribing officials, and the latter had lost his bishopric because of Joan. Anybody speaking in favor of the defendant was imprisoned. The trial by inquisitorial tribunal increased the reputation of Joan because of her brilliant answers to the accusation that her voices were inspired by the devil. She was pronounced a relapsed heretic and burned at the stake on May 30, 1431. In her last

breath Joan forgave the accusers and uttered the name of Jesus. Jean Tressard, secretary to the king of England, commented that they had burned a holy person. The executioner, Geoffroy Theragew, was apprehensive that he was damned because he had burned a saint.

The unification of France came after her death. Charles restored her name and declared the trial illegal. Even dispensing with the supernatural factors associated with her, the fact remains that she became a living symbol of French nationalism. Her role was a major contributing factor for separating the English from Burgundians, reviving confidence among the French, and driving out the English from France. The papacy declared in 1456 that Joan was wrongly convicted. It pronounced her as martyr and the trial judges as heretics. She was beatified on April 11, 1909, and canonized as a saint 11 years afterward on May 16. The feast day of St. Joan falls on the second Sunday in May. The spirit of St. Joan lived on. During World War I, the Allied soldiers paid tribute to her. Both the Vichy regime and the French resistance used her symbol in World War II.

See also Hundred Years' War.

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Patit Paban Mishra

Joan of Arc was burned at the stake on May 30, 1431. In her last breath Joan forgave her accusers and uttered the name of Jesus.

K

Kaifeng (K'ai-feng)

Kaifeng became the capital city of the Northern Song (Sung) dynasty c. 960–1126, when it was also called Bian (Pien) and was located south of the Yellow River on a rich agricultural plain in modern Henan (Honan) Province. Kaifeng was close to the Grand Canal, which made the wealth of the south easily accessible. The down side to its location was that it had no natural defenses and had to rely solely on massive city walls for protection. Kaifeng was wealthy and cultured, with a population of around a million people. It had China's oldest synagogue and Jewish community, immigrants from Persia, whose descendants survived as a distinct group until modern times.

The Song dynasty was never militarily powerful; it lacked good horses for its cavalry and was surrounded by strong and hostile neighbors. One was the nomadic Khitan from Manchuria who ruled northeastern China as the Liao dynasty, with a capital city at modern Beijing. After defeating it in war the Liao extracted heavy tribute from the Song as condition for peace. In time the Liao were threatened by new nomads from farther north called the Jurchen, who established the Jin (Chin) dynasty. In 1118 the Song formed an alliance with the Jin and they jointly attacked and destroyed the Liao. Soon the Song-Jin alliance collapsed over the division of spoils. Jin forces then besieged Kaifeng, until famine forced it to capitulate in 1126.

Song was forced to cede territory, pay an immense indemnity, and agree to other onerous terms; then the Jin army withdrew. When Song could not pay its indemnity, Jin attacked again, this time thoroughly pillaging Kaifeng and carrying off Emperor Huizong (Hui-tsung), his heir, and 3,000 men and women of his court to exile in northern Manchuria. The loot from the government treasury amounted to 54 million bolts of silk, 15 million bolts of brocade, 3 million ingots of gold, and 8 million ingots of silver. Another son of Huizong escaped and eventually established a court in Hangzhou (Hangchow) in southern China; it was called the Southern Song dynasty. Hangzhou soon became the premier city in China.

Within a quarter-century the leaders of the Jin dynasty had become so Sinicized that they had abandoned their original capital in northern Manchuria and established two new capitals in the heartland of China, one in modern Beijing, another in rebuilt Kaifeng. In the early 13th century Jin was attacked by the Mongols, the most terrifying conquerors the world had seen. In 1132 the most powerful Mongol general, Subotai, besieged Kaifeng. The siege was notable in the history of military technology as the first time that gunpowder in grenades and flame throwers was used. After terrible privations Kaifeng surrendered. Subotai demanded the right to destroy the city and massacre its inhabitants. Fortunately Grand Khan Ogotai Khan was dissuaded from allowing it on the advice of Yelu Chucai (Ye-liu Ch'u-ts'ai), who had himself been a prisoner of the Mongols but had risen to high office under them because of his skills as an astrologer. Yelu calculated that if spared, the people of Kaifeng and

surrounding lands could produce more wealth for their Mongol masters. Thus the people of Kaifeng suffered looting and massacre, but most were spared. Kaifeng never became a capital city again.

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Jiu-Hwa Lo Upshur

Kamakura Shogunate

The Kamakura Shogunate was a government established by Minamoto Yoritomo at the end of the Gempei War, which had lasted from 1180 until 1185. The shogunate lasted from 1185 (or 1192, when it was formally recognized by the emperor) until 1333. Because the Minamoto family lived at Kamakura, the new order was called the Kamakura Shogunate, although many sources refer to the period as the Minamoto Shogunate, after the founder's surname.

MINAMOTO CLAN

The Minamoto clan emerged during the 12th century as a challenge to the Taira clan, who controlled Japanese politics. After a series of wars, the Minamoto clan had been defeated, and when the Gempei War broke out, the Taira were certain of their eventual victory. They launched a series of preemptive strikes against the Minamoto and easily defeated them. However because of their easy victory, the Taira did not follow up all their military advantages and this allowed the Minamoto to rally their depleted forces. They also managed to get other smaller clans to support them, and, worried that the Taira were about to become too powerful, the Minamoto gradually gained support, which allowed them to defeat the Taira. At the naval battle of Dannoura on April 25, 1185, the Minamoto attacked their outnumbered opponents and killed the six-year-old emperor, whose grandmother was a member of the Taira clan.

This final victory over the Taira ensured that Minamoto Yoritomo, the leader of the Minamoto clan, and the victor of the Battle of Dannoura, would take control of Japan. He created *shogun* (general who subdues barbarians), which established a military rule over Japan called *bakufu* (tent government) whereby the emperor and regents held civil authority, but military affairs were conducted by the shogun under the authority of the emperor. This made Minamoto Yoritomo dictator of the country.

The Minamoto clan descended from Saga, the 52nd emperor (r. 809–829). As with their rivals, the Taira, sections of the imperial family were cut off from the imperial line and took surnames. The Minamoto include descendants of the younger children of Saga, but most of them were descendants of Prince Sadazumi, the son of Seiwa, the 56th emperor (r. 858–876). Minamoto no Yoritomo (1147–99) was the great-grandson times 7 of Prince Sadazumi. In January 1160 his father had taken part in an unsuccessful coup attempt against the Taira and was then exiled to eastern Japan, where he stayed with Hojo Tokimasa, head of the Hojo clan, allies of the Taira. While there he married Hojo Masako, a daughter of Tokimasa, who tied the Minamoto to the Hojo. During the Gempei War the Hojo provided much support for the Minamoto, and when Yoritomo became the shogun, the Hojos were the second most important family.

Minamoto Yoritomo made his supporter Kujo Kanezane (1149–1207) the *sessho* (imperial regent) and soon faced challenges from his family. He began to feel threatened by his brothers, especially Yoshitune. Yoshitune fled to the north of Japan where he took refuge with Fujiwara no Hidehira. Yoritomo threatened to attack Hidehira, who decided that the easiest solution was to get Yoshitune to commit suicide. This death did not, however, prevent Yoritomo from attacking Hidehira's lands, which were destroyed. On his return south, Yoritomo officially became shogun and established the system of government that was to dominate Japan until the Meiji Restoration in 1868.

MINAMOTO NO YORIIE AND SANETOMO

The stability that Yoritomo brought to Japan was brief. He was shrewd, but ruthless, and was responsible for the deaths of two additional half brothers, Yoshiie and Yoshinaka. When Yoritomo died in 1199, his eldest son was only 17. In 1202 when Minamoto Yoriie was 20, he became shogun. However the Hojo clan usurped his power in the following year when they established the head of the Hojo clan as the *shikken* (hereditary regent), a system that operated until 1333. In 1203 Yoriie became ill and his lands were divided between his infant son Ichiman and his brother Sanetomo.

Angered by the power of the Hojo clan, in spite of his mother's being Hojo Masako, Minamoto Yoriie tried to reassert himself. He started conspiring with Hiki Yoshikazu, who was, in fact, the adopted son of Minamoto

Yoritomo, making him Yoriie's brother by adoption, as well as being his father-in-law. Unfortunately the plot between Yoriie and Yoshikazu was discovered, the Hojos attacked, and Yoshikazu was assassinated. Yoriie's son, Ichiman, was murdered and Yoriie was replaced by his more compliant brother, who acquiesced in the domination of the political scene by the Hojo. Yoriie was confined at Shuzenji on the Izu Peninsula and was murdered in the following year by his grandfather.

Minamoto Sanetomo (1192–1219) became the third shogun of the Kamakura Shogunate. He was aged 11 and because of the nature of his coming to power, he would never wield any real power. Instead he devoted himself to cultural matters. He had started writing poetry from the age of 14, and when he was 17 he sent 30 of these poems to Fujiwara no Teika, one of the well-known court poets of the period. Teika disliked them as they were too close to the Japanese poems of the seventh and eighth centuries, but some were included in an anthology, now held in the Imperial Collection in Tokyo. Sanetomo was also involved in promoting *kemari* (kickball), a game involving eight players who kick a deerskin ball around a court, ensuring that it never touches the ground. In 1219 Kugyo, the son of Yoriie and nephew of Sanetomo, assassinated the shogun.

HOJO CLAN AND THE SHIKKENS

In spite of the political problems that ensued from the death of Minamoto Yoritomo, the Kamakura Shogunate resulted in a shift of political power away from Kyoto to Kamakura. In spite of the Hojo regency, by the middle of the shogunate, the importance of Kyoto had waned, although it retained its reputation as a place of sophisticated culture and the location of the residences of most of the nobles. In contrast, Kamakura, farther north, was a center that revolved around the Minamoto clan, even if not the actual nominal head of it. The fishing port, which had existed when Yoritomo was young, had become an important city where some 2,000 *gokenin* (housemen) swore fealty to the clan. As a result many of the emerging Buddhist sects of the period started erecting temples in the town.

For the rest of the Kamakura Shogunate, the Hojo clan curiously chose not to take up the shogunate but operated the regency with the head of the Hojo clan being the shikken. In 1221 Emperor Go-Toba decided to use the demise of the Minamoto family as an opportunity to try to restore direct imperial rule. In 1221 he issued a message to ask warriors loyal to him to rally and attack the Hojo clan. However few were willing to take on the Hojos and very few supporters made an appearance in what became known as the Jokyu disturbance. On those who did, the wrath of the Hojo clan descended with a large Hojo-financed army taking over Kyoto and arresting Go-Toba. He was exiled to the island of Oki, and the Hojo, in the name of the shogunate, moved their headquarters to Kyoto, which became the legal and administrative center until the end of the shogunate in 1333. The lands of the nobles who answered the call of Go-Toba were seized and redistributed to supporters of the Hojos, who emerged as the unchallenged rulers of the whole of Japan.

With all of the killings in 1219, the line of Minamoto Yoritomo was extinct and therefore the Hojos decided to appoint Kujo Yoritsune in 1226, a scion of the Fujiwara clan, and a distant relative of Yoritomo, as the next shogun, with Hojo Yoshitoki actually controlling the government. Kujo Yoritsune (1218–56) was eight years old at the time of his appointment and was deposed when he was 26. Kujo Yoritsugu (1239–56), who was only five years old, replaced him, and was deposed seven years later. For the next shoguns the Hojo clan chose members of the Japanese imperial family with Prince Munetaka (1242–74) as shogun from 1252 until 1266, Prince Koreyasu (1264–1326) as shogun from 1266 until 1289, Prince Hisaki (1276–1328) as shogun from 1289 until 1308, and Prince Morikuni (1301–33) as shogun from 1308 until his death. All were appointed shoguns when they were children, and most were deposed as young men. They were all puppets of the Hojos and were chosen only out of regard for their lineage.

In 1232 the shikken, Hojo Yasutoki, drew up the Joei Shikimoku (Joei Formulary), which laid down 51 articles defining, for the first time, the legal powers of the shogunate that ruled through the Hyojo-shu (Council of State). Some 17 years later a judicial court was established to allow legal decisions to be made more quickly and with greater fairness. With the Kamakura Shogunate effectively controlled by the Hojos, and with the very easy quelling of the Jokyu disturbance, the greatest challenge to the whole system of government in Japan was not any internal force but the emerging threat of a Mongol invasion, which took place in 1274.

MONGOL INVASIONS AND SOCIETY DURING THE KAMAKURA SHOGUNATE

The Japanese managed to prevent the Mongols from encroaching too far inland and were saved when a storm destroyed many of the Mongol ships, forcing them to retreat. The invasion in 1281 was more serious, with the Mongols sending two fleets to Japan. However these

faced not only a much stronger Japanese force behind entrenched positions at Hakata Bay, but also a typhoon, which destroyed much of the Mongol fleet, again forcing them to quickly withdraw. The defeat of both Mongol invasions did show the military supremacy of the Japanese, but also the intervention of the weather on both occasions was seen as a divine message. However concern about future invasion resulted in vast expenditures on weaponry and defensive positions, as well as a move to isolate Japan from China and Korea, from which the invading Mongol navies had sailed.

The importance of the Kamakura Shogunate was certainly not in the political power that was wielded by the shoguns—for most of the time they were puppets—but in the societal changes, or to some extent the lack of them, that occurred in Japan. The Japanese feudal system was entrenched with warriors—the SAMURAI class—ruling unchallenged, spending their time in training, military exercises, occasional fighting, and for a small number, in learning and the arts. The samurai ruled unquestioned over villages where peasants labored in the fields to produce the crops, and a small number of skilled artisans made the implements necessary for agriculture and war. Any move to create a large middle class in Japan was quashed, and there was no real incentive for innovation. Samurai were occasionally rewarded with extra land, but as the fighting ceased, less and less land was redistributed by the shikken. It was only in times such as the Jokyu disturbance that the shikken managed to confiscate enough land to placate ambitious samurai. There were regular disputes between the samurai and the farmers and hence the legal codifications of the Hojos during the 1230s and 1240s managed to establish rules for dealing with these problems.

The only other development from the Kamakura Shogunate was the increase in the belief in ZEN (OR CH'AN) BUDDHISM and also NEO-CONFUCIANISM ideas that had come from China. These led to great changes in religion and the emergence of a large number of Buddhist sects, some of which preached extreme asceticism.

See also FEUDALISM: JAPAN; MONGOL INVASIONS OF JAPAN; TAIRA-MINAMOTO WARS.

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JUSTIN CORFIELD

Kanem Bornu

By 1200 C.E. the earlier African kingdoms of GHANA, MALI, AND SONGHAI had passed. The dominant power in western Africa was Kanem Bornu. Another term for this region, since it encompasses part of central Africa, is Sudanic Africa. The first major leader of these kingdoms was Hummay, the *diwan* or *mais* of Kanem Bornu. (The term *diwan* attests to the Islamic and Arab influence since later on in the Ottoman Turkish Empire, *diwan* or divan came to mean the seat of government.) Hummay ruled around 1075 and marked the appearance of ISLAM as a major force. In Africa as in Southeast Asia, particularly Indonesia, Islam was fostered as much by traders and wandering imams, or clerics, as it was by holy war, or jihads of conquest.

Living in a semiarid region, trade, as seen in the use of vast caravans, was the way to wealth, since agriculture in this forbidding climate was a challenge at best. Therefore Hummay, and the following kings of his Sefuwa dynasty, carried on a protracted struggle to gain control of the caravans and trade routes from their capital at Njimi, northeast of Lake Chad. Of course, waterborne trade on the lake was also an object of their mercantile ambitions. Trade in gold grew to become a major source of wealth—and conflict—in the entire region. It was first spurred by Arab traders, who shipped it to North Africa, where a mint to make dinars had been opened in Kairouan in today's Tunisia. Later, as John Reader wrote in *Africa: The Biography of the Continent*, "the trans-Saharan trade [in gold] was further boosted when Europe began minting gold coins for the first time since the disintegration of the Roman empire" in the 13th century.

During their struggles for trade, the Sefuwa kings, especially in the region of the Fezzan, in what is now southern Libya, came into conflict with the Berber warriors from the Sahara. However while pursuing trade, the rulers of Kanem Bornu also realized that making alliances with more sedentary, agricultural peoples would provide them with a steady source of food and thus kept good relations with the farming peoples of the Lake Chad region. Another source of wealth for the Sefuwa kings was in the form of slavery, which under them became a major part of their economy. The height of the power of Kanem Bornu came in the reign of Hummay's descendant Dunawa Dibilani (r. 1210–48). There had been a diluting of Islamic influence in the decades following Hummay, and Dunawa set about restoring Islam. He also carried out a series of jihads between the Fezzan and Lake Chad, which not only increased the power of the kingdom, but

also provided him with a lucrative income from the sale of slaves in the Muslim markets to the north.

The death of Dunawa brought with it nearly two centuries of internal unrest and external invasions, at the same time as the Hausa peoples from what is now Nigeria attempted to expand their territory in the same general region. Ali Gaji (c. 1497–1515) finally succeeded in establishing the old Kanem Bornu kingdom again, with a new capital at Ngazargamu. The kingdom would flourish for nearly 300 more years until, as the Hausas, it fell under the power of the imperialistic Fulanis.

See also Berbers; Hausa city-states.

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John F. Murphy, Jr.

kanji and *kana*

The Japanese language supplanted that of the Ainu and is considered part of the Altaic group of languages. It is similar to Korean and may contain elements of Southeast Asian languages. Until the fourth century Japanese had no written form and the introduction of written Chinese provided an early model. Buddhist monks probably traveled to Japan with Buddhist texts that had been originally obtained in India, and then translated them into Chinese. The use of Chinese characters to represent Japanese words or syllables is known as *kanji*. Since *kanji* do not represent various markers for tenses and prepositions required by Japanese, *hiragana* markers often accompany them, fulfilling this purpose, and they may also indicate the pronunciation of *kanji*. Only later were *kanji* introduced to represent distinctively Japanese words. The *manyogana* writing system adopted Chinese characters on the basis of sound rather than meaning. Subsequently, *kanji* were developed that were similar in meaning (*kokuji*) or else different in meaning (*kokkun*) from Chinese originals. Many *kanji* have multiple pronunciations and contextual meanings, which may be broadly divided into native-derived (*kunyomi*) and foreign-derived (*onyomi*) words.

Over the next centuries two additional systems were developed to help with portraying Japanese words for which appropriate *kanji* did not exist. These are the *hiragana* and *katakana* systems that, together, are referred to as *kana*. *Hiragana* symbols are written in a cursive script that was known at the end of the first millennium as *onna-de* or woman's script. Its function is primarily grammatical and *hiragana* symbols frequently accompany and modify *kanji* symbols. *Katakana* symbols tend to be more angular in style and are used for foreign words, for children's books, or for large public notices. Both types of *kana* were based on Chinese characters, simplified to represent sounds. Foreign loanwords were initially converted into *kanji* characters, but in the modern age have been converted into *katakana* symbols on a mostly onomatopoeic basis.

Both *kana* and *kanji* have the virtue of conveying meaning from the sounds and meanings associated with them, but also within the shapes used to make them. Literature, especially poetry created using them, has a tendency to convey multiple meanings from minimal word usage. Poetry such as the haiku, which is a development of earlier forms and for which the 17th century poet Basho is perhaps the best-known exponent, combines strict limits on numbers of syllables while offering considerable ambiguity and multiplicity of meaning. Various attempts have been used to rationalize the *kana* and *kanji* systems, which pose some problems because of the different mental requirements of the systems and because of the sheer number of characters. Although some streamlining has been made, the Japanese people and state have so far resisted wide scale change. The many foreign words integrated into the system demonstrate its flexibility and ability to respond to change.

See also Murasaki Shikibu.

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John Walsh

Kemmu Restoration

In 1185 the young Japanese emperor Antoku, some seven or eight years old, was drowned in the Battle of Dannoura in the Inland Sea by his grandmother, rather than be captured by their enemies. The power of the Taira clan, with which he was allied, was destroyed,

and the victors were the Minamoto clan. Their leader, Minamoto Yoritomo, saw the death of the emperor as an opportunity to establish the first shogunate, or military government, in Japan. Although the Minamotos would still pay lip service to the institution of the emperor, which was considered divinely inspired by the Japanese, there was no doubt that Yoritomo was the real ruler of Japan. Prudently Yoritomo enlisted the support of the retired emperor, Go-Shirakawa, to give his blessing to the new regime that has been called the Bakufu, or tent government, because the SAMURAI, the military class, controlled the country.

When Yoritomo died in 1199 his widow, Masako, having two weak sons, was able to transfer the power of the shogunate to her own clan, the Hojos. The HOJO CLAN proved capable military rulers and in 1274 and 1281 fought back the Mongol invasions of KUBILAI KHAN from China.

In 1281 the second invasion fleet (lacking a maritime tradition, the Mongols had to rely on Koreans for their navy) was destroyed by an immense typhoon that entered Japanese history as the *kami-kaze*, or "divine wind," which saved Japan. In struggles fought within Japan, like the war between the Taira and the Minamoto, there had always been the wealth of the vanquished to be dispersed among the followers of the victors. However because both Mongol operations were amphibious landings, there was no real booty to be disposed of among the victorious samurai.

The discontent among the samurai, and their *daimyo*, or lords, grew over time. With the growing antagonism of the samurai warrior class, the bonds of loyalty to the shogunate and its tent government began to loosen. In 1318 a new emperor, Go-Daigo, ascended the throne. A fully grown man, unlike the hapless Antoku, Go-Daigo was determined to be emperor. Luckily for him, the Hojo shogun at the time was more in favor of pleasure than power, and the new emperor was able to quietly make his plans.

As Turnbull remarks in *The Book of the Samurai: The Warrior Class of Japan*, "by the 1330s resentment against the Hojo began to come into the open . . . and the unifying force proved to be, of all things, the emperor, in an anachronistic attempt to restore the long-lost prestige of the throne." In a bid for control, the retired emperor Go-Uda helped Go-Daigo. In 1331 Go-Daigo attempted an uprising against the Hojos, but he was taken prisoner by the Hojos. He was exiled but managed to escape, most likely with the help of followers in the Hojo camp. Within a year, in 1332, Go-Daigo was ready to make another attempt.

The Minamoto triumph in 1185 had set a dangerous precedent in Japan. Any feudal *daimyo* could ascend to the shogunate, if he proved he had enough military force and could secure the support of the emperor. The Hojos sent their best commander, an ambitious *daimyo* named Ashikaga Takauji, to Kyoto to try to make Go-Daigo cower before a show of force. But following in the footsteps of the Minamotos and the Tojos, Ashikaga Takauji now proclaimed himself the defender of Emperor Go-Daigo. Ashikaga, with the help of Nitta Yoshisada, was able to attack the seat of the Hojos at Kamakura and topple their Bakufu. The era that followed is known as the Kemmu Restoration. Once the Hojo power was broken, Ashikaga revealed that supporting Go-Daigo was only a means to an end. Rather than restoring the emperor to his rule, Ashikaga had only coveted the shogunate for himself. The era that has become known as the ASHIKAGA SHOGUNATE opened in Japan.

However Go-Daigo, the 96th emperor of Japan, had no intention of sharing power with Ashikaga Takauji. As a result Ashikaga drove Go-Daigo out of the imperial city and found a more pliant member of the imperial family who dutifully appointed him as the shogun. Rather than surrender Go-Daigo fled into the mountains of Yoshino south of Kyoto, determined to continue the fight. The period that ensued was known as the Nambokucho War and would last for 60 years, the longest single war in Japanese history. While some *daimyo* and their samurai followed Ashikaga, others remained loyalists to Go-Daigo. Among these was Kusunoki Masashige, who died fighting for Go-Daigo in the Battle of Minatogawa in 1333.

Although there were two imperial courts, the northern one with Ashikaga in Kyoto and the southern under Go-Daigo in the mountains, after 1337, Ashikaga Takauji was really in control of Japan. In 1392 the southern court returned to Kyoto, and the period of two imperial capitals ended. Ashikaga established his own shogunate, which would rule for less than a century.

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JOHN F. MURPHY, JR.

Khmer kingdom

Until 802 the Khmers were organized into a number of warring independent kingdoms. They often fought among themselves and against foreign enemies such as the Chams located in present-day central Vietnam. King Jayavarman I, also named Parameshvara posthumously, united these disparate kingdoms. He first appeared in historical sources in 709. The Khmer empire was to span most of present-day Cambodia and had vassal states in parts of Thailand, Laos, and Vietnam.

JAYAVARMAN I, II, AND III

According to text inscribed on a stela (stone or wooden slab) King Jayavarman I originated from Java, though the Malay Peninsula has also been suggested by scholars as a possible place of origin. From his initial base in Indrapura, most likely situated northeast of Phnom Penh, he launched attacks across the Mekong and on Sambhrapura, Wat Phu, and onward to Phnom Kulen, a sacred place for the Khmers, where he settled in 802. At the time it was known as Mahendravaparta. It was here that the sacred rites were performed on Jayavarman by Brahmin priests of the Shivaite sect proclaiming him the universal monarch of the world, or *chakaravartin*, a rite based on Hindu tradition from India.

The system of dynastic succession within the Khmer kingdom was highly complex. Both men and women could become rulers. More importantly, kingship was passed through other family members of the same generation rather than to sons upon the death of a ruler, although there was often strong opposition to this. The next king, Jayavarman II, was responsible for laying the spiritual foundations within the Khmer Empire. After the death of Jayavarman II in 834, Jayavarman III succeeded him. Harihalaya became his capital, southeast of Angkor. The civilization of Angkor was unique as it was a mixture of two influences—Indian and Javanese.

INDRAVARMAN I

The second king built many shrines, but the next ruler, Indravarman I, also called Isvaraloka, was credited for contributing the most to the religious environment within the Khmer empire. Indravarman laid the foundations for the now centralized Angkor state. Indravarman II ascended to the throne in 877 and ruled until 889. His period of rule was relatively peaceful, even though he succeeded in extending the borders of the Khmer Empire. An ancestral temple, Preah Ko, was built in the imperial capital of Hariharalaya and was consecrated in 880. It was a shrine consisting of a set of six brick temples dedicated to his ancestors and past kings. The temple is considered a piece of art with beautiful male and female divine figures, structural elements such as colonnades, and other embellishments.

Another major building project was the state temple, south of the ancestral temple. This temple, known as Bakong, resembled a stepped pyramid and symbolically was regarded as a mountain. Hindu temples in the Khmer kingdom were often built as mountains as they were seen as earthly representations of the divine mountain, Mount Meru, home of the gods in Hindu mythology. A precursor to the spectacular Angkor Wat and Angkor Thom, the temple had a complex structure and was surrounded by a huge double moat, a feature of Angkor Wat as well. At the same time Indravarman set into place a system of irrigation for cultivated rice fields. Large agricultural projects were undertaken, such as building a huge reservoir.

YASHOVARMAN AND SURYAVARMAN II

King Yashovarman, who ruled from 889 to 900, established the city of Yasodharapura (also known as Angkor) as the new capital. Between 900 and 1200 Angkor achieved great prominence because of the rise of impressive temples in Angkor, including the famous temple that became known as Angkor Wat. It was built in the 12th century during the reign of Suryavarman II. who ordered it to be built. Suryavarman II, dubbed one of the greatest Khmer kings, was a warrior-king and launched many attacks on the Dai Viet, which was highly resilient and resisted subjugation. Suryavarman had gained the throne through the violent means of killing his great uncle, King Dharanindravarman.

The architecture of Angkor Wat is in classical Khmer style. It was also a temple-mountain surrounded by a wide moat, crossed by a causeway on the east side. The state temple was dedicated to Vishnu, whom Suryavarman II considered the Protector of the Khmer empire, a departure from earlier rulers, who regarded Shiva as the protector of their kingdom. The 11th century witnessed a general rise in Vaisnavite thought in religious and philosophical life in India, and since travel between India and Southeast Asia was frequent, Angkor Wat could have been a reflection of the contemporary trends in Hindu philosophy. The external appearance resembles descriptions of Mount Vaikuntha, home of Vishnu.

JAYAVARMAN VII

The city of Angkor Thom was built by another great king, Jayavarman VII, in 1181, after he defeated the Chams who had captured Angkor in 1177. Instead of

Angkor Wat is a temple at Angkor, Cambodia, built for King Suryavarman II in the early 12th century as his state temple and capital city. It has become a symbol of Cambodia, appearing on its national flag, and it is the country's prime attraction for visitors.

reclaiming the old Khmer spirituality before the Cham defeat, Jayavarman pursued a course of reinvention. He enacted a major change in the Khmer Empire by replacing Hindu religion with Mahayana Buddhism as the official state religion. The power of the Hindu aristocracy within the empire was seriously undermined. It is said that Jayavarman VII was following the example of Ashoka, the model for all Buddhist rulers. The imposition of Buddhist cosmology led to an extensive reworking of religious, political, and military organization within the Khmer kingdom. Jayavarman VII was responsible for organizing the capital, Angkor Thom, into a mandala, which is a symbol of the universe and its energy. The construction of Angkor Thom, based on this highly regulated pattern, took about a decade. It was an awesome feat as the mandala was extremely difficult to replicate in the form of a city.

The new capital city was known as Angkor Thom Mahanagara, or simply Angkor Thom. The site of the city coincided with that of an earlier city, Yasodharapura, built more than two centuries before. Right in the middle of the city is the Bayon, the state temple built by King Jayavarman VII, in the exact center of his capital of Angkor Thom. Every road from the city gates leads directly to the Bayon. The Bayon, which was covered in gold and orientated toward the east, according to a Chinese account, was also known as the Assembly Hall of Gods. According to the concept of the mandala, the gods would gather there on certain days. Jayavarman VII was at the peak of his reign, and he assumed supreme rule.

INDRAVARMAN II AND JAYAVARMAN VIII

The decline of Angkor began soon after Jayavarman's death. His son, Indravarman II, who ruled from 1219 to 1243, withdrew from many provinces previously conquered from the Champa kingdom. Their neighbouring rivals, the Thais, were also gaining more power, strengthened by the establishment of the kingdom of Sukhothai. The Khmer once again lost their hold on Thai provinces.

Soon, the Thais emerged as the chief rivals of the Khmers, replacing their former enemies, the Chams. The Mongols under the leadership of General Sagatu also presented a threat to the Khmers, but the Khmer rulers were careful not to go to war against such a powerful force.

Jayavarman VIII ascended to the Khmer throne in 1243. He was a Hindu rather than a Buddhist like his immediate predecessors. He was a violent anti-Buddhist and went on to destroy many Buddhist sculptures and converted the Bayon temple into a Hindu temple. His son-in-law, Srindravarman, who usurped his throne in 1295, was a Buddhist, though he was a follower of Theravada Buddhism. Later Khmer kings were adherents of this faith.

The Thai Ayuttaya kingdom replaced the Sukothai kingdom in 1350 and succeeded in diminishing Khmer power through several attacks. By 1431 the Thais had conquered Angkor. Despite being weakened, a line of kings managed to rule from Angkor and a separate line of Khmer kings continued to rule in Phnom Penh. The latter line achieved more prominence because of the rise of Mekong as an important trade center, leading to the fall of Angkor.

See also Siamese invason of the Khmer kingdom.

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Nurfadzilah Yahaya

Kilkenny, Statutes of

In 1366 c.e. the Anglo-Irish parliament met in Kilkenny and produced a body of royal decrees that became known as the Statutes of Kilkenny. The statutes aimed to prevent English colonists living in Ireland from adopting Irish culture and mandated that the Irish conform to English customs before they could obtain certain social, legal, and religious rights. In particular, the statutes prohibited marriage between English and Irish; ordered the English to reject Irish names, customs, and law; prohibited the Irish from holding positions in English churches; and limited the mobility of peasant laborers. The statutes also sought to prevent the colonists from waging war without the consent of the English Crown. Penalties for noncompliance were severe and included death, loss of property, and excommunication. Although they were not ultimately successful, the Statutes of Kilkenny foreshadowed the continuously troubled relationship between England and Ireland in the following centuries.

England's involvement with Ireland followed from the Norman (French) defeat of the English at the Battle of Hastings in 1066. After occupying England the Normans' proximity to Ireland naturally led to involvement with their neighboring country. Ironically an Irishman helped pave the way for English occupation. In 1166 the defeated Irish leader Dermot MacMurrough fled to England to seek allies. To gain support, Dermot offered his Irish inheritance to an Anglo-Norman lord, Richard de Clare, earl of Pembroke, known as Strongbow. Strongbow consequently invaded and defeated the Irish high king, Rory O'Connor.

King Henry II of England arrived in 1171 and gained the allegiance of Strongbow and many of the Irish rulers. However before returning to England he was unable to ensure a peaceful coexistence between the Irish and the colonists from England. By 1360 Dublin and the surrounding areas (later called the English Pale) were under the control of the descendants of English colonists, the Anglo-Irish; land beyond the Pale was generally free from direct English control.

Lionel of Clarence, son of King Edward III and lieutenant of Ireland, summoned the 1366 parliament in an effort to reclaim English lands in Ireland. The Statutes of Kilkenny dealt with three distinct groups: the Anglo-Irish colonists known as the "English by blood" or "middle nation"; the "English by birth," often either imported English administrators or absentee lords who ruled their Irish estates from England; and the native Irish. In addition to revealing aspects of the relationship between the ruling English and subordinated Irish, the Statutes of Kilkenny show internal divisions between the English groups.

In the two decades prior to 1366 rebellious Anglo-Irish colonists had become an increasing problem for England. English taxation, absentee English lordship alongside demands for protection of English interests, and close contact with Irish culture lessened Anglo-Irish allegiance to the Crown. The Black Death of the mid-14th century and the Hundred Years' War with France may also have greatly reduced the influx of English immigrants, making the colonists more susceptible to Irish influences.

The statutes' attempts to uproot Irish elements in the Anglo-Irish sought to create not only distance from

the native Irish, but also a greater sense of connection between the Anglo-Irish and those born in England. The statute prohibiting England-born colonists from discriminating against Anglo-Irish colonists shows that such divisions must have often occurred.

The statutes also placed restrictions on native Irish living in English-controlled areas: Irish men and women were not allowed to participate in English churches, Irish minstrels were forbidden among the English, and common laborers were forbidden to travel without permission.

Yet in order to promote peace in lands under direct English control, the statutes also granted limited protections to loyal Irish. English authorities mandated a warning period before enforcement of selected statutes, forbade the English to war against the Irish without consent of the Crown, and warned against unlawful imprisonment of the Irish for another man's debt. In this way, English forces could focus their military presence on the greater threat of the outlying Irish.

Statutes concerning the native Irish followed a long line of prior legislation. In 1297 one of the earliest Irish statutes ordered English colonists to shun Irish dress and hairstyles; in 1310 religious houses were told to deny entrance to Irishmen; a 1351 ordinance prohibited Brehon law and Irish-English alliances; and in 1360 limitations were placed on Irish holders of municipal and religious offices. Yet the Statutes of Kilkenny did not prevent Anglo-Irish colonists from being affected by Irish culture and custom. They instead showed the inability of the English colonists to subordinate Ireland successfully. Although the statutes remained in effect for centuries, historical records indicate that Irish and English alike overrode them in the decade following the 1366 parliament. The Statutes of Kilkenny now form part of both the historical record of colonization and the English-Irish conflict that continues into the 21st century.

See also English common law; Norman Conquest of England; Norman and Plantagenet kings of England.

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Jennifer M. Hunt and K. Sarah-Jane Murray

Knights Templar, Knights Hospitallers, and Teutonic Knights

At the time of the First Crusade (1096), Christian monasticism had been in existence since the third century after Christ. What developed out of the crusade, however, was a unique melding of Christian monasticism with the idea of crusade against the Muslims. The most spectacular result was the founding of the three most famous orders of "warrior-monks," the Knights Templar, the Knights Hospitallers, and the Teutonic Knights.

The Knights Templar (originally the Poor Knights of Christ and the Temple, which is in Jerusalem) were founded around 1118 to help the newly established kingdom of Jerusalem defend itself against its Muslim enemies and to protect the large numbers of Christian European pilgrims traveling to Jerusalem. The Templars were organized as a monastic order, following a rule devised for them by Bernard of Clairvaux and taking the traditional threefold vow of poverty, obedience, and chastity. Nonetheless, the Templars were primarily a military order, living under a grand master (elected by the members and serving for life) who was directly responsible only to the pope.

It did not take long for the Templars to become a powerful religious and secular movement in medieval society. They were granted several extraordinary endowments by popes, including the ability to levy taxes and control tithes in the areas under their direct control. Contributions of money and property from members joining the order, along with loaning funds to pilgrims, ensured that by the end of the 11th century the Templars had extensive wealth in money and land holdings stretching from the Holy Land to England. By the 13th century they were the most successful bankers in Europe. Recognized by their white surcoats with the distinctive red cross on the heart or chest, they were in many ways the most powerful force in Europe until the beginning of the 14th century.

The fall of the Templars was probably the result of the animosity harbored against them by the king of France, Philip IV (the "Fair"), when the order refused to make him a loan to finance his wars. Philip pursued them with a bloody vengeance, eventually persuading the pope, Clement V, to excommunicate the order. The dissolution of the Templars in 1312 effectively broke the order, and much Templar property was transferred to the Hospitallers.

The Knights Hospitallers (or Order of the Knights of the Hospital of St. John of Jerusalem) began as a Bene-

dictine nursing order founded in the early 12th century about the same time as the Templars. As the Templars, they were originally conceived as a protective and medical force for pilgrims to the Holy Land. They, too, were a monastic order, adopting a black surcoat with a white cross, and would eventually compete with the Templars for prestige and influence throughout Europe.

After the fall of Acre in 1291, the order moved to the island of Cyprus. Difficulties there forced the Knights to move to the island of Rhodes, which, after two years of campaigning, they captured in 1309. Based on Rhodes, the Knights (now known as the Knights of Rhodes) did significant damage to Muslim shipping and Barbary pirates. Nonetheless, the Knights withstood two invasions by the Turkish empire, one in 1444 by the sultan of Egypt, and a more impressive attack by the Turkish sultan Mehmed II in 1480. In the summer of 1522 however the Turkish sultan Suleiman the Magnificient besieged Rhodes with a force of over 200,000 men against some 7,000 Knights. After a six-month siege the Knights eventually capitulated. The remaining Knights were allowed to leave Rhodes, eventually settling on the island of Malta. Now known as the Knights of Malta, they were attacked by Ottoman Turkish forces, eventually destroying the Ottoman navy at the Battle of Lepanto (1571).

When Malta was captured by Napoleon in 1798, the Knights lost their island stronghold. In 1834 the order established a new headquarters in Rome, known today as the Sovereign Military Order of Malta.

The Teutonic Knights were founded in 1190 at the time of the Third Crusade by German lords fighting in the Holy Land. Like that of the Templars and Hospitallers their original purpose also included the care and welfare of pilgrims. It was not long, however, until they transferred their interest from fighting in the Holy Land to fighting Muslims in Germany's eastern frontier. Wearing a black cross on white surcoats, the Teutonic Knights fought equally against Christians and heathens in eastern Europe and were essentially a state in the guise of a religious order, conquering Prussia from the Slavs and pushing into Lithuania, Estonia, and Russia.

In 1410 at the Battle of Grunwald (Tannenberg), a Polish-Lithuanian army defeated the order and effectively ended its military power. In 1809, Napoleon dissolved the order and it lost its last secular holdings. The order operates today primarily as a charitable organization.

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Phillip A. Jackson

Kojiki and *Nihon Shoki*

Kojiki means *Record of Ancient Matters* and *Nijon Shoki* means *Chronicles of Japan*. They were written in 712 and 720, respectively, and are the earliest works of Japanese myth and early history based on ancient oral traditions. They were produced on orders of the government to exalt the ruling imperial line that claimed descent from the sun goddess through the Yamato clan that ruled Japan.

These two works are the earliest extant works on early Japan, from the creation of the cosmos, the mythology of the deities and the beginning of Japanese history, working forward toward verifiable history. Their background is the massive borrowings from the advanced Chinese civilization beginning in the sixth century. They included the introduction of Buddhism from China via Korea in the mid-sixth century and accelerated under the leadership of Prince Shotoku Taishi (r. 596–622), who was an enthusiastic Buddhist and also an admirer of Confucius and the great Chinese empire under the Sui dynasty and Tang (T'ang) dynasty. He sent three embassies to China to learn its ways and ideals, which included great reverence for history. Since there was no indigenous written Japanese, Japan adopted the Chinese written script. The advantage is that educated Japanese gained access to nearly 2,000 years of Chinese literary and historic tradition. Prince Shotoku reputedly began to compile the first history of Japan in 620, but that work was lost during a political upheaval after his death; hence another effort was ordered late in the seventh century, with two simultaneous works as a result.

Both works begin with creation, which they divided into three stages. The first stage involved the creation of heaven, earth, Japan, and the first *kami* (deity). The second stage saw the birth of the sun goddess Amaterasu, who was the ancestor of the imperial clan, and her unruly brother (ancestor of a rival clan). The third stage dealt with Amaterasu's dispatch of her grandson to rule Japan with instructions to pass the throne to her descendants thus linking the imperial clan to the sun goddess. The *Kojiki* is the shorter of the two, with only three volumes, and ends in 628 with the death of Empress Suiko. It is mainly devoted to mythology and

ancient history and interestingly used a mixture of Chinese and Japanese syntax.

On the other hand the *Nihon Shoki* is an official history and it is much longer—30 volumes. It was written in the tradition of Chinese dynastic history, chronicling events that began with mythology and giving a detailed genealogy of the Yamato line as descendants of the sun goddess, ending with the abdication of Empress Jito in 697. It was written in literary Chinese and included numerous quotations from Chinese literature. It also recounted the introduction of Buddhism to the Yamato court by an envoy sent from Korea. The *Nihon Shoki* set an example of history writing in the Chinese tradition. Just as China had its dynastic histories (there were 24, one for each legitimate dynasty beginning with the Han dynasty, 202 B.C.E.–220 C.E.), five more officially commissioned histories were written of Japan. Together they are called the *Six National Histories*.

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Jiu-Hwa Lo Upshur

Koryo dynasty

The kingdom of Koryo (or Goryeo) in Korea was named after the dynasty that ruled from the fall of the Silla dynasty in 935 C.E. until the Yi dynasty overthrew it in 1392. The English name *Korea* is derived from the word *Koryo*. The kingdom of Koryo was an empire until it was forced to take the status of a kingdom when dealing with the Yuan dynasty (1279–1368) in China. The kingdom of Koryo traces its origins back to the weakening of Silla during a civil war in the early 10th century. Major rebellions against the Silla rulers had been led by Kung Ye, Ki Hwon, Yang Kil, and Kyon Hwon, with Kung Ye forming the kingdom of Hugoguryo (the Later Kingdom of Koguryo) and Kyon Hwon establishing Hubaekje (the Later Kingdom of Paekche). It was the first of these, the Later Kingdom of Koguryo, that would emerge as the kingdom of Koryo.

When Kung Ye led his rebellion against Silla, he wrested from their nominal control much of central Korea and established his capital at Kaesong (Songak) in 901. Soon afterward another rebel, Wang Kon (or Wanggeon, or Wang Kien), emerged to help the rebellion. He was from a merchant family and drew support from nobles who had watched the stagnation of the Silla with horror. Kung Ye recognized the leadership qualities of Wang Kon and appointed him the prime minister of the new government based at Kaesong. However in 918 Wang Kon overthrew Kung Ye and placed himself at the head of the rebellion. Wang Kon obviously realized that even though the Silla were weak, he did not initially have the military force capable of defeating them. As a result it was not until 934 that Wang Kon decided to attack the Later Kingdom of Paekche at Hongson (Unju).

Wang Kon's victory was quick because in 935, Kyon Hwon surrendered to him. The Later Paekche king had designated his fourth son as his heir and this had annoyed his eldest son, Sin-gom, who drove him from the kingdom. Wang Kon easily overcame Sin-gom's army and the Later Kingdom of Paekche became a part of the emerging kingdom of Koryo. In December 936 the Silla king, Kyongsun, realizing that his forces would be unable to defeat Wang Kon in battle, also surrendered and Wang Kon became the king of the Korean Peninsula, ruling from Kaesong.

Wang Ko, better known by his posthumous title, King T'aejo, decided to be magnanimous and gave ex-king Kyongsun the highest position in his new government, marrying a daughter of one of the Silla rulers, which helped legitimize his rule in the minds of many nobles. Furthermore he left most of the nobles in charge of their lands. When he died, after a reign of only seven years, his son became King Hyejong (r. 943–945), and succession was unchallenged. For many people, their connection with the court was through a Buddhist hierarchy that controlled much of the countryside.

The first external challenge faced by the new Koryo dynasty was a series of invasions by the Khitan peoples to the north and the west of Korea. They controlled many of the lands on the north of the Yalu Rover and claimed to be descendants of the original leaders of Korea. The Koryo tried initially to conclude an agreement with the Khitan but soon realized that this tribe actually wanted nothing less than control of most of the Korean Peninsula. In China, the new Song (Sung) dynasty was entrenching itself in power and sought an alliance with the Koryo.

Realizing that they would soon have enemies on both sides of them, the Khitan attacked in 983, 985, and 989 in a series of raids across the Yalu River. They decided to invade the Korean Peninsula before the Chinese could conclude an alliance with Koryo, and in October 993

a large Khitan army, estimated by some historians as being 800,000, led by Hsiao Sun-ning, attacked Koryo. The Koryo king, Songjong, took command of his soldiers at Pyongyang and held up the Khitan advance. Recognizing that the Khitan would not be able to win a long and protracted war in enemy territory, the Khitan negotiated a peace agreement and withdrew.

A similar problem arose in 1115 with the Jurchen (Manchu) tribe in Manchuria. The Jurchen leader had occupied southern Manchuria and proclaimed himself the emperor of China. They attacked the Khitan kingdom of Liao, and with help from the Sung, managed to destroy the threat of the Khitans sacking Liao in 1125. The Jurchen then attacked the Song, who were forced to retreat to southern China. With the Koreans uncertain who was going to win this war, and worried the Jurchen might become too strong and decide to annex Korea, the Koryo kings were more careful in not getting involved in the war in China.

In 1126 there was a major dispute over the focus of the kingdom. One group wanted to keep the capital at Kaesong and preserve the status quo. The other, led by Myo Cheong, wanted the capital moved back to Pyongyang, which would allow Korea to expand to the north. In 1135 the Myo Cheong rebellion failed. However 35 years later Jeong Jung-bu and Yi Ui-bang launched a coup d'etat against King Injong, who was exiled, and Myongjong became the next king, reigning until 1197. For much of that time he was a puppet who served the interests of contending generals such as Kyong Taesung (r. 1177–84). In 1197 Choi Chungheon, another general, deposed Myongjong, and replaced the king with Sinjong (r. 1197–1204). He then ousted Sinjong and put Huijong on the throne. However Choi Chungheon deposed Huijong in 1211, and a new king, Kangjong, ruled for two years. Choi found the next king, Kojong, more compliant, and he outlasted Choi, reigning until 1259.

In 1202 Genghis Khan was elected leader of the Mongols and attacked first the Jurchen and then the Chinese. Mongols chased some escaping Khitan refugees to Pyongyang and in 1279, having conquered China, established the Yuan (or Mongol) dynasty, moving the capital of China to Beijing. The Koryo kings decided not to challenge the power of the Mongols and tried to maintain some semblance of independence but at the same time dispatched tribute to the Mongols, sending royal hostages to Beijing, and some of the kings had to marry Mongolian women. Three of the later Koryo kings, Chungnyol, Chungson, and Chungsuk, spent most of their time at the Mongol court, leaving little time to manage their own kingdom. It was a diplomatic balancing act but did ensure that the Mongols, with their well-known bloodthirst and penchant for revenge, did not pillage Korea in the way that other areas were destroyed by them.

However when the Mongol emperor of China, Kubilai Khan, wanted to attack Japan in 1274 and again in 1281, the Koreans had to provide many soldiers and use their manpower to build the Mongol navy. The first attack was launched from Happo (Masan) on the southern coast of Korea. The fleet of 900 ships carrying 40,000 soldiers sailed to Tsushima, and then onto Kyushu, where they fought the Japanese in Hakata Bay. The second invasion force, also including many Koreans, involved two fleets, one of which left from Korea—a total of 4,400 ships and 142,000 soldiers. Tens of thousands of Koreans were killed by the Japanese during these futile attacks or died when the ships in both attacks were hit by freak typhoons. With so many of the soldiers having been Korean levies, the loss struck a major blow against the Korean economy and on the Koryo dynasty, which had, in name, supported the attack.

Many of the later rulers of the Koryo dynasty were young, with six of the last nine being teenagers or younger when they became king. King Chunghye (r. 1330–32, 1339–44), and King U (r. 1374–88) spent most of their reigns chasing wild animals in hunts, being involved in drunken parties, or having affairs with countless women. King Kongmin (r. 1351–74) was the only one of the latter Koryo kings who provided any stability to the country. However after the death of his wife, he spent much of his reign obsessed with finding an auspicious place for her to be buried, and where he could also be interred.

He eventually settled on a spot about nine miles west of Kaesong where, on a steep hill, he built two matching burial mounds, one for himself, and the other for his wife. It is said that several astrologers were killed for displeasing Kongmin in his search for an auspicious site, including those who actually found the chosen location—slain in error by royal guards after Kongmin spent so long on the mountainside that they thought he had once again been taken to a location he did not like. The tombs of Kongmin and his wife were pillaged by the Japanese during their invasion of Korea in 1592 but have since been restored.

Although the Mongols dominated the kingdom of Koryo, when their power in China declined, it was a nervous time for the Koryo rulers. In 1382 the Chinese Ming dynasty started and the remnants of the Mongols and

the other tribes that had supported them fled north, with some making their way to Manchuria with Ming armies following them. In equipping an army to hold off any moves across the Korean border, the Koryo rulers put a large armed force under the command of General Yi Song-gye. Rather than securing the border, Yi Song-gye moved on Kaesong and seized the kingdom for himself, ushering in the Yi dynasty.

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Justin Corfield

Kosovo, Battle of (1389)

The Battle of Kosovo was a turning point in Ottoman control over the Balkans and a major defeat for the Serbs. As the Muslim Ottoman army moved deep inside Balkan territory, The Serbian ruler Lazar I, with the solid backing of the Serbian Orthodox Christian Church, formed a coalition with other Balkan peoples including Bosnians and Albanians to raise an army that was equivalent in size to the Ottoman forces. Lazar then challenged Sultan Murad I, who, ever eager to take the offensive, met him on the Kosovo battlefield in the summer of 1389 c.e..

Lazar and Murad commanded their troops from the centerlines. Murad's son Bayezid I led the left flank and his other son, Yacoub, led the right. Lazar's nephew and the leading feudal Serbian knights led the Serbian cavalry charges. Initially the Serbs gained against the right flank, but Bayezid's left flank held firm. In the midst of the battle, Miloš Obilić (Milosh Obilich) pretended to be a deserter; he gained access to Murad's tent and stabbed the sultan. Murad's guards then killed Obilić. On the battlefield the tide turned in favor of the Ottomans and Lazar was captured. Although fatally wounded, Murad lived long enough to pronounce a death sentence on his enemy, who was then beheaded.

Bayezid I was proclaimed the new sultan and to prevent any rival claims to the throne, he promptly had his brother assassinated. Following a custom practiced by many conquerors over the ages, Bayezid I then married Olivera, the daughter of his vanquished foe Lazar. Serbia was formally annexed as part of the Ottoman Empire in 1459. Many Serbian knights, including Bayezid's new Serbian brother-in-law, fought side by side with the Ottomans in subsequent battles, particularly against Timurlane (Tamerlane).

The Battle of Kosovo had a catastrophic impact on Serbia and marked the end of medieval Serbian knighthood. The battle also became a major event in Serbian historiography and numerous folk ballads, known as the Battle of Kosovo cycle, have been passed down through the centuries to the present day. These poems celebrate the Serbian heroes of Kosovo and keep the battle, characterized as the forces of Christianity against Islam and good against evil, very much alive in the popular Serbian national imagination.

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Janice J. Terry

Kubilai Khan
(1215–1294) *Mongol leader*

Kubilai or Khubilai was born in 1215, the second son of Tului Khan (youngest son of Genghis Khan) and Sorghaghtani Beki, who was a Kerait (a tribe that Genghis had conquered) and a Nestorian Christian (his principal wife, Chabi, was also a Kerait and Nestorian Christian). His mother was very influential in all her four sons' upbringing; she had them learn to read Mongol (but not Chinese) and to administer as well as ride, hunt, and fight. When Ogotai Khan (Tului's elder brother) became khaghan (grand khan), Sorghaghtani Beki obtained *appanages* (fiefs) for both herself and Kubilai in north China.

While his elder brother Mongke Khan participated in the great Mongol campaign to conquer Europe that began in 1236, Kubilai remained behind, learning to administer his appanage and learning about Zen (Ch'an) Buddhism and Confucianism from prominent scholars in both fields. These experiences marked him as a different kind of leader from most of his relatives. He also realized the harm that the wars and Mongol plundering armies had done to

the Chinese economy and society, and how granting appanages to Mongol lords harmed the authority of the central government.

The election of Mongke as the fourth khaghan in 1251 became Kubilai's stepping-stone to power. In his quest to expand the Mongol realm, Mongke appointed one brother, HULAGU KHAN, to conquer the Middle East, and Kubilai to conquer a kingdom called Nanchao or Dali (T'a-li) in present day Yunnan province in China. Kubilai completed his task in 1254, and Dali was put under Mongol control. In 1258 Mongke launched his main campaign against the Southern SONG (SUNG) DYNASTY in which he and Kubilai each led a wing of the invading army.

Mongke's death in the next year precipitated a succession crisis. Traditionalist Mongols and supporters of Arik Boke, Tului's youngest son, convened a *khuriltai* or council that had representatives from the other branches of Genghis Khan's clan, which elected him khaghan. Kubilai also convened a *khuriltai*, in his appanage, attended by his supporters that elected him to the same position. In the ensuing civil war Kubilai had the support of Hulagu and also the greater resources of China. Arik Boke surrendered in 1264 and died two years later under Kubilai's supervision.

Kubilai's ascension marked his transition from Mongol khaghan to emperor of China. In 1254 he had chosen a site in northern China located 200 miles north of present-day Beijing as his capital, arguing that it was logical to be located where he governed. It was called Shangtu meaning "supreme capital" in Chinese. It became the secondary capital in 1264 when he moved the seat of his government to the former Liao and Jin (Chin) capital, which he rebuilt and renamed Datu, or Tatu ("great capital" in Chinese); its location is present day Beijing. As a result Karakorum, built by Ogotai Khan as capital of the whole Mongol Empire, was relegated to the backwaters.

From this time on Kubilai chose a Chinese reign name, proclaimed a calendar, adopted many Confucian rituals of state, and in outward form at least became a Chinese-style ruler. In 1271 he proclaimed himself the founder of the Great YUAN DYNASTY (1279–1368) and claimed that it had received the Mandate of Heaven as the latest in the succession of Chinese dynasties. Between 1267 and 1279 his forces finished off the Southern Song, capturing its capital HANGZHOU (HANGCHOU) in 1276.

Several campaigns occupied the remainder of Kubilai's reign. One was to subjugate Korea, whose king had been subservient until a coup in 1269 brought in an independent leader. It ended in 1273 with Korea back in the Mongol fold. Kubilai also launched two expeditions to force Japan to accept tributary status. The first one in 1274 landed at Hataka on the eastern coast of Kyushu island and met with resistance and disaster because of a gale-force storm. A huge second expedition, two armadas of 140,000 men, mostly Koreans and Chinese plus a Mongol cavalry, were devastated by a typhoon.

Marco Polo presenting a letter to Kubilai Khan. Kubilai's ascension marked his transition from Mongol khaghan to emperor of China.

A naval expedition against Java in 1292–93 was also a fiasco. Land invasions of Burma and Vietnam were more fortunate and secured their vassalage. The wars against Kaidu Khan (1235–c.1301) were more difficult and reflected the division between the different branches and ideologies among Genghis Khan's descendants. Kaidu was Ogotai Khan's grandson and his cause showed the resentment of that branch of the family on its eclipse. Kaidu's allies were princes from the Chagatai and Tului families who objected to Kubilai's identification with his sedentary Chinese subjects. Their causes failed but they continued to be troublesome.

Kubilai needed to be accepted as sovereign of China while remaining leader of the Mongols. Therefore he continued the shamanitic practices of his ancestors

while turning to Tibetan Buddhism and ordered the creation of a new alphabet based on Tibetan for writing the Mongolian language (an earlier script was based on Uighur). While favoring non-Chinese Central Asians in top posts in his government, he also honored Confucius and continued Chinese traditions such as authorizing historical writings and cultural activities. Kubilai Khan's administration was by Mongols and for the benefit of Mongols. The death of his wife Chabi in 1281 and son and heir Prince Zhenjin in 1285 was a personal and dynastic loss, because Zhenjin had been given a good Chinese education and had he lived there might have been improved relations between Mongols and Chinese. Kubilai increasingly took to feasting and heavy drinking in his last years and died in 1294.

See also Polo, Marco.

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Jiu-Hwa Lo Upshur

L

Ladislas

(1040–1095) *king of Hungary, saint*

Ladislas was king of Hungary and the second ruler of the Árpád dynasty to achieve sainthood. At the end of the 10th century the Magyar leader Géza and his son Stephen began the conversion of the pagan Magyars to Christianity and the foundation of Hungary as an independent Christian kingdom. In 1000 Pope Sylvester II crowned Stephen king of Hungary, establishing the country's independence from the Holy Roman Empire (early).

Neither Christianization nor the foundation of the state was fully complete at Stephen's death in 1038, and the succession struggle demonstrated both the strength of pagan religious practice in the country and the vulnerability of the kingdom to foreign, particularly German, influence. In the following 40 years Hungary was subject to two pagan uprisings and nine invasions from Germany, Bohemia, and Poland. The crown changed hands eight times and between 1044 and 1046 the kingdom was ruled directly by Henry III as a fief of the empire.

Ladislas (Hungarian, László) assumed power in 1077 following the death of his uncle, Géza I, but only secured his rule by defeating the deposed King Salamon and his Cuman allies in 1083. Ladislas pursued policies that strengthened the Christian Church, increased the kingdom's independence from German influence, and extended its power in southeastern Europe. In the investiture struggle between Pope Gregory VII and Emperor Henry IV, Ladislas supported the pope and his German allies. As part of the anti-imperial alliance he married Adelaide, the daughter of Duke Welf of Bavaria.

Henry IV's continued troubles allowed Ladislas to extend his control over southern Hungary, Transylvania, and Croatia. In a series of campaigns along the lower Danube he defeated the Pechenegs and their allies among the remaining pagan Magyars. In Transylvania, he established the fortress of Gyulafehérvár (Alba Iulia) and settled Magyar-speaking Szekler tribesmen in the southeastern corner of the country, giving them communal rights in exchange for military service as frontiersmen. After the death of his brother-in-law King Zvonimir of Croatia, Ladislas occupied Slavonia and incorporated it into the kingdom of Hungary, establishing four new counties between the Drava and Sava rivers.

To consolidate the church and complete the process of converting the Magyars and other inhabitants of the kingdom to Christianity, Ladislas founded new bishoprics in Nagyvárad (Oradea) and Zagreb. It was in Ladislas's reign that Hungary's first king, Stephen I, and his son Imre were sainted. The earliest Hungarian chronicle, the *Gesta Hungaracorum*, which recounted the early history of the Magyars and their conquest of the country, was composed at his court.

In 1095 Ladislas died while preparing to join the First Crusade. Soon after the first miracles associated with him were reported. For these and his contribution to completing the Christianization of Hungary he was canonized in 1191. A number of legends surround the life and deeds of Ladislas, many of them clearly adaptations or repetitions of older pagan Magyar myths,

retold with a Christian hero. After St. Stephen, Ladislas made the most significant contribution to the foundation of the kingdom of Hungary and its conversion to Latin Christianity.

See also MAYGAR INVASIONS.

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BRIAN A. HODSON

Lalibela

(d. 1207) *Ethiopian king*

When the Axumite empire, believed to have been established by the son of King Solomon and the queen of Sheba, fell in the 11th century, the Zagwe dynasty took power. Of non-Solomonic origins, the Zagwe moved the Ethiopian capital from Axum to Roha (present-day Lalibela about 400 miles north of Addis Ababa). King Lalibela was the most famous of the Zagwe monarchs. Much of his life is shrouded in myth. His name means "the bees recognize his sovereignty," after the legend that upon his birth, bees representing soldiers surrounded him to protect and serve their monarch.

King Lalibela, (r. 1167–1207) was a devout Christian; his subjects believed he had traveled to Jerusalem as well as having been transported by angels to the heavens. Lalibela sought to create a new Jerusalem in his capital traversed by a small river named the Jordan. Over the course of 25 years, Lalibela constructed 11 churches hewn out of solid rock. The churches are connected by a maze of tunnels and underground pathways, dotted by caves used by monks. Beit Giorgis, named after Saint George, the patron saint of Ethiopia, was carved under ground level. It is 12 meters high, with a cross-shaped floor plan, covered by a roof decorated with carved crosses. King Lalibela is buried in the Beit Maryam church while another, Beit Medhane Alem, is thought to be one of the largest monolithic churches in the world. As with Gothic architecture in medieval Europe, these monuments represent a fusion of religious belief and political power.

The Zagwe dynasty collapsed in 1270 when it was overthrown by an heir to the Solomonic line of Ethiopian rulers.

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JANICE J. TERRY

Lateran Councils, Third and Fourth

In the 12th, 13th, and 16th centuries in the Lateran Palace in Rome, the Roman Catholic Church held five councils. The first took place in 1123 to ratify the CONCORDAT OF WORMS (1122), while the second took place in 1139 to reaffirm church unity after the schism of 1130–38. The Third Lateran Council (1179) was called by Pope Alexander III to end the schism (1159–77) of antipope Calixtus III and his predecessors and to establish procedures for the election of popes. The Fourth Lateran Council, the most important of the five, was the culmination of the Lateran effort, with the fifth being largely unproductive.

In March 1179 about 300 church fathers met at Rome for the Third Lateran Council. The Third Lateran Council was to ratify an earlier agreement between the pope and the Holy Roman emperor. Alexander and Emperor FREDERICK I (1152–90) had agreed at Venice in 1177 to end the long-standing schism in the church. Frederick had supported Victor IV over Alexander as pope and declared war against the Italian states and Roman church. The schism lasted long enough to bring into power two additional antipopes, Paschal III (1164–68) and Calixtus III (1168–78), both opposed to Alexander. Alexander finally prevailed and, as he promised at Venice, called the general council to end the schism and the dispute with the emperor. Having resolved the schism, the council established procedures for election of the pope; electors were to be only the College of Cardinals, the Sacred Conclave, and election required a two-thirds majority of all cardinals voting. Having undone the damage done by the antipopes and settled the election of the pope, the church fathers condemned the Albigensians and Waldensians as heretics.

Also known as the Poor Men of Lyons, the Waldenses or Waldensians or Vaudois were led by Peter Waldo, a Lyonnaise merchant. Waldo gave away his property in 1176 and began a life of itinerant preaching of apostolic poverty as the route to perfection. Waldensians believed only in the Bible, and simple Bible reading, sermons, and the Lord's Prayer constituted their services. They rejected the papacy, indulgences, the Mass, and

purgatory. They also believed that all Christians contained the Holy Spirit and could preach; lay believers could replace priests. Their doctrines are contained in the Waldensian Catechism of 1489. Similar pre-Reformation groups include the Humiliati. The Albigensians took another heretical approach. Because the church barred lay preaching, in 1179 the Waldensians met with Alexander III, who blessed them but prohibited their preaching without approval from their local clergy. The Waldensians preached anyway. Lucius III declared them heretics in 1184, as did the Fourth Lateran Council in 1215. In 1211 at Strasbourg, more than 80 Waldensians were burned as heretics.

The Albigensians were French Cathars, probably named for the southern town of Albi, which was the center of their movement. Labeled by Innocent III as dualists, they were followers of the old Mediterranean-area Manichean belief that good and evil had their own divinities. They believed that existence is a struggle between good and evil, Jesus Christ and God against Satan. Material objects—food, wealth, and the human body—belonged to Satan, who had imprisoned the soul in a body. A good life could free a soul, but a failed life meant that the soul was reincarnated to try again. Believing that the church was a tool of Satan, they refused to become Catholic. The Albigensian Crusade (1208–29) was Alexander's answer to their refusal to join the church. Simon de Montfort also crusaded against them until 1218. In 1233 the Dominican inquisition effectively ended the Albigensian heresy, although persecution of survivors persisted into the 14th century.

In Italy until 1184 local bishops were responsible for dealing with heresy. In that year Pope Lucius III and Emperor Frederick I met at Verona and issued a condemnation of various sects, including the Cathars, Humiliati, and Patarines. The pope issued the bull *Ad abolendam*, which set out penalties for heresy by clerics and laymen while establishing a process of inquisition by the bishops. The legislation against French heresy applied equally to Italy. There were no missions or Crusades in Italy as there had been in France. Heresy remained a problem despite the best efforts of the church leaders at the Third Lateran Council. Innocent III would have to address it again at the Fourth Lateran Council.

Although one of the youngest popes ever elected, Innocent was perhaps the best pope of this period. He built the Papal States, reduced the power of his possible rivals in Hohenstaufen Germany, elaborated a theory of papal authority, and defined the relative limits of kingship in relation to that authority. He sponsored the Fourth Crusade, planned the Fifth Crusade, and took measures to eradicate heresy. Most of this work was part of the Fourth Lateran Council.

Innocent was the author of the position that "there is but one Universal Church, outside of which there is no salvation." He felt the power of the papacy increasing, but he also knew that the Crusades were going badly, with the Children's Crusade of a few years earlier being the worst. He needed a council to reinforce the defense of the faith, aid the crusaders in Palestine, and reaffirm freedom of the church from lay interference. He sent church and secular rulers his bull of April 19, 1213. Pope Innocent III called the Fourth Lateran Council in 1215. This council was the most important of the Lateran Councils. More than 1,000 churchmen attended. Some 71 patriarchs and metropolitans (including two from the Eastern church), 412 bishops, 900 abbots and priests, and many representatives of European rulers responded and met at the largest council ever.

The council issued 70 decrees that dealt with penalties for heresy and procedures against heretics and those who protected them, a proclamation of papal primacy, and order of succession through the various sees—Constantinople, Alexandria, Antioch, and Jerusalem. The council established rules for the clergy concerning hunting, drunkenness, attendance at performances, performance of surgeries, and conduct of trials by combat or ordeal.

It also dealt with taxes, litigation within the church, matrimony, tithing, simony, and Jews. It barred the establishment of new monastic orders. It defined the Easter duty, *utriusque sexus*, that required confession at least annually, and it prescribed that Muslims and Jews had to dress in such a way that they were distinguishable from Christians. The council defined the Eucharist to include transubstantiation for the first official time. It made official that transubstantiation was the mysterious change of bread and wine becoming the body and blood of Jesus Christ.

The council affirmed that Frederick II, not his rival Otto, was the Holy Roman Emperor. It also promoted a new crusade in the Holy Land as well as one against the Albigensians and Waldensians. This council was the peak of the medieval papacy's prestige. The Fourth Lateran Council was a summary and reaffirmation of existing laws regarding heresy. When Innocent died in 1216 the church had everything it needed, including the precedents for the Inquisition.

See also heresies, pre-Reformation; Schism of 1054; Wycliffe, John.

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John H. Barnhill

Latin states of the Crusades

The history of the first crusading kingdom of Jerusalem commences with the conquest of Jerusalem by the Christian army, led by Godfrey of Bouillon, duke of Lower Lorraine, on July 15, 1099. The crusading host stormed the city and, having slaughtered the native population, captured the Church of the Holy Sepulcher. Although the religious mission was accomplished, the political goals of the crusading leaders were yet to be achieved. Following Jerusalem, other towns fell to the crusaders: Haifa in 1100, Arsuf and Caesarea in 1101, Acre in 1104, Sidon in 1110, Tyre in 1124, and finally, Ascalon in 1153. At the same time the crusading leaders established their control over some trans-Jordan areas, as well as by the northern coast of the Red Sea.

Godfrey of Bouillon never assumed the title of the king, addressing himself merely as a "defender of the Holy Sepulcher." He died childless on July 18, 1100, and on Christmas Day of the same year, his brother Baldwin of Boulogne was crowned as Baldwin I. It was under him that the crusading army captured most of the aforementioned towns. He died on April 2, 1118, and the kingship passed to the hands of his cousin, Baldwin of Bourcq, crowned as Baldwin II (1118–31). Upon his death, his son-in-law, Fulk, count of Anjou, succeeded the crown.

His reign (1131–43) is characterized by political and social unrest in the kingdom, which was divided between the "king's party" supporting Fulk and the "queen's party" following his wife, Melisende. With Fulk dead, Melisende attempted to rule on her own, provoking anger of her young son, Baldwin III (1143–63), and his supporters. The latter forced the queen to give up her intention. Among Baldwin III's achievements were the conquest of Ascalon (1153) and rebuilding of the Church of the Holy Sepulcher (completed in 1149).

His younger brother Amalric (1163–74) initiated three Egyptian campaigns against Nur al-Din, capturing Bilbais on November 1168. Amalric's son Baldwin IV the "Leper" (1174–85) was surrounded by court intrigues and conspiracies. At the center of these intrigues stood Baldwin's sister Sibylle with her second husband, Guy of Lusignan, and Raymond III, count of Tripoli. Baldwin died in May 1185, leaving the Crown to Sibylle's son Baldwin V, still a boy. The latter died on September 13, 1186, and Sibylle was crowned with Guy, who was captured by the Muslim leader Saladin (Salah ad din, Yusuf), in the Battle of Hittin (July 4, 1187).

Despite their political control over vast territories, the crusading kings could never achieve continual peace and their rule was permanently threatened by the Muslim enemies, as well as their Christian rivals—Frankish nobility. The Islamic threat became evident with the conquest of Edessa in 1144 by a Muslim warlord Zangi, while the crusaders' weakness was proved by inability of the Christian forces to cope with the Muslim army, which eventually captured Damascus on April 25, 1154. The failure in the north was followed by a similar failure in the south: a new Muslim leader, Salah ad Din, also known as Saladin, (1138–93), repelled the crusading forces in 1169 in Damietta, and 1174 in Alexandria.

Having subdued his Muslim rivals between 1174 and 1186, Saladin moved on the attack against the Christians. On July 4, 1187, he defeated the crusading army led by King Guy in the Battle of Hittin, leaving the rest of the Christian towns exposed to his threat. Acre was captured on July 10, 1187, while Jerusalem capitulated on October 2 of the same year. The first crusading kingdom came to its end.

THE SECOND CRUSADING KINGDOM OF ACRE (1189–1291)

The disaster of Hittin and fall of Jerusalem provoked a strong reaction in western Europe, whose leaders rose to a new crusade. Led by Richard I the Lionheart of England, Philip II Augustus of France, and Frederick I Barbarossa, the German emperor who died on his way to the Holy Land, the crusading host had arrived before the walls of Acre in the summer of 1189. After two years of siege the city was recaptured on July 12, 1191. The Christian unity did not last long; Philip Augustus decided to return to France, while Richard remained in Palestine. He failed to capture Jerusalem and on September 2, 1192, the Christian and Muslim armies came to a settlement. The coastline stretching between Jaffa and Tyre came into the hands of the crusaders, while Jerusalem remained under Muslim control, with holy

The crusading host stormed the city of Jerusalem and, having slaughtered the native population, captured the Church of the Holy Sepulcher. Although the religious mission was accomplished, their political goals were yet to be achieved.

sites accessible to pilgrims. Acre effectively became not only a political capital of the new crusading kingdom, but also its cultural and economic center. The city was strongly multicultural in character, being home to Italian, French, English, German, Greek, Muslim, Jewish, and Eastern Christian communities.

The struggle with the Muslims resumed in 1219, when John of Brienne, king of Jerusalem, and his army penetrated into Egypt, capturing Damietta. From there they moved to Cairo, which they failed to reach, having suffered a defeat at the hands of the Ayyubid sultan al-Kamil (1218–38) on August 30, 1221, near al-Mansura. The crusaders' lives were spared in exchange for Damietta.

The next crusading initiative came from the German emperor Frederick II (1212–50), who came to Palestine in September 1228 with a large army. Fearing Frederick's military advantage, al-Kamil offered a treaty, which granted the crusaders Jerusalem, Galilee, and part of Sidon and Toron. Jerusalem remained in Christian hands until 1239, when the Ayyubids briefly captured it, only to be restored to the Christians in 1240. The Christian rule of Jerusalem came to its end four years later, with the conquest by the Khorezmian Turks in the summer of 1244.

The crusade of Louis IX of France (1229–70) did not aim at the reconquest of the Holy City. On June 6, 1249, his forces seized Damietta and moved on to Cairo, only to suffer the fate of their predecessors of 1221. On April 6, 1250, his army was badly beaten at al-Mansura and as the result the king and his men were taken captive.

The Latin population of Acre did not always live in peace. The tensions were especially apparent between

the Venetian and Genoese communities, who struggled over commercial supremacy in the region. The War of St. Sabas broke out in 1256 and lasted until the Genoese defeat in 1258. Following the defeat the Genoese were forced to leave the city and their territory was overrun by the Venetians.

In the meantime a new threat had emerged from the Mamluks, who in 1250 overthrew the Ayyubid Sultanate in Egypt and established their own military rule. Faced with the crusading presence and the Mongol threat, under Sultan Baybars (1260–77) and his heirs, the Mamluks conquered the remaining towns, villages, and forts of the crusading kingdom, forcing its inhabitants into exile. The European population of the Outremer sharply fell, resulting in the inability of the crusaders to stop the Mamluks, and led to the final fall of the kingdom. On May 18, 1291, the inhabitants of Acre, the capital town of the kingdom, surrendered and those not slain by the conquerors returned to Europe, mainly France and Italy. The town was laid to waste and remained so until it was rebuilt in the 18th century. The history of the Latin kingdom in the Holy Land came to an end.

MINOR CRUSADING STATES

The conquest of Jerusalem on July 15, 1099, may signify the establishment of the first crusading kingdom, but not the first crusading state. As early as March 1098, Baldwin of Boulogne, the future king Baldwin I of Jerusalem (1100–18), forced the Armenian principality of Edessa to accept him as its new master. Baldwin assumed the title of count of Edessa, establishing the first Latin principality in the Near East. Two years later upon the death of his brother Godfrey of Bouillon (July 18, 1100), the first ruler of the kingdom of Jerusalem, Baldwin changed his title to king of Jerusalem. Baldwin of Bourcq was also crowned as Baldwin II of Jerusalem (1118–31). While Baldwin II exercised full control over both the kingdom of Jerusalem and the county of Edessa, his successor handed the lordship of Edessa to the hands of the family of Courtenay.

The first count of the Courtenay dynasty was Joscelin I (1119–31), who was succeeded by Joscelin II (1131–49). It was under the latter that the Muslim leader Zangi captured the principal town Edessa in 1144 and forced the Christian ruler and his family to desert it. Zangi killed the male Christian population of the city, reduced the women and children into slavery, and decimated the city in 1146. Joscelin moved to Turbessel, where he had established his power, only to be captured by the Turkish sultan of Konya, Masud, in 1149. The latter handed Joscelin over to Nur al-Din, who took him captive to Aleppo, where the count died in prison in 1159. His wife, Beatrice, granted the remains of the county to the Byzantine emperor. The son of Joscelin and Beatrice, Joscelin III, retained the title, without ever ruling the county.

The history of the county of Tripoli goes back to 1102, when Raymond of Saint-Gilles, a crusading leader, named himself as count of Tripoli. He did not live to capture the town itself, which surrendered in July 1109. A struggle between Raymond's cousin William Jordan of Cerdagne and his eldest son, Bertrand, followed the conquest of the town. The rivalry ended thanks to the intervention of Baldwin I of Jerusalem, who installed Bertrand as his vassal. The latter died in 1112 and soon after, the county passed to his young son, Pons, who attempted to set himself free from the authority of Baldwin II, his suzerain. Pons's rebellion was crushed in 1122, although he retained his county. He ruled until 1137 when the townsfolk of Damascus killed him. His successor, Raymond II, faced a political challenge from Bertrand, the illegitimate son of Alfonso Jordan, son of Raymond of Saint-Gilles. He eventually overcame his challenge with the aid of Nur al-Din.

After his murder by the Assassins in 1152, the rule passed to his son, Raymond III (1152–89). In 1164 he was captured and imprisoned by Nur al-Din, while on a campaign to relieve the siege of Harim, along with Bohemond III of Antioch and Joscelin III of Edessa. During their imprisonment, Amalric of Jerusalem was regent of the county. Raymond III was released in 1172 and two years later rose to the position of regent of Jerusalem. He died in Tyre in 1187, having installed his godson, Bohemond IV, prince of Antioch, as his successor. The two baronies were united, with a brief exception of the years 1216–19, until the fall of Antioch in 1268. After the death of Count Bohemond VII in 1287, the county sank into political and social chaos, which was exploited by the Mamluk sultan Qalawun. The city fell into his hands in 1289, after a siege.

The origins of the principality of Antioch go back to the conquest of the city in 1098 by Bohemond of Taranto, the first prince of Antioch. The latter died in 1103 leaving the principality to his young son, Bohemond II, while Tancred of Hauteville and Roger of Salerno acted, respectively, as his regent until 1119. In October 1126 Bohemond was married to Alice, daughter of Baldwin II, king of Jerusalem (1118–31). The union of two crusading families did not last long: His Muslim enemies killed Bohemond in February 1130. Bohemond left a young daughter, Constance, whose regent was Raymond of

Poitiers. In 1136 Raymond had officially assumed the title of the prince of Antioch and remained in power until his death in the battlefield on June 29, 1149. During his rule, the Byzantine emperor John Komnenus invaded Antioch in 1137 and captured towns that threatened the principality. The campaign was repeated in 1142 and the integration of the principality into the empire was hindered only by John's death in 1143.

In 1153 Constance married Renaud of Châtillon-sur-Loing, a man of well-established knightly family, who was taken captive by his Frankish enemies in 1161. As a result, the magnates of Antioch forced Constance to hand the title of the prince to her son, Bohemond III. The latter joined Raymond III, count of Tripoli, in a military campaign against Nur al-Din. The result of this campaign was a complete defeat of the Christian army in 1164. According to the Muslim sources, Nur al-Din was advised to capture Antioch, which he did not do. Raymond was ransomed by the emperor and restored to the principality. However, the real ruler of Antioch was King Amalric of Jerusalem. In the course of Saladin's campaigns of 1280–90, the territory of the principality had been reduced to the surroundings of the town of Antioch. The Armenian prince Leo exploited the weakness of Bohemond III, attempting to capture the city. The local population in 1194, however, drove out his army.

Upon Bohemond's death in April 1201, his older son Bohemond IV succeeded him, also reigning as count of Tripoli, being adopted by Raymond III of Tripoli. The two Latin baronies were united under one prince. Unlike the kingdom of Jerusalem, Antioch survived the assault of Saladin, with the assistance of the Italian city-states, but afterward did not play any important role in the subsequent Crusades. After Bohemond IV's death in 1201, the principality was torn by a power struggle between the two rivals, Bohemond of Tripoli, the future Bohemond V (1207–23), and Raymond-Ruben of Armenia, Bohemond III's grandson. The struggle between Antioch and Armenia ended with the marriage of Bohemond VI and an Armenian princess, Sybille. The city and the entire principality fell to the Mamluks in 1268. The title *prince of Antioch* passed to the king of Cyprus, after the fall of Acre in 1291.

Although not European countries, the Latin states of the Near East played an important role in the political, social, economic, and cultural life of Europe in the High Middle Ages. The very idea of the crusading knight became the ideal of the European nobility. The encounter with the Orient and its culture, different from that of the West, had enriched the horizons of the Europeans. The Outremer states, at times through the mediation of Italian city-states, maintained vital mercantile connections with Europe, acting as the supplier of African gold and spices.

See also Albigensian Crusade; Crusades; Horns of Hattin, Battle of the

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Philip Slavin

Lazar I

(d. 1389) *Serbian ruler*

Since at least the 19th century Serbs have memorialized the defeat and death of Lazar I at the Battle of Kosovo in (1389) as an event of central significance in the nation's history. The defeat of Lazar's forces by the army of Ottoman sultan Murad I is frequently used to mark the end of independent, medieval Serbia and the beginning of Turkish rule. Popular songs and poems dating back to the 16th century or earlier recount the martyrdom of Lazar, who according to tradition was visited by an angel the night before the battle and offered a choice between a heavenly and an earthly kingdom. Choosing the former he was then betrayed by a rival prince secretly allied to Murad. Some versions of the story include a Serb nobleman who demonstrated his true loyalty by sneaking into the Ottoman camp and killing the sultan before the battle. The traitorous prince is commonly identified as Vuk Branković and the loyal noble as Miloš Obilić, both supposedly sons-in-law of Lazar and rivals for his

attention. Nationalist writers have used this tale of divine selection, betrayal, loyalty, and deceit to symbolize the historical destiny of Serbia and explain its subsequent incorporation into the Ottoman Empire: 1299–1453.

Between the 12th and early 14th centuries Serbia was united under the Nemanyich dynasty, which consolidated Serb control over much of the central Balkans. The last ruler of the dynasty, Czar Stephan Dušan (r. 1331–55), built a short-lived Serbian empire, extending his control over Albania, Macedonia, and much of Greece, and promoting the elevation of the archbishop of Ipek to the position of patriarch of the Serbian Orthodox Church. Following Dušan's death his son Uroš proved unable to maintain his father's legacy, and real authority quickly slipped into the hands of a number of regional lords. In 1371 one of his supporters, Vukašin, was killed at the head of a large Serb army in battle with the Turks on the Maritsa River. Uroš died two months later, ending the Nemanyich dynasty and with it any real hope for the revival of the Serb empire. The country disintegrated into a number of independent but weak principalities, each vying for territorial control.

The strongest of the remaining Serb rulers was Lazar Hrebeljanovic of Kruševac. In 1374 a gathering of Serb nobles at Ipek recognized him as their leader. Lazar consolidated his position by concluding marriage alliances with the leading nobles in Kosovo and Montenegro, Vuk Branković and Gjergj Balsha. He also developed close relations with King Tvrtko of Bosnia, the strongest ruler in the region. To further bolster his position, he cultivated the support of the Serb patriarch by granting the church additional lands and founding the monastery of Ravanica. Though successful in establishing and defending his role as the leading prince in Serbia, Lazar was unable to reunite a Serb state.

As for other Serb rulers, Lazar's relations with the Ottoman Turks were complicated. In the 14th century Ottoman influence in the Balkans was growing rapidly, capitalizing on the internal disorder and decline of the Byzantine, Bulgarian, and Serbian empires. Numerous Christian rulers entered into alliance with the Turks or accepted vassalage in return for Ottoman support in their struggle with neighboring princes. Christian forces were commonly found fighting on the sultan's campaigns and Turkish soldiers were occasionally lent to Christian princes. Throughout, the Ottomans steadily gained territory and strength, emerging as the leading power of the region.

In 1386 Murad seized Niš from Lazar and two years later raided Bosnia. The following spring the Ottomans prepared to occupy Lazar's possessions in Kosovo as a prelude to an attack on Bosnia. Lazar called on the assistance of Tvrtko, who provided a large force, as did Lazar's son-in-law, Vuk Brankovic. The two armies met at Kosovo Polje on June 15, 1389. Both armies suffered heavy casualties and Lazar and Murad died in the battle, at the end of which Lazar's army fled. Though the Ottoman army controlled the field, Murad's son Bayezid I abandoned the campaign in the Balkans and led the remaining Turkish forces against his brother in Anatolia in order to secure his succession to the throne.

There is no direct historical evidence supporting the details of the popular legends associated with the Battle of Kosovo. The identification of Vuk Brankovic as Murad's secret ally in the battle and the betrayer of Lazar is unlikely given his subsequent, firm resistance to the Ottoman advances in the region. Similarly the suggestion that Lazar's defeat marked the end of the medieval Serb empire and the beginning of Ottoman rule fails to account for the dissension of the Serb nobles following Dušan's death, their continued independence in the half-century following the battle, and their frequent cooperation with the Turks throughout the period.

Though it was likely not the epic confrontation described in Serb folk traditions, Lazar's defeat in the Battle of Kosovo, as the battle on the Maritsa in 1371, marks the gradual decline of Serb resistance to Ottoman expansion in the late 14th and early 15th centuries. In both cases, the Serbs suffered large casualties. After the battles Serb princes were divided in their reaction to Ottoman victory, with some continuing to resist and others seeking to accommodate the Turks.

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Brian A. Hodson

Le dynasty of Annam

At the same time that the Chinese Ming dynasty sent its vast fleets across the Indian Ocean to Africa, it also mounted an invasion of Annam, today part of the Democratic Republic of Vietnam. The sudden Ming incursion caused the native Vietnamese Ho dynasty to collapse. The Ming attack had been precipitated by the

coup of Le Qui Ly onto the throne of the Ho dynasty in 1400. He reorganized the kingdom and set about building an especially strong military system, something that the Ming emperor Jianwen (Chien-wen, r. 1399–1402) did not see in the interests of Chinese security.

The occupation of Annam continued until 1407, when Emperor YONGLE (YUNG-LO, r. 1403–24) brought back the Chinese troops, perhaps because the expense was taking money from his gigantic project of building a large, ocean-going fleet. The impetus for the withdrawal of the Chinese was the rise of Le Loi, who began a fierce resistance struggle against Chinese occupation, which Yongle did not want to see consume his imperial treasury. Calling himself Prince of the Pacification, Le Loi established what became the Le dynasty in 1428. At that time, Le Loi took the royal title of *Le Thai To*. He renamed the country *Dai Viet* and began the process of rebuilding his country after the Ming occupation.

With the Chinese threat removed, he demobilized much of his army to free money for the reconstruction of the country's infrastructure, which had virtually been destroyed by the Ming. However he followed the Chinese pattern in establishing the new administration for Vietnam. China was governed by the scholar class, recruited through extremely hard examinations. Thus the emperor governed imperial China through an effective civil service. To reorganize Annam, Le Loi established the College of National Sons to train a civil administration for his kingdom. Entrance to the college was virtually free of influence of birth, thus opening a career of government service to large numbers who would otherwise have been denied entry.

On the death of Le Loi (Le Thai To) in 1443 the country suffered a period of disorder until his son, Le Thanh Tong, was able to assert his claim to his father's throne. He ruled from 1460 to 1497. Le Thanh Tong built on the administrative foundations laid by his father. At the same time, he carried out the expansion of his kingdom.

To the south, he invaded the CHAMPA KINGDOM. However Le Thanh To was careful about antagonizing China and was scrupulous about his payment of tribute to the Ming court. At the same time on his western frontier, he repelled raids from the Lao people, from whom modern Laos derives its name. It was clear in his conquest of Champa that he intended to colonize, not just raid. Le Thanh established military colonies of Annamese veterans in the region to weld it to his kingdom. Moreover, the opening of Champa served as a "new frontier" for the Annamese people of Dai Viet, giving many peasants the opportunity to farm land there, which they did not have in their original homeland.

Upon Le Thanh's death in 1497 the Le dynasty entered a period of fatal decline. In 1527 Mac Dang Dong, one of the administrative mandarins, seized the throne after having already been effective ruler for a decade. The Nguyen and Trinh families, loyal to the Le dynasty, rebelled against Mac Dang Dong. The realm of the old Le dynasty was destroyed from within.

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JOHN F. MURPHY, JR.

Liao dynasty

The Liao dynasty (916–1125) was founded and ruled by a people called Khitan (Ch'i-tan), originally hunter-gatherers living in southern Manchuria along the Liao River valley, who gradually learned farming and herding. The Khitan were vassals of the Chinese TANG (T'ANG) DYNASTY (618–907) in an unstable relationship. Because of their location on the frontier of the Chinese empire, they were also involved with other nomadic groups, most notably the Turks. In the ninth century around 50 Khitan tribes coalesced under the dominant Yelu (Yeh-lu) clan, transforming them into a dynastic state.

The Khitan religion was shamanism, many of whose features were retained even after they adopted Buddhism in the ninth century. Scholars still debate over the linguistic affiliation of the Khitan language, which was probably traceable to several sources: Mongolian, Turkic, and Tungustic. Because there was no written Khitan until the 10th century, early records of them were solely from Chinese sources that go back to the fourth century. A written script was first invented in 920, called the Khitan Greater Script, adapted from Chinese, but was not mutually intelligible and is mostly deciphered. A Khitan Lesser Script adapted from Uighur writing was invented in 924. Texts carved on stone in both scripts exist alongside Chinese texts; therefore some of the words have been deciphered. Written Khitan was not used after the dynasty fell and died out.

KHITAN EXPANSION

The Khitan seized the opportunity offered by a disintegrating Tang dynasty to begin their expansion. In 901 a powerful Khitan chief led an army of his people and began to conquer into northeastern China, seizing 16 prefectures in present Hebei (Hopei) province, including the city that would later be called Beijing. In 907 the chief of the Yelu tribe named Abaoji (A-po-chi) assumed the title of emperor and proclaimed his state the Great Liao. He created a dual empire, part sedentary and part nomadic. The sedentary part was called "south-facing"; it was bureaucratic, headed by a southern chancellor, and staffed by Han Chinese who had surrendered to him. It would rule the sedentary Han Chinese people under the Liao, based on a modified and harsher version of Tang laws. The southern chancellery's task was to collect taxes from the Chinese subjects and to oversee their production of items the Khitan court required. The Tang style examination system was even instituted later, but the Chinese were treated as a subservient caste. Chinese people were recruited to serve in the infantry that supported the Khitan cavalry and as a labor corps. The Khitan tribal people were to retain their tribal and nomadic traditions under a "north-facing" administration headed by a northern chancellor. They were ruled under their tribal laws. This dual system of government functioned for 200 years.

Abaoji built walled cities throughout his lands. He also built five walled capital cities. The Supreme Capital was in central Manchuria, where the Khitan people originated according to their legend. The Eastern Capital was also built in central Manchuria, where modern Liaoyang is located. A Central Capital was 100 miles south of the Supreme Capital and its function was to administer a newly conquered tribe; the Western Capital was the old Chinese city Datong (Ta-tung) along the Great Wall of China in modern Shanxi (Shansi) province. The Southern Capital was the renamed Chinese city called Yan (Yen), at modern Beijing. Even though the cities conformed to Chinese concepts of city planning, large areas were left vacant to accommodate the yurts (tents) of the Khitan.

SINICIZATION OF THE KHITAN

The Liao court moved from capital to capital, reminiscent of their nomadic ways. Despite resistance to Sinicization, the Khitan adopted many Chinese ways and began to enjoy the numerous luxuries their Chinese subjects offered. On the other hand such Khitan customs as the levirate (a man's right to take his brother's widows as his wives) and the sacrifice of many human victims when an important man died continued. Even Abaoji's powerful chief wife, who was also mother to his heirs, was asked to kill herself to be buried with him. She refused, claiming that her young adult sons still needed her guidance, but cut off one of her hands to be buried with her husband. Nor did the Khitan fully adopt the Chinese rule of succession by primogeniture (where the eldest son of a ruler's wife succeeded him on the throne) but continued to select one among the deceased man's sons by consensus and acclamation, with the result that murderous succession struggles followed each ruler's death, causing political instability.

Whereas few Chinese learned Khitan, the elite among the Khitan soon became fluent in written Chinese. Chinese was the international diplomatic language among the East Asian states and all treaties and diplomatic correspondence were in Chinese. Even the Northern Chancellery produced few if any documents in Khitan, and there are no drafts in Khitan of Liao correspondence with the Song (Sung). The educated Khitan had much to gain from learning Chinese because of the abundance of written works produced in that language. When most Khitan became Buddhists in the 10th century, learning Chinese also gave them access to the teachings of Buddhism. In time the Khitan elite came to call those of their own people who strictly adhered to their nomadic traditions as "wild Khitan."

In the 10th century the Liao state confronted two enemies among its sedentary neighbors. One was Korea, where a long-lasting dynasty was established over the unified peninsula in 918 called the Koryo dynasty. It would last until 1392. Liao invaded Koryo in the 890s and 990s and forced the Koryo kings to become Liao vassals, following the widely accepted Chinese tradition of interstate relations with its neighbors.

LIAO AND SONG (SUNG) RELATIONS

Liao's main neighbor and adversary was the Song (Sung) dynasty in China (960–1279). The initial peaceful relationship between the Song and Liao ended in 979 when Song emperor Taizong (T'ang-tsung) attempted to recover the 16 prefectures in the Beijing area the Liao had earlier conquered. He was beaten back, and later for a second time. In 1004 the two sides finally made a peace treaty, called the Treaty of Sangyuan. It fixed their borders to reflect Liao's control of the 16 prefectures, stipulated the opening of several markets for trade between the two states, and declared the two states equal to each other and their rulers as "brother" sovereigns; both promised not to build fortifications along their border. Significantly the Song agreed to give

the Liao annually 100,000 ounces of silver and 200,000 bolts of silk. Song records called it a "gift" to save face and argued that the cost was cheaper than war. The Liao however called the mandatory one-way gift a "tribute." A new treaty between the two in 1042 increased the Song mandatory gift by 100,000 units in each category, justified in official Song accounts as "extending gentle kindness to faraway peoples to win the hearts."

The century-long stability between the Song and Liao after the Treaty of Sangyuan provided stability and prosperity for both states. Until 1031 strong rulers with long reigns also ensured Liao power. Thereafter rulers of lesser ability, some youths, ascended the throne. The lack of a certain set of rules on succession resulted in power struggles within the ruling Yelu clan and among its allied clans that weakened the monarchy. The Liao state was further weakened by the unresolved strains caused by factions that either supported or opposed Sinicization.

The Liao also had to deal with nomadic tribal groups along its frontier. North of the Khitan homeland there lived a primitive people called the Jurchen, who began their entry into history as the oppressed vassals of the Khitan. Then appeared a powerful Jurchen chieftain named Wanyen Aguda (Wan-yen A-ku-ta) (1068–1124), who coalesced his fierce warrior followers in eastern Manchuria and began raiding Liao outposts. In 1114 he defeated a Liao army sent against him. Emboldened he proclaimed himself emperor of the Jin (Chin) dynasty in the following year. The Jurchen had long sent tributes to the Song, traveling by sea to the Song controlled coast in order to bypass Liao territory. Since both Song and the Jurchen had long held grudges against the Liao, they made a treaty jointly to attack the Liao and destroy it totally, then to share the spoils. Mainly because of the fighting qualities of the Jurchen warriors and with little assistance from the Song, the Liao dynasty ended in 1125.

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Jiu-Hwa Lo Upshur

Lithuania, Grand Duchy of

The Grand Duchy of Lithuania was the last pagan state in Europe. Landlocked and protected by dense forests and impassable wetlands, Lithuania was spared the fate of the other Baltic peoples, who were either converted or killed by German and Scandinavian colonizers between the late 12th and early 14th centuries. Their geographical location also protected the Lithuanians from Rusian armies and the Golden Horde, who conquered much of eastern Europe in the mid-13th century. Yet Lithuania's position on the Nemunas River system would also later make it an important economic crossroads in the trade between eastern and western Europe. During the 14th century Lithuania flourished under a series of able rulers, called "grand dukes," in imitation of their neighbors to the east, the rulers of Rus. Based out of the ancient (and present) capital of Vilnius, the nascent state began to expand east, into the Rusian lands abandoned by the retreating Tartars. By 1323 they had conquered Kiev, the ancient Rusian capital.

The survival of this pagan state on the frontiers of Christendom deeply disturbed the papacy, which made numerous attempts to convert the Lithuanians. Despite their best efforts, the permanent conversion of Lithuania came not at the instigation of papal legates, but rather at the request of Polish nobles, who offered Grand Duke Jogaila the hand of Queen Jadwiga and the throne of the kingdom of Poland. In 1386 Grand Duke Jogaila became King Władysław (Ladislas) II of Poland. Lithuania, which had been called the "the spawn of Satan" by Christians in the 13th and 14th centuries, now together with Poland became the "bulwark of Christendom," defending it first from the Tartars and later from the Ottoman Turks. The Lithuanian state was the largest in Europe at that time, stretching from the Baltic Sea to the Black Sea. Even after the death of the last member of the dynasty in 1572, the state they had created remained an important player in European politics.

EARLY LITHUANIA

The first mention of Lithuania in western sources occurs in an entry in the *Annals of Quedlinburg* for 1009, which states that the missionary Bishop Bruno of polish "el"Querfurt was martyred there. Historians, however, do not know much about Lithuania before the mid-13th century. Its geography made it almost impassable for armies in all but the coldest months of winter, which spared it from the first waves of western European expansion along the Baltic littoral, as well as from the territorial ambitions of various Rusian princes and the

ravages of the Golden Horde. Lithuanian society at this time was governed by a loose association of clans based on hill forts, who supported themselves mainly through agriculture, but also through trade and plunder. In the early 13th century power coalesced around the leaders of one of these clans—Ringaudas, whose son, Mindaugas, ruled Lithuania for 25 years (1238–63).

During Mindaugas's reign he began to take a more active interest in the affairs of his western neighbors. He granted German merchants the right to trade in his lands, and even allied himself with his former enemies, the Teutonic Knights, against western Lithuanians who did not wish to submit to his rule. This alliance with his German neighbors was symbolized by Mindaugas's baptism in 1251. Two years later he was crowned by Pope Innocent IV, becoming king of Lithuania. In this same year, Christian, a member of the Teutonic Knights, was enthroned as bishop of Livonia in the new cathedral in Vilnius.

Mindaugas's conversion however, while a feather in the cap of papal diplomacy, did not have a far-reaching impact on Lithuania for a couple of reasons. First very few of Mindaugas's subjects followed his example. Second, the new policies that followed his conversion, including allying with the Teutonic Knights, succeeded in further aggravating nobles who were already displeased with Mindaugas's rule. In 1259 the frustrated bishop left his seat, and a year later the rebelling western Lithuanians dealt the Teutonic Knights a crushing defeat. The following year Mindaugas apostatized, but some of his subjects were not easily placated. Two years later in 1263, the first great ruler of the Lithuanians was assassinated.

Mindaugas's death was followed by seven years of civil war, which included the assassination of three of his successors. In 1270 a new ruler emerged, Traidenis, a member of one of the rival clans of Lithuanian nobles. A staunch pagan, Traidenis ruled Lithuania until he died of natural causes in 1282. There is a gap in the historical evidence in the years following his death, but by 1290 a new dynasty emerged that would govern Lithuania (and after 1385 Poland as well) until 1572.

Lithuanians worshiped a pantheon of gods, led by Perkunas, the equivalent of the Scandinavian Thor. The few literary sources describing the religion of the Lithuanians were written by Christians, who often were not neutral observers of pagan practices, which they often tried to fit within the framework of their own belief system. One example of this was the claim made by the Teutonic Knights' early-14th century chronicler, Peter of Dusburg, that a pagan "pope" led the Lithuanian cult.

Using these sources and other descriptions of Baltic religion and archaeological sources, historians have argued that Lithuanian religion was loosely organized and based on the worship of nature. Priests and priestesses practiced divination both by casting lots and through animal sacrifices. The brief appearance of Christianity in Vilnius does seem to have had some impact on Lithuanian paganism, as archaeological excavations of Vilnius cathedral have demonstrated that a pagan temple was erected on the site of Mindaugas's church after his demise. The ostensible leader of the Lithuanian cult was the grand duke, and it appears that rulers after Mindaugas learned that a monumental religious building could be a powerful expression of central authority. The most likely builder of the temple was Gediminas, who reestablished Vilnius as a political capital in the first years of his reign.

ESTABLISHMENT OF THE GRAND DUCHY

The founder of the new dynasty, Pukuveras, did not have a great impact on Lithuania, because of his brief reign (1290–95). During the reigns of his sons, Vytenis (1295–1315) and Gediminas (1315–42), on the other hand, Lithuania would dramatically expand politically, geographically, and economically to become one of the most important states in east-central Europe.

In 1298 during a dispute between the archbishop and burghers of Riga and the Teutonic Knights, Vytenis offered the Rigans a Lithuanian garrison to defend this important commercial center from their common enemy. Although the Rigans were finally compelled to expel the pagan garrison in 1313, diplomatic and economic relations between the Lithuanians and Rigans continued. Gediminas continued these policies when his brother died in 1315.

Gediminas built up the Lithuanian economy, inviting foreigners to settle in villages and towns by sending letters to the numerous German towns. He also granted German merchants generous privileges throughout his realm and guaranteed their safety along certain routes, called the *vredelant*, or "land of peace." Although trade with the pagans was condemned by the papacy, especially the trade of military supplies, commerce prevailed throughout the crusading period, even between the Lithuanians and the Teutonic Knights. In fact trade between these two states helped to finance their wars with each other.

Gediminas was aware of the necessity of forming military alliances with his Catholic neighbors, the Rigans and the Poles, against their common enemy, the Teutonic Knights. But he had to be careful about

offending his subjects—the pagan Lithuanians as well as the Orthodox Rusians, who were quickly becoming the majority of those living in the Lithuanian state. The Lithuanians had long taken an active role in the affairs of their Rusian neighbors, and some prominent Lithuanians had been baptized according to the Eastern rite.

For example one of Mindaugas's sons became an Orthodox monk, eventually becoming the patron saint of Pskov, while another of his sons, Vaisvilkas, also retired to an Orthodox monastery after ruling Lithuania for three years (1264–67). In addition lacking a written culture of their own, Lithuanian rulers used the language of their Orthodox subjects, Chancery Ruthenian, at their courts.

During Gediminas's reign these contacts intensified. Through a combination of conquest and marriage alliances, Lithuanian rule was extended farther into Rusian lands, as the Lithuanians filled the power vacuum left by the retreating Tartars. By 1323 Gediminas had conquered Kiev, the ancient capital of Rus. In 1315 Gediminas established a separate metropolitan for Lithuania in Novgorodok, which would free his Orthodox subjects from the ecclesiastic control of a Muscovite metropolitan. During the course of the next century, this Lithuanian metropolitanate would be reduced to the rank of a bishopric and then elevated again as the patriarch of Constantinople sought to manipulate the political landscape of Rus.

At the same time that he appealed to the head of the Eastern Church, Gediminas was also actively seeking the help of the leader of the Western Church to orchestrate a truce with the Teutonic Knights. The price for this truce would be the conversion of Lithuania. Gediminas informed Pope John XXII of his intensions in 1322 and joined his longtime allies, the archbishop and burghers of Riga, in condemning the atrocities committed by their common foe, the Teutonic Knights. His letter outlined the history of Lithuania's relationship with Latin Christianity, noting Mindaugas's conversion as well as his brothers' defense of Riga.

When the papal envoys arrived in 1324, however, Gediminas had changed his mind, which led some earlier scholars to argue that his letter to the pope was a Rigan a forgery. Gediminas had been reminded of Mindaugas's fate by some of his pagan and Orthodox subjects. When the papal legates departed in 1325, Gediminas looked to the west for a new ally and found King Władysław Lokietek of Poland, who was also involved in a dispute with the Teutonic Knights. In this same year Aldona (baptized Anna), one of Gediminas's daughters, was married to Władysław's only son, Casmir (Kazmierz). Although the Polish-Lithuanian alliance dissolved after Anna's death in 1339, the memory of this union would have a tremendous impact on the destinies of both states.

After Gediminas's death in 1342, his son, Jaunutis, assumed the grand ducal throne. Despite the fact that he was his father's chosen heir, his reign was brief (1342–45), because his brother, Algirdas, drove him into exile in Moscow. Grand Duke Algirdas's reign proved to be lengthy (1345–77), in part because he reconciled his position not only with Jaunutis, to whom he granted land from his patrimony, but also with his six other brothers. His youngest brother, Kestutis, was his greatest ally, and he was given the important task of defending Lithuania's western border from the Teutonic Knights. Algirdas continued his father's program of expansion into Rus, attacking Moscow and trying to reestablish the metropolitanate for the Lithuanian Rus. He also followed in his father's footsteps of offering to be baptized—this time to both the pope in Avignon and the patriarch of Constantinople—and then denying these intentions.

Despite these ploys, he, like his father, was tolerant of the Christians who lived in his realm, at least as long as they respected Lithuanian religious practices. Five Franciscans found this out the hard way when they were executed for proselytizing.

When Algirdas died he wanted his throne to pass to his son, Jogaila, but Kestutis challenged his nephew's succession. In 1381 Kestutis overthrew Jogaila, but the usurper was assassinated a year later. When Jogaila returned to power in 1382, he considered taking a Muscovite princess as his bride in the hope of eventually fulfilling his father's pretensions to the title of grand prince of All Rus. The resurgent power of the Tartars, however, signaled by their sack of Moscow in 1382, caused the young grand duke to turn west for a bride, to the kingdom of Poland, with which his grandfather had been allied and which had also just lost its king.

UNION WITH POLAND

When King Casimir III the Great of Poland died without a son in 1370, his crown passed to his nephew, Louis of Anjou, king of Hungary. Following his death in 1382, the nobles of the two kingdoms were divided as to who should succeed him. After two years of fighting it was decided that his older daughter, Maria, would succeed him in Hungary, while his younger daughter, Jadwiga, would succeed him in Poland. In 1384, at the age of 10, Jadwiga was crowned queen. Although she had previously been betrothed to Wilhelm von Habsburg, prince of Austria, the Polish nobles rejected this marriage and

instead looked east to pagan Lithuania. This was not such an odd decision, however, considering the historical relationship between the two states, and King Casimir's first wife was a Lithuanian princess. When Grand Duke Jogaila accepted Christianity in 1386, which was one of the preconditions of his assuming the throne, he took the Christian name *Władysław*, the name of Casimir's father, the ally of his grandfather, Gediminas, and the restorer of the Polish kingdom. The following year Władysław II returned to Vilnius and established a bishopric there to manage his pagan subjects' conversion to Christianity.

When the childless Jadwiga died in 1399, the Polish-Lithuanian state faced a dilemma. In two important assemblies in 1401 and 1413, the Polish and Lithuanian nobles decided to make the Krevo Union (named after the place in which it was created in 1385) permanent. In fact, unlike other contemporary mergers of states, such as the Kalmar Union, which united the Scandinavian kingdoms in 1397, the Polish-Lithuanian union would prove to be lasting, even surviving the demise of the Jagiello dynasty (named after the Polish version of Jogaila's name—Jagiello) in 1572.

Building upon this consensus Wladyslaw II led an army against the perennial enemies of Poland and Lithuania, the Teutonic Knights, dealing them a crushing defeat at the Battle of Grunwald in 1410. His second son, Casimir IV (his first son, Władysław III, having been killed trying to stop the advance of the Ottoman Turks into Europe at the Battle of Varna in 1444), was a ruler equal to his father, in both ability and longevity—while his father ruled Poland-Lithuania for 45 years (until 1434), Casimir ruled for 48 (until 1492). He also defeated the Teutonic Knights in the Thirteen Years' War (1454–66) and annexed many of the Knights' possessions, which had formerly belonged to Poland. Some scholars have called him "the father of Central Europe," because his sons ruled the neighboring kingdoms of Bohemia and Hungary in addition to Poland-Lithuania, and his grandson was Albrecht von Hohenzollern, the last grand master of the Teutonic Knights, who secularized the order in 1525 and founded the dynasty that was to rule Prussia (and later Germany) until the end of the First World War. The eminent scholar Jan Dlugosz, who wrote the first comprehensive history of Poland, educated these children.

Casimir's fourth son, Zygmunt I "the Elder," as his father and grandfather ruled for more than 40 years (1506–48) and expanded his kingdom at the expense of the Teutonic Knights, who in two stages (1525 and 1561) were incorporated into the kingdom. His reign, however, was marred by the growing power of his two neighbors to the east—Moscow and the Ottoman Empire. Because of these threats, Zygmunt looked west to the Habsburg empire for aid. In 1515 at the Congress of Vienna, a double wedding was arranged. Zygmunt's son, King Louis of Hungary and Bohemia, would marry the emperor's daughter, while the emperor's son would marry Zygmunt's daughter, Anna. Unfortunately for the territorial ambitions of Poland-Lithuania, the childless Louis died trying to defend Hungary from the Ottomans at the Battle of Mohacs in 1526. The Habsburgs now controlled what was left of Hungary as well as Bohemia.

Following this disaster Zygmunt had his son, Zygmunt II August, crowned co-ruler in 1529 at the age of nine. He and his father ruled together for nearly two decades—"the Elder" in Kraków, and Zygmunt II in Vilnius. In the years following his father's death, the childless and ailing Zygmunt II was anxious to see that his family's legacy as rulers of a united Polish-Lithuanian state did not end with his death. Near the end of his life he convened the Sejm (parliament) nearly ever year in an attempt to convince the Polish and Lithuanian nobles to form a united republic, ruled by an elected monarch. On July 1, 1569, the religious and secular magnates of Poland and Lithuania swore to Zygmunt to uphold the Union of Lublin, which combined their two lands. Three years later the last of the Jagiellonians died.

The legacy of the state created by Jogaila, however, would endure long after the demise of his dynasty. The last pagan ruler in Europe had transformed his state into the "bulwark of Christendom," and several of his descendants gave their lives in its defense. But Poland-Lithuania was also a multiethnic and multireligious polity, the survival of which necessitated toleration. In 1573 the Confederation of Warsaw guaranteed the religious rights of all the subjects of Poland-Lithuania—Catholic, Orthodox, and Protestant Christians, as well as Jews and Muslims. The largest state in Europe at that time, the republic created by Zygmunt II would endure for more than two centuries, until it was finally partitioned among Russia, Prussia, and Austria in the late 18th century.

See also Habsburg dynasty (early); Ladislas.

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Paul Milliman

Lombard, Peter

(c. 1095–1160) *theologian and author*

Peter Lombard, best known for his *Sententiae in quatuor libris distinctae* (*The Book of Sentences*), was born in northern Italy between 1095 and 1110. Lombard began his formal education close to home at the Cathedral School of St. Mary's in Novara and continued his studies in Lucca before heading to France in 1133. Three years later on the recommendation of St. Bernard, Lombard was sponsored for further studies in Paris. By 1144 Lombard was recognized throughout Paris as a prominent theologian. Records indicate that he was appointed canon of Notre Dame in 1145 and participated in the Council of Rheims in 1148. He became an archdeacon in 1156 and was consecrated bishop of Paris in 1159. His reign as bishop lasted no longer than a year, at which point Maurice de Sully replaced him. Most scholars believe this abrupt replacement marks his sudden death in July 1160.

The public works of Peter Lombard include two biblical commentaries, sermons, and his monumental *Book of Sentences*. Lombard's first biblical commentary, *Glossa in Psalmos* (*Commentary on the Psalms*), was completed early in his career while he was studying in Rheims. The first draft of his second commentary, *Collectanea in Epistolas Beati Pauli* (*Commentary on the Pauline Epistles*), was written a few years later. This document was used in his lectures at Notre Dame and his 1155 revisions incorporated the insights he gained from the comments and criticisms of his students.

Lombard's interest in theological instruction is best expressed in his masterpiece, *The Book of Sentences*. Written and revised at the end of Lombard's life (1155–58), it appeared at an important moment in Christian history. During the 12th century Christian theology was moving in the direction of the Scholasticism that would dominate the coming centuries. Books of sentences were written by numerous theologians and constitute a unique genre of theological literature. These works represent attempts to arrange, systematize, and synthesize the writings and opinions of the most important church fathers (hence the Latin *sententia*, which literally means "opinion"). Lombard and others believed these one-volume compilations would be more accessible to theology students. Lombard's work was similar in function and style to the more famous *Summa theologica,* produced by Thomas Aquinas over a century later.

Lombard's *Book of Sentences* was originally divided into four books that were further divided into numerous small chapters. Between 1223 and 1227, however, Alexander of Hales grouped these small chapters into topical units that became the standard "distinctions" now associated with each book. In its present form, book one covers 48 distinctions related to the "mystery of the Trinity." These distinctions synthesize positions on each person of the Trinity, including positions on God's knowledge and will. Book two includes 44 distinctions on the doctrine of creation, with a special emphasis on the creation of woman and the doctrine of Original Sin. The nature of Christ, the Incarnation, and the virtues are addressed in the 40 distinctions of book three and book four addresses the sacraments in 50 distinctions.

The content of Lombard's *Book of Sentences* places him squarely within the Augustinian tradition. Of the many church fathers cited in *The Book of Sentences*, Augustine is referenced 680 times. By comparison, the next most referenced theologian (Ambrose) is quoted only 66 times. This heavy reliance on the writings of Augustine has led some scholars to argue that *The Book of Sentences* is nothing more than a 12th century reformulation of the ideas of this fourth-century master. Nonetheless his work had a profound influence on the history and development of Christian theology.

The legacy of Peter Lombard and his *Book of Sentences* rests on the fact that this text served as the primary textbook in Christian theology for almost four centuries. Beginning with the Fourth Lateran Council of 1215, every promising theologian had to respond to *The Book of Sentences* in the form of a lecture. These lectures were then published and included within the theological works of the various commentators. This process continued until Aquinas's *Summa theologica* replaced *The Book of Sentences* in the 16th century. Thus almost every theologian who lived and studied between the 13th and 16th centuries produced an extended commentary on Lombard's work. In fact, apart from the Bible, there has been no piece of Christian literature commented upon more often than Peter Lombard's *Book of Sentences*. Some of the most famous commentators include St. Bonaventure (1217–74), Thomas Aquinas (1225–74), Duns Scotus (1266–1308), and Martin Luther (1483–1564).

See also Lateran Councils, Third and Fourth.

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Elizabeth A. Barre

Louis IX

(1214–1270) *king of France and saint*

Zealous and *dashing*, *chauvinistic* and *impulsive* are all terms that describe the reign of Louis IX, king of France. He showed heroic virtues of character, but he also seemed blind to the contributions of people who did not share his own values. He took action against corruption, but he also had complicated relations with Jews and Muslims. He wanted to imitate the poverty of Jesus by living as a monk but contented himself with making penitence and humility his aim in life. He engaged in self-flagellation to curb his desires for food and sex and even gossip, and he wore a hair shirt under his royal robes. He was famous for showing mercy to his foes and generosity to the poor. He was the patron of French universities and several times invited Thomas Aquinas to dinner. When deathly ill in 1244, he promised God that he would fight a crusade if healed, and so he did in 1248. Captured in 1250 he was freed when he pledged to give up his conquest in Egypt and pay a huge ransom. He remained in Syria, attempted to draw the Mongols into the conflict on the side of the Europeans, and tried to stir up divisions among Muslims in the Middle East.

His conduct in battle reflected his piety. He opened up investigations against the crimes of the resident crusaders and paid restitutions. He ordered that Muslims should be captured alive. He worked hard to convert Muslims and brought many of them back with him to France, where he supported them. He told his fighters that they would go to paradise if they died in battle because they were martyrs—a teaching that ironically has adherents among certain Muslims today. When he was not piously fighting on the battlefield, he was piously applying his morality to domestic affairs. He limited his own officials from encroaching unduly on the jurisdiction of the aristocracy. He set up a system of ombudsmen (*enquêteurs*) to hold nobles accountable for their conduct in local settings. In this way he tried to standardize government administration. He reformed the national currency and asserted the right of the state to regulate money. He allowed the judiciary a degree of independence, and the Parliament was formed.

In France he was intolerant of Jews and heretics, especially those called the Cathars. He forbade usury, permitted no obscenity at court, ordered all blasphemers to be branded, and discouraged trial by combat. Against the Jews he was particularly prejudiced, allowing the public burning of the Talmud and ultimately requiring that Jews wear a red badge on their chest, eerily prescient of the Nazi practice of identifying French Jews by a yellow star. He embarked on another crusade in the late 1260s but was diverted to Tunis (North Africa), where he died in 1270. He was worn out by his self-imposed religious exercises, as well as by illness and dysentery. As he lay dying he summoned the Greek ambassadors and urged them to reconcile with the Church of Rome. His body was sent back to France. Wherever his body went, miracles were reported among the Christian faithful. He was promoted for canonization and named a saint in 1297.

See also anti-Jewish pogroms; Crusades; Frankish tribe; heresies, pre-Reformation.

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Mark F. Whitters

Magna Carta

Rebellious barons required that King John of England approve the Magna Carta (Latin for "the Great Charter") in 1215. Many consider the document to be the foundation of English constitutional government and individual liberties. By the end of the Middle Ages the charter had become binding legal precedent in the English law courts and a check on royal authority as it was reaffirmed, with modifications, by successive monarchs. The Magna Carta is viewed as the first public act of an emerging nation-state and a revolutionary declaration of not only the privileges of powerful lords, but also the judicial, political, and commercial rights of Englishmen of every rank. Moreover it is seen as a subsequent barrier to absolutism in England, through recognition of a collective national will and the concept of the rule of law, and the forerunner to parliamentary supremacy and future democratic achievements, including the Constitution of the United States. Others view it as chiefly an affirmation of existing feudal obligations forced on an administratively able, yet unlucky king by self-interested barons.

The roots of the Magna Carta are traceable to the reign of John's father, the energetic and imaginative Henry II, the first ruler of the Plantagenet dynasty and "the father of the common law." As a part of his successful centralization of power following years of civil war and chaos, Henry II forged a national legal system through uniformity of legal rules and roving royal courts at the expense of manorial tribunals applying haphazard local customs and dominated by individual lords. Ironically this concentration of power by regularization of the law would be the impetus for constraining Henry's less just son. Although deprived of their judicial power, the baronage came to appreciate predictable legal standards, impartial courts, and objective regulation of feudal obligations, especially after John abused them.

These abuses included unprecedented taxation, exorbitant feudal fines, misuse of royal authority over warships and marriages, illegal confiscation of baronial lands, and arbitrary judicial rulings. Discontent with John's rule, limited to the lords, the lower aristocracy and many townspeople objected to his oppression, taxation, and disregard of custom. Therefore barons sought to preserve the law as a way to curb John and prevent the consolidation of a tyrannical order. Thus what was once a method of Henry II to extend royal authority became the means of limiting it. The Magna Carta can be seen as a conservative reaction to Henry's misrule.

John is not totally to blame for the debacle of 1215, for he came to the throne in 1199 without the popularity of his charismatic brother and predecessor, the crusading Richard I the Lionhearted and was encumbered with an empty treasury, rampant inflation, and the moniker "John Lackland" because of the absence of a bequest of territory from his father. Hindered by a reputation for untrustworthiness, rumors that he had usurped the throne by murdering his nephew, and his excommunication in 1209 over disputes with the church, John saw his loss of his possessions of Normandy and Anjou, the heart of the Angevin empire, to the French King Philip II Augustus become disastrous. With these military defeats

King John never intended to abide by the Magna Carta, which became an indelible part of the English constitution.

of 1203–04, a humiliated John turned to strengthening his control of England and raising funds to finance a new French campaign. When this campaign failed miserably and he was forced to pay tribute to the French king, John returned to England discredited, broke, and determined to squeeze all the funds he could from his English domain.

Unlike earlier disputes between English kings and their barons, discontent involved neither rival claimants to the Crown nor jealous factions of the royal family. This proved beneficial to the barons, for instead of fighting for a personage or power, they claimed to be defending the entire realm and its traditions. At a conference with the king in January 1215 at London, the barons demanded that John reaffirm his coronation oath and institute reforms. But John, who had asked the pope to side with him and was preparing for battle, demanded that the barons make a new oath of allegiance. Instead the barons mobilized for war and renounced their fealty to the king at Northampton on May 5. Under the leadership of Robert FitzWalter, the rebels were welcomed into London by the populace on June 10 as John fled to his stronghold of Windsor Castle. After much negotiation, and the departure of disgruntled northern lords, John consented to terms on June 15 in the meadow of Runnymede near Windsor and his seal was affixed to the document. On June 19 the barons reaffirmed their loyalty.

The Magna Carta, first known as the "Articles of the Barons," contained 63 articles restricting royal power, clarifying feudal responsibilities, and guaranteeing certain rights, including those of the church. More particularly it provided redress of grievances concerning land, asserted the authority of the Great Council to block abusive taxation, required that the courts stay fair and open, asserted commercial rights beneficial to middle-class merchants, and required the restraint of royal officials. It even protected widows from being compelled to marry. It was remarkably visionary in that it recognized the judicial due process rights of all Englishmen, not just the aristocracy. Enforcement was provided through a council of 25 barons with the legal authority to make war on the king if necessary.

In keeping with his reputation John never intended to abide by the document and was only buying time. He soon prepared for renewed resistance and won a pronouncement from the pope declaring the Magna Carta void because he agreed to it under duress. But there was no turning back. Although it failed as a peace treaty, the Magna Carta swiftly commanded a reverence and majesty of its own and became an indelible part of the English constitution. John died in 1216, while once again fleeing his barons.

See also English common law; feudalism: Europe.

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Russell Fowler

Magyar invasions

The Magyars, Hungarian ancestors, began raiding into western Europe in 862 against the outposts of the Frankish kingdom in the Danube Valley. Under pressure from the Pechenegs, they moved westward, eventually mov-

ing into the Carpathian Basin in 895. Over the next 10 years, they gained control of the entire basin. From here they continued to raid Europe over the next 55 years, reaching as far west as the Pyrenees mountains. During this time, their raids were successful enough that the Byzantine Empire and several other kingdoms chose to pay off the Magyars to gain relief from invasion. Their raids were finally brought to an end in 955 at the Battle of Augsburg when King Otto I of Germany defeated the Magyars. The prehistory of the Magyars, because of lack of written record, has been constructed from their language, which is part of the Finno-Ugric language group. Other languages in this group are Finnish and Estonian. It is believed that the Magyars were originally part of a group of people who lived in western Siberia. Today most of the peoples in this group live in Russia, except the Hungarians and those living in the Baltic region and Finland. The name *Magyar* is taken to mean "speakers" and is derived from the Finno-Ugrian *mon,* which means "speak," and *er,* which means "man."

Sometime during the 10th century B.C.E., the Magyars moved south out of western Siberia into the area between the Ural River and the Aral Sea. They lived in this area until sometime during the second century B.C.E. when they moved westward into the Don Basin. During the first century C.E., the Magyars moved into the region near the Azov Sea and the Black Sea and discovered the use of iron and horses, most likely from their exposure to their neighbors the Scythians and Sarmatians. Interaction with these Iranian peoples can be seen through the incorporation of Iranian words into their language. They then came under the influence of Turkish peoples. In the sixth century the Magyars joined the Onogurs, a Turkish tribal alliance made up of 10 tribes. (*Onogurs* means "10 peoples.") The Onogurs, including the Magyars, were then incorporated into the Turkish empire in 552, but then the Magyars gained their independence again in the early part of the seventh century, only to be incorporated into the Khazar Khanate in 630.

The Magyars gained their independence from the Khazars in 830—at the time settled in the area between the Don and Lower Danube Rivers. In 862 they launched their first raid against a western European kingdom and raided the FRANKISH TRIBE. These raids continued over the next several years, sometimes launched alone, and other times while allied with other kingdoms, such as the Turkish Kabars and the Moravians. In 894 they allied with the Byzantines under Emperor Leo the Wise. The Byzantines were involved in a war with the Bulgars under Czar Simeon. The campaign that year was a success for the Magyars and Byzantines. Unfortunately for the Magyars, they set themselves up for their own defeat. In 894 there was a massive movement of Turkish peoples from the east that pushed the Pechenegs from their homeland. Fleeing the Turkish invasion, the Pechenegs moved west into Magyar land and signed an alliance with the Bulgars against the Magyars. With the Magyar armies away fighting the Bulgars, the Pechenegs had little trouble overrunning the Magyars, who found themselves caught between the hostile kingdoms of the Bulgars and the Pechenegs. The Magyars had little choice but to flee to the west to avoid their destruction.

Under the leadership of their chieftains Árpád and Kurans, the Magyars moved across the Carpathian Mountains into the middle Danube valley. Over the next 10 years, the Magyars would secure control over the valley, including destroying the Moravian kingdom in 906. With the death of Kurans, caused by Bavarian intrigue against the Magyars in 904, Árpád became the sole ruler of the Magyars and their tradition of dual rulers ended. Arpad died in 907 and was succeeded by his son. The Magyars finished the conquest of their new homeland and they continued raiding. Their raid into Italy in 899 was at the invitation of the emperor Arnulph of the eastern Frankish kingdom. Looking for help against his rival King Berengar I of Lombardy (who had a claim on the imperial crown), Arnulph sent 5,000 warriors on a raid into Italy. While the Magyars' initial attack on Venice was repulsed, the Magyars were able to defeat Berengar in battle at the river Brenta.

With the death of Emperor Arnulph in 899, the Magyars saw their chance to raid the Frankish empire, which was in turmoil because of the emperor's death. In 900, the Magyars launched their first raid into Bavaria. The raids into Bavaria continued over the next 33 years and became more destructive. In 910 the Magyars defeated the Germans at the Battle of Augsburg, where they led them into an ambush by pretending to flee. The Magyars, like most of the nomadic peoples from the steppes, were excellent horsemen. They were also very proficient with bow and arrow. They would launch a sudden attack and then pretend to flee from the enemy. They drew their enemy into a trap, where they could encircle the enemy and destroy them with arrows in close combat.

Another part of the success of the Magyars was due to the weakness of the western kingdoms, who were engaged in internal fighting (in Germany and Italy) fending off other external threats (in France the Normans and Saracens). Even the Byzantine Empire found it more useful to submit to the Magyars, using them as an ally against the Bulgars. A standard Magyar strategy was repeatedly to raid an area to compel the

ruler to pay the Magyars to leave the area alone. In 924 the Magyars launched a raid into western Europe. Raiding through Bavaria, Swabia, Alsace, Lorraine, and Champagne on the way west, they then crossed the Rhine and raided Franconia before returning home. At this point King Henry the Fowler decided to buy nine years of peace from the Magyars and used this time to reorganize and strengthen the German cavalry better to defend against the Magyars.

In 926 the Magyars launched a raid into northern Italy. Moving through Ventia and Lombardy, they were repulsed in their attempt to cross the Pennine Alps by soldiers from Burgundy and Vienne. They crossed the Maritime Alps and raided into Provence and Septimantia in southern France all the way to the Pyrenees. Returning through the Rhone Valley, they fought several inconclusive battles with the troops from Burgundy and Vienne before returning home. When the nine-year truce King Henry had purchased in 924 expired and he refused to renew it, the Magyars turned their attention back to Germany in 933. The Magyars sent an army into Germany to convince them to continue paying tribute. Meeting the German army near Merseberg, the Magyars suffered a defeat at the hands of the Germans, resulting in the loss of German tribute money. Henry and his son Otto I the Great fortified eastern German to protect it from the Magyars.

The Magyars turned to easier targets to the south of the Carpathian Basin, raiding the Balkans region and the Byzantine Empire. Launching a campaign into this area in 934 and in 942 against the Byzantine Empire, the Magyars began receiving regular tribute from the Byzantines and others in the area. The Byzantine tribute would continue until 970, when the Magyars allied themselves with the prince of Kiev, who invaded the Balkans and was defeated by the Byzantines. In 951 Prince Henry of Bavaria defeated the Magyar troops in northern Italy and then raided their province of Pannonia. A civil war in Germany (953–955) between Otto I and his son Ludolf allowed the Magyars to raid western Europe again. With a force of between 50,000 and 100,000 warriors, the Magyars raided through Franconia and Bavaria. Then with help from Conrad, duke of Lorraine, who was allied with Ludolf, the Magyars crossed the Rhine River at Worms and moved into Lorraine, then moving into northeastern France, Rheims, Chalons, and into Burgundy. From there they moved into northern Italy, raided Lombardy, and finally returned home.

In 955 with a force of 50,000, the Magyars moved into Bavaria and laid siege to the city of Augsburg. The Magyars believed that Ludolf and Conrad were still at war with Otto. Instead, the rebels had made peace with Otto and joined him in attacking the Magyars. With a force of about 10,000 heavy cavalry, the Germans moved to attack the Magyars, who lifted their siege and prepared for battle with the Germans. The battle was fought on August 10, 955. The Magyars were initially successful and captured the German camp. Otto repulsed the Magyar attack and then had his forces attack and drive the Magyars from the field with heavy losses, including the capture of the Magyar camp. During the final attack Conrad was killed. At the Battle of Augsburg (also known as the Battle of Lechfeld), the Magyar raids into western Europe finally ended. With their defeat at the hands of the Byzantines in 970, the time was ripe for the Magyars to cease their raids. The Magyars turned to farming and became influenced by the Roman Catholic Church.

See also Bulgarian Empire; Byzantine Empire: political history; Ottoman Empire: 1299–1453.

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Dallace W. Unger, Jr.

Mahmud of Ghazni

(d. 1030) *sultan and conqueror*

Mahmud of Ghazni, founder of the Ghaznavid Empire, was the son of Sebuk-Tigin, a Turkic slave soldier who rose through military service to lead a small client state of the Abbasid dynasty in Afghanistan. Mahmud assumed control of this state in 997 after defeating a challenge from his brother Ismail.

Although the state he inherited was small, Mahmud moved aggressively to expand his landholdings, launch-

ing military expeditions into eastern Iran. Ghaznavid forces conquered Khurasan in 999, which led to the collapse of the Samanid dynasty, and in 1009, the Iranian province of Sijistan also fell. The GHAZNAVIDS defeated their only rivals to power in the eastern Islamic lands, the Khwarazmians, in 1017. Mahmud pushed as far west as the Iranian province of Rayy—ruled by the Buyid confederation based in BAGHDAD—and conquered it in 1029.

Despite his substantial conquests in eastern and central Iran, Mahmud's greatest legacy was the expansion of Muslim power eastward into South Asia. Beginning in 1001 Ghaznavid armies campaigned in India, occasionally returning to Iran to beat back incursions by nomadic Turkic tribes from Central Asia. Mahmud went as far south in India as the state of Gujarat, though he was only able to establish firm control over the northern region of Punjab. Although he used Hindu Indian auxiliary troops, Mahmud also ordered or allowed the destruction of Hindu temples. However as a fundamentalist Sunni Muslim, he also ordered the persecution of Shi'i Muslims, both in the Indus Valley and in Rayy, which had been ruled by the Shi'i Buyids. Mahmud's military successes were balanced out by his patronage of certain Muslim scholars and philosophers, including the famous historian and anthropologist Abu Raihan al-Biruni, who wrote a lengthy and detailed study of the Indian subcontinent.

At its height, during the reign of Mahmud, the Ghaznavid Empire stretched from the Caspian Sea in the west to the Punjab and northern India. After Mahmud's death in 1030, his son Masud assumed the throne. However the empire's centralized structure began to disintegrate, as Masud concentrated on further expanding Ghaznavid authority in India while failing to recognize the threat posed by the SELJUK DYNASTY, which began to move into Ghaznavid lands in Iran. Masud tried to stop the Seljuk advance but was defeated in 1040 at the Battle of Dandanqan and was overthrown the next year. The Ghaznavids remained in power until 1187, though their landholdings were steadily reduced until they included only the city of Ghazna in Afghanistan and small sections of that region.

See also ISMA'ILIS; SHI'ISM.

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CHRISTOPHER ANZALONE

Maimonides

(1135–1204) *philosopher and rabbi*

Maimonides, or Moses ben Maimon, was born into a scholarly Jewish family in Córdoba, when southern Spain or Andalusia was ruled by Islamic dynasties. Along with AVERROËS he became the most well-known intellectual from MUSLIM SPAIN. His family fled Spain for Fez, Morocco, when a repressive Berber Muslim dynasty came to power in Spain. To escape religious persecution the family claimed to be Muslims but ultimately moved from Morocco to Palestine and Egypt, where they finally settled in Cairo.

Maimonides was a well-known rabbi as well as a doctor and scholar. He served as the physician to the son and vizier of SALADIN (SALAH AD DIN, YUSUF) and became head of the large Jewish community in Cairo. Maimonides was a prolific writer on many subjects. He wrote 10 medical works in Arabic giving advice on diet, sexual intercourse, and healthy lifestyles. Written in neo-Hebrew, one of his greatest works, *Mishna Torah* (Repetition of the law), detailed all the laws of the Torah and other Jewish texts. His *Guide to the Perplexed* (1190) was written in Arabic with Hebrew characters but was subsequently translated into Hebrew and Latin. The guide was one of Maimonides's most controversial works, causing widespread and acrimonious debate over the interrelationships of religion and rationality in Christian, Jewish, and Islamic communities.

Maimonides attempted to reconcile devout religious practices and faith with rational, scientific tenets. He posited that the future coming of a messiah was one of the 13 tenets of Jewish belief and believed in the divine word but argued that rationality should be applied to legal precepts and the conduct of everyday life. He also rejected Ptolemaic astronomy that argued that the Sun and stars revolved around Earth. He argued that humans should not be forced to choose between religion and reason and, in his prolific writings, discussed issues of immortality, creation of the universe and humankind, and free will. He died in Cairo and was buried in Tiberias, Palestine.

See also ISLAM: LITERATURE AND MUSIC IN THE GOLDEN AGE; ISLAM: SCIENCE AND TECHNOLOGY IN THE GOLDEN AGE.

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JANICE J. TERRY

Majapahit kingdom

After the decline of the Srivijayas, who were based in Palembang, Sumatra, the Singahsari dynasty tried to assert their authority in the Malay Archipelago. Unfortunately for them the powerful Mongol warrior KUBILAI KHAN interfered with their efforts by trying to subjugate them. He initially sent peaceful missions to make the Singahsari ruler pay tribute to him. When the last Singahsari ruler, Kertanagara, refused, Kubilai Khan sent a military force to Java to subdue him forcefully. By the time the Mongols reached Java, the Singahsari ruler Kertanagara had been assassinated by the forces of his brother-in-law, Jayakatwang of Kediri, who coveted the throne. In 1292 Nararya Sanggrama Wijaya, later known as Kertarjasa Jayawardhana, the son-in-law of Kertanegara, went on to establish his own line of dynasty, known as the Majapahit dynasty. He managed to do so through an early alliance with the Mongols, who had come to attack him. After defeating his uncle, Kertajasa managed to expel the Mongols in 1293.

The Hindu-Javanese Majapahit dynasty reigned from about 1293 to 1500 from eastern Java. The name *Majapahit* is derived from a bitter fruit. Their empire included Borneo, Sumatra, Bali, and the southern part of the Malay Peninsula. It stretched from Irian Jaya in the east to Langkasuka in Malaya in the west. Either a king or a queen was able to rule. The royal family consisted of the king's parents, sisters, their husbands, aunts, and uncles, and their respective spouses shared in the administration of the kingdom. They formed the Royal Advisory council, and the Royal Privy councils were consulted by the king before he made any decision.

The Majapahit kingdom achieved great prosperity especially in the 14th century. A key figure in the Majapahit era is Gadjah Mada, who acted as regent and prime minister from 1331 to 1364. Queen Tribuana Tunggadewi, regent for her son Hayam Wuruk, appointed him prime minister. Gadjah Mada was a skilful politician and was responsible for the glorious period of Majapahit rule. His famous oath, known as Sumpah Palapa, was recorded in the *Pararaton* or the *Book of Kings*. He swore to conquer the rest of the Malay Archipelago before indulging in the pleasures of life. In fact, he named specific locations in his oath, such as Bali, Tumasik (present-day Singapore), Pahang, and Palembang. He succeeded in spreading Majapahit rule in the Malay Archipelago, beyond present-day Indonesia. His conquests even extended to the Muslim city-state of Palembang Sumatra, effectively ending Srivijaya rule. True to his word, he headed a military expedition that conquered Bali in 1343.

In 1350 Queen Tribuana Tunggadewi stepped down and Gadjah Mada served her son, Hayam Wuruk, who ruled until 1389. The young king, who was only 16 years old, gave free rein to his prime minister. Thus Gadjah Mada was free to conquer as many places in the archipelago as he wanted. During this time he succeeded in gaining the islands of the Indonesian Archipelago under Majapahit rule. During the early 15th century Majapahit rule declined with the rise of the Malacca Sultanate, who were becoming increasingly powerful. Toward the end of their rule, many members of Majapahit aristocracy moved to Bali, where they lived in isolation till the island was colonized.

See also SRIVIJAYA KINGDOM.

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NURFADZILAH YAHAYA

medieval Europe: educational system

One of the most important intellectual developments in western Europe during the High Middle Ages was the growth of urban schools and universities in which feepaying students were able to acquire a basic education in the liberal arts. The system of education known as SCHOLASTICISM resulted from the rigorous application of the liberal arts and their principles to the study of God and the traditional teachings of the church. These educational transitions were characteristic of the period

that Charles Homer Haskins and subsequent scholars have dubbed "the renaissance of the 12th century," a time of intense cultural flourishing spanning from around 1050 to 1215 and made possible by the rapid growth of cities and the emergence of a cash economy.

Since the time of CHARLEMAGNE two types of schools had existed in western Europe: monastic and cathedral. Monastic schools trained oblates (that is, children given to the monastery and the monastic life by their parents) in the scriptural, theological, and spiritual traditions of the church. Monastic education emphasized acceptance and assimilation of what was known about God rather than investigation of the unknown. Cathedral schools, which were under the control of the local bishop, trained young men for careers in ecclesiastical or secular administration by providing a basic education in reading, writing, rhetoric, and documentation. Here again the curriculum was oriented toward the practical rather than the speculative.

Monastic schools trained oblates in the scriptural, theological, and spiritual traditions of the church.

In the first half of the 12th century a new type of school began to appear in burgeoning cities like Paris. These urban schools, which were open to all fee-paying students, served a clientele that did not necessarily have aspirations to serve the church or government in the traditional ways. The interpretation of sacred Scripture and the study of God remained, however, at the center of the curriculum of these new schools. Teachers at the urban schools certified to give authoritative interpretations of revelation were officially designated masters. Masters such as Anselm of Laon, Bernard of Chartres, and Hugh of St. Victor sought to use the liberal arts as tools in the interpretation of revelation and to teach their pupils to do the same. Thus the urban-school student would first read in the seven liberal arts before moving on to a higher discipline such as theology or law. In the 13th century the medieval university would come to be defined by a school of theology, a school of law, and a school of medicine beyond the liberal arts curriculum.

The seven liberal arts were divided into the *trivium*, the three arts proper, and the *quadrivium*, the four sciences. The trivium consisted of grammar, rhetoric, and dialectic or logic. The quadrivium consisted of arithmetic, astronomy, geometry, and music. About a millennium and a half before the birth of the medieval university, Aristotle maintained not only that all the arts and sciences are subservient to "first philosophy" (that is, the science of the end or the good), but also that they constitute the parts of philosophy as preparation for that highest wisdom that determines the end of all things and orders them accordingly. Thus subsequent pagan thinkers such as Cicero and Seneca insisted on the necessity of a liberal arts education for the formation and perfection of humankind. Ancient Christian thinkers such as Augustine of Hippo and Jerome, also having been trained in the liberal arts, similarly insisted on the use of the arts in the interpretation of Scripture. The tiered curriculum of the medieval urban schools and universities owes much to Augustine's understanding of the liberal arts as certain ordered steps intended to lead the student from corporeal to incorporeal things.

Hugh of St. Victor (c. 1098–1141), an early Scholastic theologian and master at the urban school of St. Victor in Paris, was known as the "Second Augustine," even during his lifetime, because he used Augustine's basic idea to develop a holistic well-ordered philosophy according to which the student is led from the time-bound words of humans to the eternal Word of God. According to Hugh, it is the ordered study of the liberal arts that ultimately leads the reader to the eternal Word or wisdom, the second person of the Trinity, who reorders and perfects the human student after the fall into the disorder of sin. In the urban schools the liberal arts were constitutive of philosophy, which Hugh and other medieval masters understood primarily as the love of that wisdom in whose image human beings are created and in whose image they are restored.

Liberal arts study intends to restore within fallen students the divine image, in Hugh's view. The four major branches of philosophy into which the Victorine Master divides the arts arose as antidotes to humankind's sickness because of the fall of Adam. First the

theoretical arts (theology, physics, and mathematics, the last of which includes the quadrivium) seek to heal ignorance and restore humans to the knowledge of truth. Second the practical arts (ethics or individual morals, economics or domestic morals, and political science or public morals) seek to heal concupiscence and restore humans to the love of virtue. Third the mechanical arts (weaving, armament construction, commerce, agriculture, hunting, medicine, and theatrics) seek to alleviate bodily weakness (an antidote to mortality). Finally the logical arts (the trivium), which arose last of all, seek to provide a form of polished discourse on which the other branches of knowledge rely. The logical arts are therefore to be studied first, after which the student is to learn, in order, the practical, the theoretical, and the mechanical arts.

The second major phase of Hugh's pedagogical program is the study of sacred Scripture, for which the pupil is to use the recently acquired tools of grammar, dialectic, and the other arts. The 12th-century application of grammar and dialectic to the study of God was central to theology's becoming a science or academic discipline. The most important theological and ecclesiastical works of the 12th century resulted from the rigorous application of the principles of dialectic to the enormous and disparate body of statements of the fathers and councils of the church on innumerable questions of faith and doctrine: for example, Peter Abelard's *Yes and No*, the *Ordinary Gloss*, Peter Lombard's *Four Books of Sentences*, and Gratian's *Concordance of Discordant Canons* (*Decretum*). Whereas various "questions" about God and God talk first developed out of the biblical witness and closely followed its narrative structure (as in Hugh of St. Victor's *On the Sacraments of the Christian Faith*), in the following centuries theological reflection would take the standard form of the "questions" themselves systematically arranged in *summae* (as in the *Summa theologiae* of Thomas Aquinas).

See also Irish monastic scholarship, golden age of; universities, European.

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Franklin T. Harkins

medieval Europe: sciences and medicine

The Latin West in the early medieval period was too poor and rural to produce significant theoretical science and medicine. The near-total loss of the scientific language of antiquity, Greek, also hindered Western science. What remained were the Bible and the voluminous but unsystematic and uncreative Latin works of Roman and a few early medieval compilers, such as the Elder Pliny's *Natural History* or the encyclopedic writings of Isidore of Seville.

Medieval science built on the tradition of Greek natural philosophy and medicine. Ptolemy in astronomy (and astrology); Galen in medicine; Euclid, Archimedes, and Apollonius in mathematics; and Aristotle (along with works falsely ascribed to him) in logic and natural philosophy composed a body of ancient authority that underlay medieval science. They were joined by numerous writers from the Islamic world, particularly influential in the field of medicine, but important in many other areas as well. Leaders among these included the philosopher-physicians Ibn Sina (980–1037), known in the Latin West as Avicenna; Ibn Rushd (1128–98), known as Averroës or "the Commentator" (on Aristotle); and Moses Maimonides (1138–1204). Physicians and philosophers from the Islamic world, who included Jews like Maimonides and Christians as well as Muslims, had further developed and systematized Greek thought as well as innovating.

The revival of Western science can be traced to the growing prosperity of the West in the 11th century, which stimulated interest at first in the Roman writings, and then in an influx of translations from the Arabic, both of originally Greek texts translated into Arabic and of originally Arabic ones, beginning late in the 11th century. The principal avenue for scientific translation was Spain, where many Muslim areas with developed scientific traditions were coming under Christian rule. (There were also translations directly from the Greek being made in the Sicilian kingdom, an area that had never lost its connections to Greek culture.) The most important translator of the 12th century was Gerard of Cremona (1114–87), an Italian who worked in Toledo, Spain. Gerard's translations of Arabic versions of Greek works included Ptolemy's *Almagest*, Euclid's *Geometry*, and Archimedes' *Measurement of the Circle*. Arab works he translated included Avicenna's *Canon of Medicine* and the commentary on Galen by Haly Radoan, both of which became standard medical texts. The 12th and 13th century discovery of these Greek and Arab writers

had a radical impact on European culture, making the physical universe an object of scholarly interest.

By the late 12th and 13th centuries, the vehicle for disseminating science and medical theory in Latin Christendom was the university, particularly the undergraduate arts faculty and the medical faculty. The intellectuals who worked in these universities are referred to as Scholastics. Scholastics did not view qualitative science as a discipline divorced from philosophy but as a subdiscipline within philosophy, called natural philosophy. Natural philosophy was taught in universities principally by commenting on Aristotle's genuine and spurious scientific works along with previous commentaries and other texts. Among the most important centers for the study of nature was the University of Paris. Leading Scholastic philosophers with an interest in natural philosophy included the 12th century William of Conches and Albertus Magnus (1200–80). More mathematical aspects of science, such as astronomy and optics, were taught outside the natural philosophy curriculum.

Scholastic natural philosophers faced the challenge of reconciling Aristotle's thought, produced in the culture of pagan Greece, with Christianity. The most common approach was to subordinate Aristotle to Christian doctrine, denying such Aristotelian claims as the eternal existence of the world as unbiblical. A very different strategy based itself on the philosophical works of Averroës. By asserting the autonomy of philosophy, including natural philosophy, from Christian theology, the Latin Averroists such as Siger of Brabant (c. 1240–c. 1284) at the University of Paris attracted a great deal of suspicion from church authorities. The bishop of Paris, Etienne Tempier, reacted to the perceived threat of the Averroists by condemning many Aristotelian ideas as irreligious in 1277. The Aristotelian denial of the possibility of multiple worlds, for example, was thought to be a heretical limitation on God's power.

The scope of Tempier's condemnation reached to the works of many philosophers trying to synthesize Aristotle with Christianity, such as the Paris professor Thomas Aquinas (c. 1224–74). The effect of this condemnation was limited; it did not, nor was it intended to, stop the study of nature. It did encourage a greater focus on God's omnipotence, with a greater willingness to discuss hypothetical, non-Aristotelian cosmologies. These discussions were not assertions of physical reality but remained speculative. When the Parisian master Nicolas Oresme (c. 1320–82), for example, discussed the anti-Aristotelian idea that the Earth rotated, his influential arguments were directed at demonstrating that it was possible, not that it was actually happening.

Somewhat apart from the mainstream of Scholastic science was experimental work. Its most notable practitioner in the Middle Ages was the Franciscan friar Roger Bacon (c. 1219–c. 1292), whose optical and alchemical experiments won him a bad reputation as a magician. Another experimentalist was the French nobleman Pierre de Maricort, who experimented on magnets. The most active experimental program was probably that carried out by alchemists, particularly in distillation. As the university scientists, they drew on Greek and Arabic science, but their discipline was passed on outside the academy and aroused some suspicion from church authorities.

One of the most intriguing developments in late medieval science was the increasing quantification of Aristotelian physics. This was initially the work of a group of scholars at Oxford University, many of them associated with Merton College, the so-called Calculatores. Leaders in this early effort to create a mathematical physics were Thomas Bradwardine (c. 1300–49) Richard Swineshead (d. 1365), and William Heytesbury (d. c. 1372). The project was also advanced by avant-garde masters at the 14th century University of Paris, notably Oresme, Jean Buridan (1300–58) and Albert of Saxony (c. 1316–90). Their brilliant work continued to be expressed in the form of commentaries on Aristotle's works, modifying the Aristotelian system rather than overthrowing it. Their most notable conceptual innovation was "impetus," a quality of a moving body that kept it in motion. This differed from the Aristotelian theory that a body's motion was maintained by the medium in which it moved.

Although professional healing continued in early medieval Europe, it was not based on mastery of textual sources. The transmission of the Greek and Arab tradition in medicine to Latin Europe began in the late 11th century, with a group of translations from the Arabic associated with the Benedictine monastery of Monte Cassino. These translations, made by an otherwise unknown monk named Constantine the African, included works of the ancient Greek physician Hippocrates, Galen, and Arab physicians. The new body of texts was instrumental in the re-creation of medicine as a learned profession, as well as ensuring that the Western medicine would follow Arabic medicine into adopting a basically Galenic framework. The first recorded institution devoted to medical education in the Latin West was a medical school at Salerno in southern Italy, which developed a body of texts that would form a basis for medical learning throughout the medieval period.

With the development of the university system in the 12th century, medicine was taught alongside law

and theology as one of the three higher disciplines. As they did in science, universities benefited in medicine from the flood of Spanish Arabic translations of the mid-12th century, the most influential work being Avicenna's *Canon*, a massive systematization of Galenic medicine that eventually served in Latin translation as a medical textbook. A third wave of medical translations in the 13th century was led by the royal physician Arnauld of Villanova and included a higher proportion of translations directly from the Greek. Latin Christians also began to write medical treatises, commentaries, and compendia of their own, although nothing to challenge the intellectual authority of Greek and Arabic works.

In addition to Paris and Montpellier in southern France, the most important universities for medicine were mostly Italian, particularly Bologna and Padua. The bachelor of medicine degree took about seven years, the M.D. about 10. As the medical curriculum developed, textual study began to be supplemented with other forms of medical education. Some universities required medical students to get practical experience working with a physician, and beginning in the 14th century some Mediterranean universities began to require attendance at dissections. The Galenic medicine taught in the universities was based on a theory of the four "humors" of the human body: yellow bile, black bile, phlegm, and blood. A healthy body was one where the humors balanced. This led to the popularity of bloodletting as a therapy, as it allegedly relieved the distress caused by an excess of blood. Although Galen differed from Aristotle on some biological questions, Galenic medicine was mostly compatible with Aristotelian natural philosophy, and physicians were educated in natural philosophy as well as medicine proper. It was also considered important for a physician to know astrology to choose the best times to perform medical procedures.

Largely outside the university tradition were Jewish physicians, some of whom served as personal physicians for the most powerful Christians in Europe. Also outside the university tradition were women writers on medicine such as the nun Hildegard of Bingen (1098–1179). Her *Book of Simple Medicines* includes information on the curative power of herbs and jewels. There was also a mysterious woman medical writer at Salerno named Trotula, but she had no successors on university faculties.

One set of rivals to the physicians, as educated medical professionals, were the surgeons, who in addition to practicing what is now called surgery were also active in the treatment of skin disease. (Italy was exceptional in that physicians were trained as surgeons as well.) Surgery was not taught at the university, but through apprenticeship, which eventually led to the formation of a guild system. Physicians, a tiny minority among Europe's medical practitioners, distinguished themselves from surgeons (and other healers like midwives and herbalists) through a focus on why the body became sick, rather than merely on the cure. Physicians often emphasized maintaining health through proper diet and the observance of astrological moments rather than healing the sick.

By the late Middle Ages a network of medical institutions outside university medical faculties had begun to develop. Surgeons organized themselves into guilds such as Paris's College of Saint Cosme, founded in 1210. Governments established systems of licensing practitioners, although unlicensed practitioners continued to flourish. Cities, beginning in Italy, hired public physicians. Hospitals, originally places for the sick to die or recover, started hiring physicians as attendants.

See also medieval Europe: educational system; Scholasticism; universities, European.

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William E. Burns

Mehmed I

(1389?–1421) *Ottoman ruler*

Mehmed I came to the Ottoman Turkish throne at perhaps the most desperate time in the dynasty's history. Up until the reign of his father, Bayezid I, the Ottoman rise to power had been meteoric. His grandfather, Sultan Murad I, had defeated the Serbian King Lazar at Kosovo in 1389, opening up the Balkans to Ottoman conquest. Yet, at the moment of victory, one of Lazar's lieutenants, Miloš Obilić, as Caroline Finkel relates in her *Osman's Dream: The History of The Ottoman Empire*,

"approached him, pretending that he was defecting to the Ottoman. Instead he stabbed the sultan dead. Lazar was soon captured and decapitated in Murad's tent."

After the death of Murad on the battlefield of Kosovo, where 600 years later Serb leader Slobodan Milošević would ignite the spirit of Serb nationalism and begin a new series of Balkan wars, Murad's son Bayezid I became sultan.

Bayezid was an energetic warrior, determined to build on the patrimony of his father, Murad. He earned the nickname of *Yilderim*, "Lightning," for the speed and decisiveness of his movements. In the First World War when Turkey was an ally of imperial Germany, an elite division trained by General Liman von Sanders and other German advisers would become known as the "Yilderim Division." In 1396 armies from Christian Europe gathered for a crusade to save Constantinople, the capital of the Byzantine, or Eastern Roman, Empire, from its growing encirclement by the Ottomans. However at Nicopolis, the impetuosity of the French knights, which had doomed them in 1346 and 1356 fighting the English at Crécy and Poitiers, and would also lead to their defeat by the English archers again at Agincourt in 1415, gave Bayezid an opening in which he was able to destroy the entire Christian army. As Lord Kinross wrote in *The Ottoman Centuries: The Rise and Fall of the Turkish Empire,* "the finest flower of European chivalry lay dead on the field of Nicopolis or captive in the hands of the Turks."

The Fatih Camii (mosque) of Sultan Mehmed in Constantinople: Mehmed was known as al-Fatih, or the conqueror.

SIEGE OF CONSTANTINOPLE

Two years earlier in 1494 Bayezid had already begun his siege of Constantinople, also called Byzantium. But its ancient walls, combined with some help brought to Emperor Manuel II Palaeologus by the French Marshal Jean Boucicaut, who had survived the slaughter at Nicopolis, enabled Constantinople to withstand Bayezid's siege. A final assault by some 10,000 Ottomans, most likely from the elite Janissary, or *yeni cheri*, corps, ended in defeat.

However Bayezid was determined to try another assault on the city when an even greater threat loomed from the east. For several years Bayezid had been involved in a cold war with the Turkish warlord Timurlane (Tamerlane), or Timur the Lame, who was carving out with his sword a vast empire in Central Asia. Finally taunting words between the two warrior sultans led to open warfare in 1399, when an expedition led by Bayezid's son Suleiman captured one of Timurlane's vassals, Kara Yussuf, and took him prisoner.

Timurlane immediately struck back and took the Ottoman-ruled town of Sivas, burying alive thousands of its citizens. A sudden paralysis seized Bayezid, who did nothing in return. Emboldened by his rival's lack of action, in 1402 Timurlane invaded the heartland of the growing Ottoman Empire, Anatolia. There on July 28, 1402, the two great Eastern armies met at Ankara, with Bayezid's 85,000 troops, according to Finkel, outnumbered by the 140,000 of Timurlane. It appears that Bayezid felt his Janissaries could win the day for him, and he positioned himself at their head in the center of the Ottoman army. Suleiman commanded the left wing, as Kinross relates, while the Serbian ruler Stephen Lazarevitch led the right. Mehmed, Bayezid's favorite son, commanded the rear. By virtue of his position of command, the year of Mehmed's birth seems in question.

If he was born in 1389, it is unlikely that Bayezid would have entrusted such a command to a prince who was only 13 years old at the time. The battle, which Bayezid had all hopes of winning, turned into a disastrous defeat for the Ottomans. Some of the Anatolian princes, newly conquered by the Ottomans, simply failed to fight for him. Timurlane took Bayezid alive. Although some stories claimed Timurlane exhibited the captured sultan in a cage, these seem fanciful by modern accounts. Justin Marozzi in his *Tamerlane: Sword of Islam, Conquerer of the World*, quotes Timurlane's chronicler Sharaf addin Ali Yazdi that Timurlane actually had intended to restore Bayezid to his throne. Wrote Yazdi, Timurlane "had resolved…to raise the dejected spirit of Bayazid by

reestablishing him on the throne with greater power and magnificence than he had enjoyed before."

If Yazdi was accurate, Timurlane may have felt that it was better to have an Ottoman sultan on the throne, in his debt, than another who would be hungering for revenge. But what is true is that in 1403, Bayezid did die, either by his own hand or by natural causes. Ironically his great conqueror, Timurlane, died two years later in 1405, while planning the conquest of China.

CIVIL WAR

The capture and subsequent death of Bayezid set in motion a complex civil war, in which his sons struggled for his power. Amazingly Christian Europe, perhaps still remembering the disaster at Nicopolis, did little to exploit this interregnum to deliver what could have been a decisive blow upon the chaotic Ottoman realm.

Timurlane, according to Marozzi, actually made one of the first moves. After assuring, in Yazdi's words, that Bayezid would be buried "with all the pomp and magnificence" due a ruler of his rank, Timurlane paid a surprise visit to Bayezid's son, Musa Çelebi, who, Marozzi notes, received from the conqueror "a royal vest, a fine belt, a sword, and an [arrow] quiver inlaind with precious stones, thirty horses, and a quantity of gold." Apparently, before his death, Timurlane had the idea of grooming Musa to take his father's place. Musa was given to the wardenship of the emir of Germiyan, who later handed him over to Bayezid's son Mehmed, who had retreated to north-central Anatolia, where Timurlane left him in peace.

In fact Timurlane seems to have determined that whoever inherited Bayezid's throne would be in his debt. In fact according to the online *Encyclopedia of the Orient*, in the entry for Mehmed I Çelebi, it notes, "1403: Following the death of Bayezid I, Timur Lenk divided the defeated Ottoman empire between 3 of Bayezid's sons, Murad in Amasya (center of today's Turkey), Isa in Bursa (western Turkey) and Süleyman in Rumelia (Balkans)." Nevertheless in 1404–05, Mehmed defeated Isa and took Bursa for his own. (However, Finkel states that Isa was killed by Suleiman in 1403.)

After Ankara, Timurlane did not pursue Suleiman, when he withdrew to the west in the Turkish part of the Balkans, Rumelia, where he established his own realm among the Balkan Christians, counting more on their loyalty than that of the Muslims of Anatolia. At the same time Suleiman ended with the Treaty of Gelibolu in 1403 the state of war that had existed been Constantinople and the Ottomans since Bayezid had begun his siege of the city in 1494. Indeed the diplomatic alliances between Christians and Muslims in the Balkans 700 years ago stand in stark contrast to what today is being called a "clash of civilizations" by some in both religious camps.

Prince Suleiman, in fact, felt so secure with his Christian alliances in the Balkans that in 1404 he crossed the Dardanelles to attack his own brother Mehmed in his small kingdom in Anatolia. Mehmed was forced to retreat before his brother, who may have brought some of his Serb or other Christian allies to strengthen his army.

In 1409, however, as Finkel writes, Prince Musa staged a surprise attack on Suleiman by crossing over from Anatolia into Rumelia. Mircea, the voivode, or prince, of Wallachia, formed an alliance with Musa, affirmed through the marriage of Mircea's daughter to Musa, and joined in the attack on Suleiman. Mircea, in fact, was the grandfather of the historical Dracula, Vlad the Impaler, who would also rule as voivode of Wallachia, although he was born in Transylvania, then part of Hungary. Musa proved a more competent warrior and soon captured in 1410 much of the land Suleiman had seized in the Balkans, including the city of Edirne. In 1411 at Musa's orders, Suleiman was executed, removing one candidate for the throne. He was strangled, most likely with a traditional silken scarf, in keeping with the Ottoman taboo about shedding royal Ottoman blood when a member of the dynasty was executed.

With Musa now ruling Suleiman's domains as well as his own, the other forces in the civil war, the Byzantine emperor Manuel II, the Serb Stephen Lazarevich, began to see Musa as a greater threat than was Mehmed. Consequently they threw their support to Mehmed, which was in large degree due to Musa's own fault. Musa broke the treaty of 1403 with Constantinople by attacking the city in 1411, when Suleiman's son, Orhan, as Finkel writes, had taken refuge with the emperor. In 1413 Musa would capture Orhan but for some reason released him. In spite of this act of mercy, the civil war continued.

NEW ALLIANCES

In a daring move Mehmed entered into a new alliance with Emperor Manuel II to gain his support against his brother, Musa. In 1412 envoys of Manuel had sealed the pact with Mehmed at his Anatolian capital at Bursa. With the Byzantine navy still the strongest fleet in the eastern Mediterranean, Manuel offered it to Stephen and Mehmed to convey soldiers and supplies for the coming campaign against Musa, which would be fought in Europe, not Turkey.

Each Byzantine ship was able to fire the feared "Greek fire," at enemy ships, a flammable substance that, as napalm today, would start a blaze that virtually nothing

could extinguish. In 1412 supported by the Byzantines and the Serbs, Mehmed met Musa at Camurlu in Serbia on July 5, 1413, and won a smashing victory. After his triumph Mehmed had Musa strangled in his turn. After his victory Mehmed remained true to his treaty with Emperor Manuel. John Julius Norwich quotes him in *A Short History of Byzantium* as sending this message to Manuel: "Go and say to my father the Emperor of the Romans that from this day forth I am and shall be his subject, as a son to his father. Let him but command me to do his bidding, and I shall with the greatest of pleasure execute his wishes as his servant."

In 1413 Mehmed was officially enthroned as Sultan Mehmed I. For the remainder of his life, Mehmed remained true to the pact he made with Manuel II. He now attempted to make peace with some of the Anatolian nobles who had supported Musa or Suleiman against him in the civil war. A large number had supported him from the beginning; the others he now sought as allies.

Two years later in 1415, Mehmed faced a revolt led by either his brother, Mustapha, who apparently had been killed at the Battle of Ankara in 1403, or by a very convincing imposter. Mustafa, in fact, began negotiations with Emperor Manuel and with the ruling doge of Venice. Sensing a real threat, Mehmed struck at Mustafa and at Cuneyd of Aydin, an Anatolian noble who turned against him after he had first made peace. Mehmed quickly defeated the two of them and, when they sought sanctuary in the Greek city of Thessalonica, Manuel remained true to his treaty with Mehmed and imprisoned them both. Mustafa was imprisoned on the island of Lesbos.

MYSTICISM

Yet still there was no peace for Mehmed, who could now justifiably be referred to as Mehmed I. Just as the dynastic struggle within his own family seemed to have come to an end, he was faced with an uprising by the Islamic mystic Sheikh Bedreddin in 1416. The sheikh threatened to become a rallying point for all who were still disaffected with Mehmed's rule; thus it was imperative he strike decisively. Mysticism, especially Sufism, had a wide, if secretive, following in the Ottoman Empire, and Mehmed could not risk the sheikh's preaching a religious jihad, or holy war, against his rule. Mehmed swiftly attacked Sheikh Bedreddin, who was unceremoniously put to death in the marketplace at Serres.

Because Mircea of Wallachia had apparently leaned toward Bedreddin, if only to gain greater freedom from central Ottoman rule, Mehmed required hostages from him for his good behavior. As Finkel observes, "One of these boys was Vlad Drakul, later known as the 'Impaler.'" Indeed it was from the Turks that Vlad learned the punishment of impaling. In 1416, Mehmed made Wallachia a formal vassal state of the Ottoman Empire.

For five years Mehmed governed with little opposition to his rule. Removed from the need of carrying on far-flung wars, he established himself as a patron of the arts and a great builder. On May 26, 1421, Mehmed I died in Edirne. However he was buried in Bursa, in the Anatolian heartland of his Ottoman Empire.

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John Murphy

mendicants

In the 12th and 13th centuries Italy was a loose collection of cities, each with its own government and rules. Society was divided sharply between people with money and power (the *majores*) and those who lived as indentured servants (the *minores*). Cities fought against each other for domination. It was an era when knights (wealthy young men) would destroy an entire city to conquer it for further economic gain. The church had recovered from the invasions of the barbarians but was in ruins internally. Clergy were not as concerned for the spirit of Jesus (Christ) of Nazareth as they were about amassing their own fortunes. They were seen as licentious drunkards. The papacy was fighting the emperor for control over various city-states. Ordinary people were not given an education in the Gospel or their faith. Heretical and sectarian groups were springing up as an antidote to this dangerous situation.

Many sectarian groups originated as a reaction to the abuses of the clergy at the time. Rather than

demand payment for religious services, these groups depended on the generosity of others, claiming the Gospel imperative to "take nothing on the journey," and "the worker is worth his keep." Some of these (such as the heretical Catharists) had a dualistic view of the world. Only things that were spiritual were deemed good. Anything involving the body or the Earth was corrupt. These groups encouraged people to lead a life of perfection that involved abstention from much food and any sexual activity. They disapproved of the church and any authority coming from the church.

Also in response to the times were the mendicant orders. They were groups of unmarried Christian men who were organized by a spiritual rule and, as their name suggests, were beggars. In contrast to the aforementioned groups, the followers of St. Francis and St. Dominic sought the approval of the popes. They received papal permission to preach in every church when the local bishop gave consent. Both founders encouraged obedience to the Roman Church, even when they could easily see its abuses. They believed that Jesus had established the "universal church" on the weak shoulders of the early apostles and their successors, the popes, and church leaders.

Both orders, as mendicants, begged only for what they needed to eat for that day. They trusted that God would provide for their needs. Unlike the earlier monastic orders, the mendicants were itinerant; they did not live in the restricted environment of a monastery. Rather they lived in loose groups on the road, open to the needs of the people whom they encountered. They agreed to live together in a common life, under a common constitution (the "rule"), with common possessions and clothing (the "habit"), and offering common prayer (the "Divine Office").

Their aim was to spread the message of Jesus to all who would listen. Their lifestyle was part of that message, namely, that God would care for all real needs. A common, democratic meeting, called a Chapter, held their obedience to each other together. Unlike the monks, who had one father abbot, the friars called their official religious superior their "minister" or "servant."

Dominic Guzman in 1203 was an ordained priest for the cathedral of Osma, Spain. One day while accompanying his bishop, he found lodging at an inn where the innkeeper was an adherent to the beliefs of the Cathari. Being a simple man, the innkeeper was not rejecting the Catholic faith, as he had never been taught it. Dominic opened this man's mind to the goodness of God found in the simple creed of the Catholic faith. Dominic later discovered that the people who were charged by the church to spread the ideas of Christianity to the public were failing. Upon examination the reasons seemed apparent. These church delegates were traveling with great expense and were uninspiring in their preaching. Dominic received the papal approval to preach to the Cathari. He founded a new kind of religious order based on the missionary pattern of the apostles. His followers would be well trained. They would preach with charity the "fruits of their (prayerful) contemplation."

Dominic and Francis differed in their reasons for choosing poverty. For Dominicans poverty was not their romantic ideal, but a necessary state to allow mobility and credibility. Dominic made the communication of Christianity a priority. From their prayerful study they would preach a convincing word that would be matched with an equally persuasive simple lifestyle. His followers would not preach the Gospel out of greed.

The followers of Francis of Assisi gathered almost by accident. Francis had a profound conversion that pulled him out of his middle-class background to align himself with the *minores*, those simple people living in grinding poverty. His joy at following Jesus in his original poverty influenced Francis's peers among the *majores* to leave all they had and follow Christ. Francis called his group the Order of Friars Minor (Fratres Minores, or Lesser Brothers). His conversion happened in stages but was marked by key personal events, culminating in a powerful religious experience of embracing a man who was leprous.

This community of men held values that were contrary to their families and their world. They sought humble stations in life, allowed their personal relationship with Jesus to be their primary joy, and held creation dear. Instead of marriage they idealized poverty as their spiritual "bride." The humility of Jesus, being born in a stable, dying on a cross, and by faith coming back in the bread and wine of Communion, inspired them to pour out their own lives in the same poverty.

The Franciscans and Dominicans (orders of Friars Minor and Preachers, respectively) were a convincing alternative in the Middle Ages to a corrupt clergy, divided social class, violent culture. These simple beggars helped to beckon the worldly church to its original spiritual calling. Their members included the learned Franciscans St. Anthony and St. Bonaventure and the very famous Dominican St. Thomas Aquinas. It was a new and controversial form of religious community that was highly persuasive among Christians of the late Middle Ages.

See also heresies, pre-Reformation; Innocent III.

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Mark Soehner

Merovingian dynasty

The Merovingian dynasty emerged as the Roman Empire was declining. The name *Merovingian* was derived from the name *Merovius*, the founder of the Merovingian dynasty, who was the powerful leader of a group of Franks known to the Romans as Salians from 448 to 457. Because of their penchant for wearing long hair, the Merovingian kings were known as the long-haired kings. The Merovingian dynasty ruled parts of present-day France and Germany from the fifth century until the eighth century, more specifically from c. 448 to 751. They are often regarded as the first kings of Frankish (or French) race.

The Merovingian kings had a reputation as builders of the greatest of the early medieval successor states. The origins of France were first discerned in the fifth century, when the Merovingian dynasty was in power over the Frankish kingdom. They also set the stage for Charlemagne's later success in building his empire. The Franks were a minority in the Merovingian kingdom, which expanded as King Clovis I conquered neighboring regions. He was responsible for uniting most of Gaul situated north of Loire in 486. War was waged on multiple fronts over many years against the Visigoths, the Saxons, and the Alamanni. In the Battle of Vouille in 507, the Visigoths were defeated at Toulouse. Burgundy was captured in 534 and the alpine region of Alamanni was added to their realm in 536 after multiple campaigns. As a result of this rapid expansion under the Merovingian dynasty, Gallo-Roman and Germanic subjects surrounded the Franks.

Adhering to the law of the Franks, when a father died, his land was divided among his sons. Since the entire kingdom was considered the king's land, Clovis I partitioned his realm among his four sons. Upon his death there were four kings who ruled his kingdom, but they remained united. However subsequent partitions and repartitions complicated matters as rivalries concerning land often resulted in bloody wars on issues of political succession, especially toward the end of Merovingian reign from 561 to 613.

The Merovingian kings were outwardly Christian after Clovis I converted to Catholicism, following the conversion of his wife in 497, but their practices veered toward paganism. The royalty was thought to have divine powers, mixed with a strong sense of charisma and a magical allure. The most important consequence of this landmark conversion was that the Frankish tribes soon followed suit and adopted Christianity. By converting to Catholicism, an alliance was forged between the Frankish kingdom and the Roman Catholic Church. Saint Boniface (675–754), an eminent English missionary, is credited with converting the Germans to Christianity.

As the Merovingian dynasty declined in the eighth century, the mayor of Austrasia who actually served in the name of the Merovingian king gained more power for himself. The mayor, Charles Martel, grandfather of the future emperor Charlemagne, led the Frankish army to a victory against the Muslim invaders in 732 at the Battle of Tours. Although Charles Martel never adopted the royal title himself, his son Pepin the Short became the first king of the Carolingian dynasty, which succeeded the Merovingian dynasty.

See also Frankish tribe.

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Nurfadzilah Yahaya

Mesoamerica: Postclassic period

Postclassic Mesoamerica (900–1500 c.e.) encompassed four principal geographic regions: the Maya zones to the south and east; the central highlands, centered on the Basin of Mexico; the Zapotecs of the Oaxaca Valley; and the Mixtec polities in the region north and west of Oaxaca. Sometimes called "The Time of Troubles," the Postclassic period in these regions was characterized by several broad and overlapping trends. The most important were political fragmentation and the rise and decline of new polities; a heightened emphasis on militarism, aggression, and violence, accompanied by the political supremacy of an ascendant class of warrior elites; the institutionalization of the practice of human sacrifice; increased

movements and migrations of peoples; and the disruption and reconfiguration of regional and long-distance trade and commercial networks.

TOLTEC

In the Basin of Mexico and the central highlands, the Postclassic period was inaugurated by the decline and collapse of the great city of Teotihuacán around 650; the expansion and contraction of the city-states of Cholula, Xochicalco, and El Tajín; and the subsequent political fragmentation of the region into numerous competing city-states. Around 900 another polity saw a rapid rise to prominence in the central highlands: the Toltecs. Originating somewhere in the northern deserts, probably around the present-day Mexican state of Zacatecas, the Toltecs were but one of several waves of migrants from the arid northern regions to whom the settled peoples of the central highlands applied the generic name Chichimeca, meaning "lineage of the dog" and connoting both their martial skill and their "barbarism." The later Aztecs would also be called Chichimeca.

According to Toltec legend, their semidivine founder Mixcóatl (Cloud Serpent) swiftly defeated his adversaries in his inexorable march into the Basin of Mexico, where he established a capital city at Culhuacán. Mixcóatl's brother then treacherously assassinated him, after which his pregnant widow fled into exile, where she bore his son, whom she named Ce Acatl Topiltzín (Prince One Reed). As a boy, Topiltzín became a devout follower of Quetzalcoatl (the Plumed Serpent), the principal deity of the former great city of Teotihuacán. Topiltzín took on Quetzalcoatl's name to become Topiltzín-Quetzalcoatl; the man-hero slew his uncle (his father's assassin) and around the year 968 founded a new city in the northern section of the Basin of Mexico, Tula, which would become the capital of the Toltecs. Topiltzín-Quetzalcoatl, in turn, became the font of all the stunning achievements of the Toltecs, including the cultivation of maize, the invention of writing, the introduction of the ritual calendar, and all of the other attributes of the Toltec civilization.

Meanwhile a power struggle emerged within the Toltec capital of Tula between devotees of the two principal rival gods, Quetzalcoatl and Tezcatlipoca (Smoking Mirror). The latter craftily tricked Topiltzín-Quetzalcoatl into engaging in an incestuous relationship with his sister and forced him into exile in consequence of this disgrace, first to Cholula and then into the Maya region. In this way, according to legend, Tezcatlipoca became the preeminent god of the Toltecs. A capricious, whimsical deity who reveled in exposing the frailties and pretensions of human beings, Tezcatlipoca was said to require for his propitiation ritual human sacrifice. This is how, according to legend, the practice of human sacrifice arose among the Toltecs. It is more likely that, as among other polities before and after, ritual human sacrifice emerged as a way for the Toltec ruling classes, particularly its warrior elite, to legitimate and consolidate their dominion and to strike fear into their actual and potential enemies. The Toltecs ruled a substantial portion of the Basin of Mexico until the mid-1100s, when a combination of drought, famine, and endemic warfare fatally weakened the still-forming polity. By the mid-1100s they had abandoned their capital city of Tula, which became the site from which the later Aztecs claimed direct lineage.

ZAPOTEC

Among the Zapotec-speaking peoples of the Valley of Oaxaca, the decline of Monte Albán between 700 and 900 (the terminal phase of Monte Albán IIIb and the beginning of Phase IV) was followed by political fragmentation and the rise of numerous competing polities. Among the most prominent of these was centered at the ceremonial complex of Mitla, southeast of Monte Albán, where construction began in the early- to mid-900s, around the same time as Tula to the north and west. The ruins at Mitla have long captured the imagination of archaeologists and visitors, with their elegant lines, precision stonework, and complex geometric ornamentation. While the palaces and courtyards of Mitla were built in an open area, a nearby fortress testifies to the heightened militarism that characterized the Oaxaca Valley polities long after the site of Monte Albán itself had been largely abandoned and become mainly a site for pilgrimage and ritual.

Scholars have yet to decipher the Zapotec inscriptions that grace the ruins of Monte Albán and other sites in the Oaxaca Valley. It is hypothesized that specific hand gestures represent verbs; that noncalendric glyphs were intended to convey information regarding political, military, and ritual affairs; and that as-yet undiscovered connections exist among Mayan, Zapotec, Mixtec, and Aztec writing systems. Investigations into these and related arenas of Zapotec history continue.

MIXTEC

The mountainous zones lying north and west of the Valley of Oaxaca were home to numerous Mixtec (Cloud People) polities that emerged during the Postclassic

period. By the 1200s these Mixtec states had extended their influence south and east into areas traditionally controlled by the Zapotecs—including periodic occupations of Monte Albán and Mitla. The Postclassic Mixtec developed one of the most extreme systems of social stratification in all of pre-Columbian Mesoamerica. While all Mesoamerican polities placed a high degree of emphasis on purity of lineage, birth order, and elite status, these attributes were especially salient among the Postclassic Mixtec. For instance inscriptions record at least four cases of full brother-sister marriage among the descendents of the Mixtec lord named Eight Deer—an evident effort to retain purity of lineage. Among both the Mixtec and Zapotec Postclassic polities, there was little of the elaborate administrative and bureaucratic hierarchy that characterized other states during this period, including the Aztecs. Instead the word of the ruling lord was deemed law, carried out by a second tier of elite lords who ruled subject polities under the main lord's dominion.

The Aztec state, which emerged in the Basin of Mexico during the middle of the Postclassic period, exhibited all of the principal features characterizing the Postclassic polities of the central and southern highlands, particularly the heightened emphasis on militarism, warfare, human sacrifice, and conquest of lesser polities in the formation of a tributary empire.

See also Mesoamerica: southeastern periphery.

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M. J. Schroeder

Mesoamerica: southeastern periphery

Southeastern Mesoamerica has been so little understood that even the two Mayan sites in the area, Copán and Quirigua, which flowered from the fifth to the ninth centuries, were thought of as the creations of itinerant Mayans rather than having been created by the Mayans indigenous to the region. However, as Dennis Tedlock, the translator of the Popol Vuh, the holy book of the Quiché Mayans of Guatemala, has noted, the Mayan culture not only embraced Chiapas Province and the Yucatán in Mexico, but also Guatemala, El Salvador, and Honduras. According to Tedlock, "inscriptions on stone monuments [sometimes called stelae] first appeared in the 'highlands of Chiapas' in the first century B.C.E." Ultimately the inscriptions spread throughout the entire area. While it was believed that the Mayans were essentially a peaceful people, more recent excavations, like that at Bonampak, have shown them to be as warlike as those who followed them, the Toltecs and the Aztecs.

Southeastern Mesoamerica, as noted in the Popol Vuh by Tedlock, became a fertile area for Mayan development. Uaxactún, in the Petén region of Guatemala, became established as a ceremonial center in the first or second centuries, and El Mirador, in northern Guatemala, was founded around the same era. The term *ceremonial center* is an ambiguous one in Mesoamerican studies. Although it refers to an archaeological site that was used for religious ceremonies, certainly an urban population had to exist there permanently in order to provide the needed support for ceremonies in accordance with the Mayan calendar. Contemporary with the Mayans, the Mixtec and Zapotec cultures flourished in the Oaxaca valleys in Mexico, while the great center at Teotihuacán dominated the Mexican highlands. City-states flourished when a particularly strong and talented ruler held sway, much as the golden age of ancient Athens is associated with Pericles.

Mayan civilization was not driven by a great need for centralization, as was later seen with the Aztecs. Instead, Mayans formed city-states like Copán and Tikal, which seemed to be locked in almost perpetual warfare with each other. A comparison can be made to ancient Greece, with its wars among city-states like Athens and Thebes, and ancient Rome, with the centralization that would produce one of the world's greatest empires.

With the end of the Classic period, Mayan culture gravitated away from the southeastern periphery of Mesoamerica to the Yucatán peninsula of Mexico. Chichén Itzá, Uxmal, and Mayapán became the centers of Mayan culture in the Postclassic period, after 900. The civilization and form of government, however, remained virtually unchanged from the heyday of southeastern Mesoamerica. Individual leaders dominated Mayan city-states. Traditional accounts of Mayan civilization have usually referred to these rulers as priest-kings, since they presided over both affairs of

state and religion. However their position in Mayan society was tenuous.

During the Postclassic period, there was peace among Chichén Itzá, Uxmal, and Mayapán for about a century, until in about 1100 Mayapán went on a war of conquest and seized the other two Yucatán Mayan city-states. For about 200 years Mayapán controlled what may have been the closest political organization to a kingdom that the Mayans evolved. Yet in 1441 Uxmal threw off the rule of Mayapán. From then on the Mayan city-states became embroiled in a series of civil wars that would only end with the Spanish conquest that followed the arrival of Hernán Cortés in Mexico in 1519.

See also Mesoamerica: Postclassic period.

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John F. Murphy, Jr.

Ming dynasty

The Ming dynasty, which spanned 1368–1644, can be divided into two segments. The first part, between 1368 and c. 1450, was a period of great achievement, growth, stability, and prosperity; the latter part, from c. 1450 to 1644, was characterized by weak and unstable rulers, corruption, and abuse of power that culminated in rebellions and overthrow. The Ming dynasty has an important place in Chinese history because of its longevity and rule over unified China, and because it was the last Chinese imperial dynasty not founded and ruled by peoples of nomadic origin.

MING TAIZU (T'AI-TSU)

China was in ruins by the mid-1300s under the Mongol Yuan dynasty (1279–1368). It suffered from a collapsing economy, wrecked by financial mismanagement, runaway inflation, natural disasters, famine, and plague. Numerous rebel movements rose to topple the Yuan dynasty, among them one led by an impoverished peasant named Zhu Yuanzhang (Chu Yuan-chang). Zhu focused on consolidating his power in the Yangzi (Yangtze) River valley in southern China, establishing his capital in Nanjing (Nanking), a city rich with historic significance, from which he invaded the north, sending the last Yuan emperor in flight to Mongolia in 1368. It was the second time in Chinese history that a commoner had ascended the throne (the first was Liu Bang, who founded the Han dynasty in 202 b.c.e.). He chose the dynastic name *Ming*, which means "brilliant." He reigned for 30 years (1368–98), chose for himself the reign title *Hongwu* (*Hung-wu*), which means "bounteous warrior," and is also known by his posthumous title *Taizu*, which means "Grand Progenitor." He and his immediate successors worked to restore Chinese prosperity and prestige after the humiliation and exploitation of Mongol rule.

Emperor Hongwu's policies put his stamp on the dynasty. He restored the economy by freeing people enslaved by Mongols and resettling them on ravaged lands, especially in northern China. He gave tax breaks to the peasants, repaired irrigation works, rebuilt granaries, and adopted a tax policy that favored the poor. He gave much authority to localities for maintaining law and order by organizing them into the *baojia* (*pao-chia*) system: 10 families formed a *jia* under a leader and were responsible for each other, and 10 *jia* formed a *bao* in which 100 families were responsible for each other. This system of local organization persisted in China into modern times.

CONFUCIAN EDUCATION

Hongwu ordered the founding of schools throughout the empire, based the curriculum on Confucian teachings, and reinstated the examination system to recruit officials. His son the emperor Yongle (Yung-lo) followed up on this by ordering the foremost scholars to compile an official version of the Confucian classics and commentaries to guide students in their studies. In 1415 *The Great Compendium of the Five Classics and the Four Books* was published, followed by the publication of *The Great Compendium of the Philosophy of Human Nature* in 1417. These works reflected the officially accepted Neo-Confucian philosophy as interpreted by the Song philosopher Zhu Xi (Chu Hsi) and became textbooks in schools in China, Korea, and Japan. Another major contribution to learning was the *Yongle Dadian* (Yung-lo ta-tien) or *Great Literary Repository of the Yongle Reign*.

It contained 22,277 volumes, whose index alone ran to 60 volumes. Too large to be printed, it was preserved in manuscript sets in imperial libraries. Such great government-sponsored works reflected and resulted in huge national interest in learning, which made the Ming a great period in human history. Economic prosperity permitted wider and growing literacy, from which the printing industry also benefited.

DEFENSE AGAINST THE MONGOLS

Emperor Hongwu established a highly centralized administrative system that combined features from the previous Tang (T'ang) dynasty, Song dynasty, as well as the Yuan dynasty. But he abolished the position of chief minister, so that the autocratic ruler held all the reins of power. Recognizing that abuse of power by eunuchs contributed to the decline and fall of earlier dynasties, he forbade eunuchs to interfere in government. He established a million-man professional standing army that was hereditary. He gave government-owned land to each garrison, requiring the soldiers to till the land in their spare time so that they would not be a burden on the treasury. This did not work in practice and the treasury had to allocate funds to the army regularly. The army units were rotated in guarding the capital region, the Great Wall, and at strategic locations throughout the empire and were trained by special tactical officers. The division of authority between garrison commanders and tactical commanders prevented the development of warlordism and precluded revolts by the army during the dynasty.

Reflecting the deep resentment most Chinese felt toward Mongols, he forbade Mongol dress and customs among Chinese and ordered those Mongols remaining in China to adopt Chinese names and to become assimilated. Emperor Hongwu, his sons, and generals led campaigns that drove remnant Mongols to the Lake Baikal region in present-day Russia. They also regained all Chinese lands including modern Manchuria, Inner Mongolia, Yunnan, Sichuan (Szechwan), and Xinjiang (Sinkiang) and accepted the vassalage of Korea, Vietnam, and Central Asian states.

EMPEROR YONGLE (YUNG-LO)

Hongwu left the throne to his young grandson, who was, however, ousted by his uncle the prince of Yan (Yen), fourth son of Hongwu. After a civil war that lasted between 1399 and 1402 and ended with the burning of the palace in Nanjing it was presumed that the young emperor and his family had died. The victorious prince of Yan became the emperor Yongle (Yung-lo), r. 1402–24. Yongle is also known by his posthumous title *Chengzu* (Ch'eng-tsu), "successful progenitor," and is sometimes called the second founder of the Ming dynasty. He moved the national capital to Beijing (Peking) in 1421, after rebuilding it from the ruined Yuan capital Dadu (Ta-tu); the palaces, temples, and city walls of that city date to his reign. He had repaired the silted up Grand Canal to connect to Beijing to bring supplies from the south to the capital. A seasoned general, he personally led five campaigns into Mongolia to prevent the resurgence of Mongol power. Another Ming army intervened in Vietnam in 1404, annexing that area to the Ming Empire. However Vietnam regained its autonomy after 20 years and became a Ming vassal state. Troubled by Japanese pirates he intimidated the shogun of Japan into accepting vassalage for the first time in history. Yongle was also famous for authorizing huge armadas to show the flag, promote trade, and enroll vassal states across Southeast Asia, the Indian Ocean, to as far as the northeastern coast of Africa.

The eunuch admiral Zheng He (Cheng Ho) commanded seven expeditions (the last one set out after Yongle had died). In appointing Zheng He and other eunuchs to high positions Yongle violated his father's strong injunction. Although he kept them under firm control, later weak Ming rulers would rely on them for advice, undermining the bureaucracy and resulting in corruption and abuse of power, with disastrous effects. For example, in 1449 a weakling emperor appointed his favorite eunuch commanding officer, and together they went to war against a Mongol chief, only to suffer defeat and capture, throwing the government into chaos in the process.

CHINA RECOVERS

Government policies that favored land reclamation and economic activities resulted in growing prosperity, and the gradual repopulation of northern China and migration to the south and southwest, driving aboriginal peoples to remote mountainous regions. Production of silk was encouraged and became widespread in areas south of the Yangzi River. Women and girls were in charge of growing mulberry trees and tending silkworms and also worked in silk weaving factories, bringing additional income to farm families. The cultivation of cotton and manufacture of cotton cloths also expanded during the Ming, providing clothes for ordinary people. Crafts also flourished, with metal, lacquer, and paper industries leading the way. True porcelains were first made in China during the Song dynasty, hence the name china. Its manufacture continued to advance during the Yuan, but it was under the Ming that Chinese porcelain manufacture reached its apogee. Under state encouragement, Jingdezhen (Ching-te-chen), the porcelain manufacturing center, had 3,000 government and privately owned factories.

Four emperors followed Yongle up to 1450. They and most subsequent Ming rulers were mediocre; many were also eccentric. They abandoned the militant foreign

policy of the dynastic founders and resorted to defensive tactics, mainly reflected in rebuilding the Great Wall into the formidable monument that survives to the present. Although later Ming lost its earlier dynamism, the institutions and policies set by the dynastic founders worked to continue its survival until 1644.

See also Neo-Confucianism; Taizu (T'ai-Tsu).

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Jiu-Hwa Lo Upshur

Mixtec and Zapotec

The Zapotec and Mixtec were groups of Mesoamerican people who inhabited land at different times in the valley of Oaxaca in Mexico. This area lay south of today's Mexico City on the west coast of the country and was rich in natural and cultural resources. Monte Albán was one of the first cities in the New World. Now a ruin, it once served as a magnificent ceremonial site with ball courts, plazas, tunnels, tombs, and buildings. Archaeologists have evidence that these people knew about irrigation because there are terraces to allow spring water to flow down and maintain their crops. As other Mesoamerican groups they practiced ritual human sacrifice. The ceremonies were complex, using obsidian knives to cut out the beating heart of the victim from on top of a pyramid. Tombs have been excavated where the remains of kings and priests were buried with ornate grave goods, some with precious metals. Monte Albán was ideal as a ceremonial center because it was near the juncture where three arms of the Oaxaca Valley met.

The time periods of these cultures are defined in terms of Mesoamerican chronology. The Formative is divided into three groups: Early, Middle, and Late (300 b.c.e.–150 c.e.) and the Classic into four: Early (150–650 c.e.), Late Classic (650–900 c.e.), Early Postclassic (900–1200 c.e.), and Late Postclassic (1200–1521 c.e.). The Zapotec and Mixtec occupied Mexico's valley of Oaxaca from the Late Formative to the Late Postclassic period.

THE ZAPOTEC

Early Zapotecs lived during the Middle Formative period (Preclassic period) 500–400 b.c.e. One of the first pieces of archaeological evidence found was a gruesome message in the form of carvings on stelae (stone monuments). It was a bas-relief (raised carving) of a dead man, stripped of all clothing with blood coming out of his chest and some scrolls with glyphs (decorative writing) between his legs. He probably represented an enemy who had been sacrificed. The style of art, known as Danzantes, or dancers, is unique to the Zapotec culture, and typical for that time period. The style differs from other Mesoamerican art because the human figures are curved, not angular, without clothing, body decoration, or jewelry.

They are shown in active rather than in posed-type positions that were characteristic of rulers from other time periods. These dire figures are captives, in agony because they have been ritually tortured and are being sacrificed. Their eyes are closed, their tongues are protruding, and their hands and feet are limp. It is thought that they represent high-level individuals who were killed by other rulers because they are depicted as old, with beards and without teeth.

The glyphs, combination of phonetic symbols, numbers, and ideographic elements, were the first in Mexico. The Zapotec had a calendar based on a 260-day year and a 52-year cycle. Their pottery included spouts or hollow three-legged bowls fashioned from fine gray clay. It is estimated that this early Monte Albán I culture supported a population of about 10,000 to 20,000.

From about 200 b.c.e. to 250 c.e. (Early Classic period), the Zapotecs lived in relative harmony and comfort. A few new buildings were constructed. One of them might have been an observatory because it was oriented in the direction of a bright star known as Capella. Another building (referred to as building J) has many narrow dark hallways that connect at a common apex. On the outside, there are more typical glyphs with elaborate headdresses, but they have closed eyes.

It is believed that these heads and symbols represent both date notations and records of victory over neighboring enemies when a particular town was attacked and conquered. Older cultures often documented wars in this way. Although contact with the Maya was evident in elements from Mayan art incorporated in their pottery, in the Classic period, there was more influence from Teotihuacán, the gigantic complex northeast of Oaxaca. The Zapotec continued to build terraces and maintained their Zapotec language, which remained dominant. They had a lively

Monte Albán was one of the first cities in the New World. Now a ruin, it once served as a site for complex ceremonies using obsidian knives to cut out the beating heart of the victim from on top of a pyramid.

pantheon: the rain god, Cocijo; the maize (corn) god, Pitao Cozobi; a feathered serpent; a bat god; a fire god; and a water goddess. The Zapotec thrived in Monte Albán until about 700 B.C.E., at which time they abandoned the site, probably because of new invaders from the northwest.

The Zapotec moved 25 miles southwest of Oaxaca to an area called Mitla, from the Nahuatl word *Mictlan,* which means Place of the Dead. However, they called it Lyobaa, Place of Rest. They built five palatial buildings, guarded by a fort on a strategic hill. These buildings still stand; unfortunately after European contact, the church destroyed and replaced indigenous religious structures. A colonial period church was built right on top of one of these structures.

THE MIXTEC

Mixtec comes from an Aztec word that means Place of the Clouds, but the people, the Mixe, used the word *Ayuk* to describe themselves. It meant "word" or "language," a word related to *ha"yyu:k,* "people of the mountains." They are best known for their elegant books called codices in which they drew figures that resembled cartoons. These deerskin books unfolded to form a long strip, which could be read phonetically. Eight Mixtec codices have survived from before the conquest.

Around 850, during the Early Classic period, the Mixtecs lived in hilltop settlements of northwestern Oaxaca. During the Postclassic, around 1000, they moved into adjacent areas and then down to the valley of Oaxaca because they felt that Monte Albán was safe from invaders. The Mixtec's best-known cities were Tilantongo and Teozacualco. They had superb artistic skills in carving, metalworking, painting, and silversmithing. There is a life-sized skull fashioned from a huge piece of quartz, which is Mixtec in origin, on display in the Inah Anthropology Museum in Mexico City.

The huge centers built by the Mixtec were primarily residential. Everyday activities took place on the valley floor but the hilltops were reserved for ceremonial sites. By the Postclassic period, most of the prior Zapotec territory was under their control. Their success is attributed to the way in which they organized social groups and interacted with others. The heredity ruling class (*caciques*) were the highest; next were a hereditary noble (*tay toho*), a working class (*macehuales),* and in certain areas, a servant-tenant class (*terrazgueros*) that could be compared to the European

feudal serf in status. As in any hierarchy the upper strata had privilege and power, hence more than one wife and control of natural resources, although gender did not play a strong part in social structure. Bilateral kinship lines determined lineage, which was more important to the Mixtec. Macehuale women as well as men could own land.

Their language had unique symbols representing sounds as compared to other written languages that used glyphs and rebuses to communicate. The names of animals figured prominently in titles of their rulers such as *Eight Deer*, *Three Alligator*, *Four Tiger*, or *Jaguar Claw* because of their symbolic significance. Births, deaths, marriages, and land conquests are documented. Rank, occupation, and social status were defined by special ornamentation. The best known and powerful ruler, Eight Deer, had five wives, and his life is elaborately documented in the Codex Nuttal.

By 1350 C.E. the Mixtec had intermarried and taken control of the Zapotec sites. At the time of the conquest, great wealth and high culture abounded. Tombs attested to kings with their courts buried with gold, silver, turquoise, amber, coral, pearls, and carved jaguar bones. Unconquerable by their neighbors, they survived until the Europeans arrived.

See also MESOAMERICA: POSTCLASSIC PERIOD.

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LANA THOMPSON

Mon

The Mon may have been the first human inhabitants of Myanmar, better known as Burma. The Mon are also known as the Taliang people. They migrated, perhaps pursued by enemies, to South Burma, where they lived near the Salween River, which empties into the Bay of Bengal, not far east of the border with Thailand. Their population spread into Thailand as well.

In 573 two Mon brothers named Prince Samala and Prince Wamala created the kingdom of Hongsavatoi, which is located near the modern city of Pegu. The Mon realm enjoyed independence for several centuries. However by the middle of the 11th century, the Mon peoples came under the influence of those we now call Burmese, who had formed the kingdom of Pagan. A Buddhist monk of the Mon people converted the first king of Pagan, Anawratha (r. 1044–77), to Theravada Buddhism. This religion was common in Southeast Asia, so the Pagan takeover may have been less of a conquest, and more assimilation.

Both the Mon and the Burmese were under the strong influence of India and used Indian Sanskrit in some of their writings. The Pagan kingdom refused to pay tribute to the conquering Mongols, believing their distance from Mongol-controlled China would provide protection. In 1287 KUBILAI KHAN, the founder of China's YUAN DYNASTY (1279–1368), sent an army south, which virtually destroyed Pagan in revenge. At this time the Mon, with the reduction of Pagan, came under the rule of an adventurer from the Thai people, who established the Mon kingdom of Râmañ̃adesa, which was formed from the three provinces of Bassein, Pegu, and Martaban; the city of Pegu became the new kingdom's first capital.

The Râmañ̃adesa kingdom was brutally attacked in 1540 by the Burmese from Taungu, who went on to virtually unite all of modern Burma. With this invasion, Mon political independence was extinguished, but their cultural and nationalist identity remained strong, as it has until today. In the 18th century the Mon temporarily threw off Burmese rule, only to invite a brutal repression in return. At the same time as Robert Clive was expanding British rule in India, the Burmese ruler U Aungzeya began a genocidal invasion of the Mon heartland.

As Dr. George Aaron Broadwell writes, the invasion "devastated the Mon kingdom, killing tens of thousands of Mon, including learned Mon priests, pregnant women, and children. Over 3,000 priests were massacred by the victorious Burmans in the capital city alone.... The surviving priests fled to Thailand, and Burman priests took over the monasteries. Most of the Mon literature, written on palm leaves, was destroyed by the Burmans. Use of the Mon language was forbidden, and Burman became the medium of instruction. Mon people were persecuted, oppressed, and enslaved, and countless people were burned in holocausts, like the Jews before the Nazis. Mon properties and possessions were looted and burned throughout Burma. Mons

fled further south into Burma's Tenasserim Division and east into Thailand."

Afterward the Mon remained firmly under Burmese control. The Alompra Burmese dynasty in the 18th and 19th centuries continued U Aungzeya's policy with a policy of forcibly eradicating the Mon language and culture, attempting a compulsory assimilation into the Burmese majority. The Mon managed to preserve their culture, and records of the kingdom of Râmañ̃adesa were written and preserved in the Mon language. The Burmese came under British rule in the 19th century, after the First Burma War (1824–26), Second Burma War (1852–53), and the Third Burma War (1885–87). The British ruled Burma, with a hiatus during World War II, until independence in 1948. After independence the Burmese continued their oppression of the Karen, Shan, and Mon peoples. For her opposition to Burmese military rule, Daw Aung San Suu Kyi received the Nobel Prize in peace in 1991. Mon people exiled from their native land have continued to battle for international recognition of their culture, language, and freedom.

See also Burma; Dvaravati.

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John F. Murphy, Jr.

Mongke Khan

(r. 1251–1256) *Mongol leader*

Mongke Khan was the eldest son of Tului Khan (fourth son of Genghis Khan) and Sorghaghtani Beki and fourth khaghan or grand khan of the Mongol empire. He was a famous warrior and commander and was also noted for his devotion to the Mongol way of life. He had served on the campaign in eastern Europe under his cousin Batu Khan's leadership and gained the latter's goodwill. The good relations between Batu's (leader of the Golden Horde) and Tului's families were reinforced when Ogotai Khan's son and successor Guyuk Khaghan (r. 1246–48) planned to ambush Batu, and Mongke's mother secretly warned Batu of the plot, even though nothing came of it because Guyuk soon died.

In the struggle among the grandsons of Genghis Khan to be his successor, Batu successfully sabotaged regent Oghul Khaimish's (Guyuk's widow) attempt to have the Mongol council elect one of her sons the next khaghan. Batu was not interested in being khaghan, but as the descendant of the eldest son of Genghis, he wanted the role of kingmaker and was successful in having Mongke elected the fourth khaghan in 1251. Mongke immediately consolidated his position by ruthlessly purging and killing his cousins and other relatives from the Ogotai and Chagatai (Genghis's second son) branches of the family and their supporters.

Anticipating his election, Mongke established a shadow government. Thus he was able to move quickly to fulfill his grandfather's mandate to conquer the world. Ruling from Karakorum in Mongolia when not on the move, Mongke relied on Mongols in top positions in his government, assisted by people from the conquered ethnic groups. He made important reforms needed to mobilize resources and manpower by unifying the tax collection system, stopping many abuses, and rebuilding the economies in some already conquered lands. Starting in 1252 he began a census of the peoples and resources of his lands from China to Iraq to assess taxes, control resources, and identify skilled craftsmen.

In 1252 Mongke began a three-pronged campaign. One brother, Hulagu Khan, commanded an army that headed west, successfully targeting Kashmir, the Assassins in the Caucasus, Iran, and the Abbasid Caliphate, and taking Baghdad in 1258. A relative from the Golden Horde headed for Korea, subduing it in 1259. Another brother, Kubilai Khan, set out to conquer the Nanchao or Dali (T'a-li) kingdom located in modern Yunnan Province in southwestern China, securing its surrender in 1253. His youngest brother, Arik Boke, remained in Mongolia. In 1256 Mongke announced his goal of conquering the Southern Song (Sung) in which he would take personal command with a three-pronged attack from the north, west, and south. In the midst of the campaign, Mongke died in August 1256, of either wounds or dysentery. Mongke's death gave the Southern Song a 20-year reprieve because Kubilai immediately halted the campaign to secure his succession as khaghan. The ensuing civil war between Kubilai and his brother Arik Boke involved his other brother, Hulagu, and various cousins. The Mongol empire reached its apogee under Mongke and would never recover from the succession crisis.

See also Chagatai khanate; Mongol rule of Russia; Song (Sung) dynasty.

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Jiu-Hwa Lo Upshur

Mongol invasions of Japan

Kubilai Khan, Mongol ruler and founder of the Yuan dynasty (1279–1368) in China, twice attempted to invade Japan, in 1274 and 1281, with huge armadas launched from Korea and China. He failed both times mainly because of weather. Japan thus never suffered under Mongol rule. The Japanese attributed their deliverance to the divine wind, *kamikazi* in Japanese. In 1260 Kubilai Khan seized leadership of the Mongol empire on the death of his elder brother, Mongke Khan, in a disputed succession. Kubilai Khan established his capital in North China, at the site of the former Jin (Chin) dynasty capital, which he called Dadu (T'atu), meaning great capital in Chinese (present-day Beijing). He continued his brother's unfinished work of destroying the Southern Song (Sung) dynasty and embarked on a new adventure even before that task was completed in 1279.

In 1268 he sent his first embassy to Japan demanding tribute. The Japanese emperor, by then a figurehead residing in Kyoto, was willing to acquiesce. But real power belonged to the shogun or military commander and his court at Kamakura, which rebuffed the repeated Mongol demands. Thus Kubilai Khan decided to invade Japan to force compliance. His Korean subjects were ordered to build 400 large and 500 small ships, which set sail from Pusan in Korea in November 1274. The invasion force had 15,000 Chinese and Mongol soldiers, 6,000–8,000 Korean troops, and 7,000 Korean sailors. The defending Japanese warriors (samurai) were far less numerous and suffered serious losses in the battle fought at Hataka on Kyushu Island. However they were saved by a fierce storm that blew in. The Korean sailors persuaded the Mongol troops to board their ships and sail for safety in the open seas. The storm, however, damaged and sank many of the ships and 13,000 lives were lost; the survivors eventually limped home.

Kubilai Khan finished the destruction of the Southern Song in 1279. Then he focused on subjugating Japan. In 1281 he dispatched a huge force, reputedly of 140,000 men, in two armadas that sailed from China and Korea for Hataka. Anticipating the Mongols' return the Japanese had mobilized and built a wall to the interior of Hataka Bay. After about two months of desultory fighting, another fierce storm or typhoon blew in and destroyed most of the Mongol fleet. Some survivors fled back to Korea; the rest were slaughtered or enslaved by the Japanese. Kubilai prepared for a third invasion, but the effort was abandoned after he died in 1294. However the shogunate continued a state of military alert until 1312. The cost of the defenses fell mainly to the people of Kyushu Island. The discontent generated eroded the power of the Hojo clan of the Kamakura Shogunate. Japanese credited the kamikazi for their deliverance and tried to resurrect this idea during the last days of World War II for salvation from defeat by the Allies.

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Jiu-Hwa Lo Upshur

Mongol rule of Russia

The almost 250-year Mongol rule over Russia was precipitated by two separate invasions. Following a successful invasion of the Caucasus in 1221, the Mongols invaded a small part of Russia in 1222. Although a small contingent of the Mongol army succeeded against the ruling princes, they did not establish control over Russia and instead disappeared into the steppe. It was not until 1237 that a sizable Mongol army commenced its invasion of Russia proper, to which all of Russia fell and came under the dominion of the Golden Horde.

Having conquered the Muslim empire of the shah of Khwarazm, Jalal-ad-Din Mengubirdi, otherwise known as Sultan Muhammad II, Genghis Khan charged his capable generals Jebe and Subotai to march through the hazardous Caucasus Mountains in the direction of Russia. The Caucasian tribes, the Alans (Ossetians), the Circassians, and the Lezgians, together with the Polovsti, formed an alliance and put up a fierce resistance to the Mongol invaders on the southern Russian steppe in 1221. The first battle between the Mongols and Cau-

casian alliance proved indecisive, but Jebe and Subotai had no intentions of withdrawing from the engagement. Instead the Mongol generals resorted to using the strategy of divide and conquer. Jebe and Subotai persuaded their nomadic brethren, the Polovsti, to remain neutral by reminding them of their common Turkic-Mongol fellowship and also by promising to share with them the spoils of victory over the Caucasian tribes. With the success of the subtle diplomacy, the generals returned to battle the Caucasian tribes with greater ferocity and overwhelmingly crushed the stubborn resistance.

The Mongol generals then turned against the Polovsti, who, in defeat, fled in the direction of Galacia and Kiev and appealed to the Russian princes—Mstislav Staryi of Kiev, Mstislav Udaloi of Galacia, and Vladimir of Suzdal—for intervention. Two sets of crucial factors persuaded the Russian princes to join forces to help the Polovsti. First Prince Mstislav Udaloi was obliged to help because Kotian, the khan of the Polovsti, was his father-in-law. And second according to the Novgorodian First Chronicle, the Mongols were unknown to the Russians—they did not know where they came from, what religion they practiced, or what language they spoke. Fearing that the Mongols would grow stronger if they did not intervene, the princes Mstislav and Vladimir I (Vladimir the Great), together with the Polovsti, forged the Russo-Polovsti alliance.

In early 1222 the Mongols received news of the Russo-Polovsti alliance and sent a 10-member diplomatic envoy to negotiate with Princes Mstislav and Vladimir. The Mongols claimed to have no desire to war with the princes and did not harbor any intentions to conquer their lands or cities. In the manner similar to the way they isolated the Polovsti from the Caucasian tribes, the Mongol diplomats urged the princes to defeat the Polovsti and take the spoils of victory for themselves and offered to enter into a peace treaty with the Russians. The princes, suspecting a Mongol trick, executed the diplomatic envoy, an act that was considered by the Mongols to be unforgivable.

A strong Russian-Polovsti army of 30,000 soldiers amassed on the Dnieper. Outnumbered by more than 10,000, Jebe and Subotai ordered the Mongol army to retreat. They dispatched a second diplomatic envoy to meet with the Russians and reproached the Russians for the murder of the first delegation. The second envoy returned unharmed and carried a message for the Mongol army—the Russians feared that, after conquering the Polovsti, the Mongol army would attack them. Hence, they would only be happy if the Mongol army returned to the steppe.

As the main Mongol army retreated from the forest, its rearguard kept a watchful eye on the Russian mobilization. War-hardened and accustomed to being outnumbered, Jebe and Subotai managed to evade the Russians for more than nine days. This contrasted sharply with the attitudes of the Russian princes. The Russian army lacked strategic coordination because Mstislav of Galacia and Mstislav of Kiev disputed over the ways to engage the Mongol army. In pursuit of the Mongol army, the Russians were led farther and farther into the steppe and away from their supply lines. Prince Mstislav of Galacia, accompanied by Daniil of Volhynia, commanded the first Russian battle with the Mongol army, defeating the Mongol rearguard at the east of the bend in the Dnieper.

Wanting to claim the glory all for himself, Prince Mstislav Udaloi decided to pursue the main Mongol army. Without informing the rest of the Russian army or waiting for reinforcements to arrive, the prince took his army, the Volynian and Polovsti soldiers, across the river Kalka. Overconfident from his victory over the Mongol rearguard, Prince Mstislav failed to consolidate his defenses after crossing the Kalka and fell into a Mongol trap.

The Mongol retreat was a strategy aimed at isolating the army commanded by Prince Mstislav of Galacia from those commanded by Prince Mstislav Staryi of Kiev, which was concentrated some distance away from the river Kalka. In mid-June 1222 Jebe and Subotai seized the advantage and ordered an all-out assault on the Russian front and flanks. Prince Mstislav of Kiev watched from the western banks of the Kalka as the Mongols launched a ferocious attack against the forces of Mstislav of Galacia. As the Polovsti fled and confusion set in within the Russian ranks, the army of Prince Mstislav of Galacia, unable to maneuver effectively in the marshy terrain, was cut into pieces. The prince, along with the wounded Prince Daniil of Volhynia, a small remnant of his troops, and what remained of the Polovsti, managed to escape.

Realizing that a hasty retreat from a swift army is guaranteed to be fatal, Prince Mstislav of Kiev ordered his forces to fortify themselves on a commanding hilltop. But before the prince could securely establish his defenses, Jebe and Subotai attacked. After three days of ferocious Mongol assault, Prince Mstislav of Kiev surrendered on the condition that he and his army would be permitted to return to Kiev unharmed. The Mongol army accepted, but, as soon as the Russian army disarmed, Prince Mstislav of Kiev was executed and his forces slaughtered.

Fearing that the Mongols would cross the Dnieper, Prince Mstislav of Galacia and his remaining forces destroyed all the ships. The forces of Jebe and Subotai never crossed the Dnieper and, instead, returned to join the main Mongolian army stationed in the steppes east of the Syr Darya River. Thus by the end of 1222 the first invasion of Russia ended as swiftly as it had begun.

In the winter of 1237, well after the death of Genghis Khan in 1227, the Mongol army returned. In the context of a greater invasion of Europe, the Mongol army, headed by the veteran Subotai, amassed some 150,000 to 200,000 warriors. The large army crossed the frozen Volga and attacked the Russian eastern principality of Riazan because it was considered the weakest. As the Mongol army advanced, Prince Roman rushed to Suzdal to ask Prince Yuri for help, which was denied. Instead Grand Prince Yuri suggested that the four princes of the vassal state, Princes Yuri, Oleg, Roman, and Yaroslav, end their squabbling and join forces against the Mongols. After defeating the Russian army at Riazan, the Mongol army constructed a wooden palisade that encircled the town capital of Riazan. After five days of bitter fighting, Riazan was finally captured. The trapped princes and their families were executed, the young women and nuns were systematically raped, and the entire population was massacred.

In the winter of 1237–38, under the command of Batu Khan, the Mongol army attacked Suzdal and its capital Vladimir. Although his territory and its city came under siege, Grand Prince Yuri did not intervene. Batu Khan targeted Novgorod while Subotai attempted to draw Grand Prince Yuri into battle. Novgorod, particularly the fortress of Torzhok, fought and resisted the forces of Batu Khan. The ensuing battle lasted two weeks, enough time for an early spring to arrive. The spring thaw flooded most of the southern terrain and made it impossible for Batu Khan to advance. Batu Khan was forced to abandon his siege on Novgorod and retreat to the southern steppe.

In March 1238 Grand Prince Yuri and the Suzdalian army perished at the decisive battle against Subotai on the river Sit. With the strongest section of Russia conquered within several months, the Mongolian army sacked the state of Chernigov. Through the summer of 1239 and for one and a half years, the Mongol army rested and sought comfort in the lush steppeland of western Ukraine, in preparation for another campaign.

In summer 1240 the Mongol army resumed their offensive against Russia. The cities of Chernigov and Pereyaslav were captured. On December 6, 1240, Batu Khan arrived with his army at Kiev to reinforce the Mongol vanguard commanded by Mongke Khan. After Dimitri, the governor of Kiev, had executed the Mongol ambassadors, the Mongol army stormed the city. Apart from the cathedral of Saint Sophia, the entire city was leveled and its population exterminated.

By 1242 the Mongol army had captured all of Russia. Batu Khan chose Old Sarai, in the lower Volga, to establish the headquarters of the Mongol dominion over Russia, which became known as the Golden Horde.

The Golden Horde, as a center for the Mongol administration of Russia, endured for almost 250 years. A *daruga* handled Russian political affairs and the collection of an annual tribute. To become eligible to take office, Russian princes had to journey to the Golden Horde to pay obeisance to Mongol overlords. Contented with being overlords, the Mongols never established a dynasty in Russia. Occasionally, Russian military units had to serve alongside the Mongol army. Despite an attempt by Prince Dimitri of Moscow to wrestle Russia from Mongol control in 1330, they managed to rule and exact tribute for a further century. Ivan III of Moscow finally broke Mongol rule over Russia in 1480. Failing to check the emergence and rise of the Muscovite state, the seed of modern Russia, the Mongols ceded control.

See also Rus.

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Santi Sukha

Moravia

Moravia was an independent Slavic kingdom that ruled the middle Danube in the ninth century c.e.. Very few historical records exist to document its history, and the precise origin and territorial extent of the kingdom of Moravia are not known. Byzantine emperor Constantine VII Porphyrogenitos in his political geography *De administrando imperio* (c. 950) identified the kingdom

as consisting of the territories surrounding Morava, referring either to the Morava River in present-day Moravia or to a so-far unidentified city of Morava, perhaps near the Sava River in northern Serbia.

Slovak historians consider the kingdom of Great Moravia to have included lands along the Morava and Danube Rivers and stretching across modern-day Slovakia. Other historians have placed the center of the kingdom farther south, in Hungary and Croatia. The earliest known inhabitants of the region were Celts, who were joined and ultimately displaced by Slavs arriving sometime before the sixth century. Historical sources mention the brief existence of an independent Slav kingdom along the Frankish border in central Europe in the second quarter of the seventh century. Following the defeat and destruction of the Avar empire by Charlemagne at the end of the eighth century two political centers emerged in the region, the principalities of Nitra and Morava. In 828 Prince Pribrina of Nitra invited the archbishop of Salzburg to send missionaries to the principality and establish the first Christian church. Five years later Prince Mojmir I of Moravia defeated Pribrina and forced him into exile in the Frankish kingdom. Mojmir then united Nitra and Morava to form Great Moravia.

In 863 or 864 Mojmir's successor Prince Rastislav asked the Byzantine emperor to send missionaries to Moravia. By turning to Byzantium for support, Rastislav hoped to strengthen his position and secure independence from the Frankish kingdom. The emperor sent the brothers Cyril and Methodios, Byzantine church officials who were conversant in Slavic languages. To promote Christianity in Moravia, Cyril developed an alphabet for the Slavs and translated the Gospel into their language. The written form he introduced, Old Church Slavonic, served as the basis for subsequent Slavic literary development. The Cyrillic alphabet he invented is used in many Slavic languages, including Russian, Bulgarian, and Serbian.

Between 871 and 894 Prince Svätopluk I led Great Moravia, successfully resisting Frankish attacks and defending Methodios's missionizing efforts (Cyril died in 869) from interference by the archbishop of Salzburg. In 880 Pope John VIII recognized Methodios as the head of an independent archbishopric in Great Moravia, appointed a bishop for Nitra, and sanctioned the use of Old Church Slavonic as a fourth liturgical language, alongside Latin, Greek, and Hebrew. Great Moravia reached its height at the end of Svätopluk's reign, controlling Bohemia and parts of Hungary and southern Poland, as well as present-day Slovakia.

Following Svätopluk's death, his sons Svätopluk II and Mojmir II fought each other for control of the kingdom. Their struggle weakened the state and left it vulnerable to the attacks of Magyar raiders entering the region from across the Carpathian Mountains. Both princes were killed in battles with the Magyars sometime between 904 and 907. The defeat of the Bavarians by the Magyars near Bratislava in 907 marked the permanent settlment of Magyar tribes in the middle Danube and the clear end of Great Moravia as an independent force in the region.

See also Frankish tribe; Magyar invasions.

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Brian A. Hodson

Moscow: Third Rome

The civilization and culture of the Byzantine Empire with its capital of "New Rome" (Constantinople) greatly influenced the development of Russia. Christian missionaries were sent from the Christian empire to Russia in the ninth century. Their work bore fruit when, in 988, Prince Vladimir I (Vladimir the Great) of Kiev looked to "New Rome" for spiritual direction and was baptized into Christianity. Vladimir converted Russia to the Christian world. The patriarch of Constantinople appointed a bishop for Kiev and continued to appoint the highest-ranking prelate in the land until the 15th century.

In 1054 the religious division of "Old Rome" and "New Rome" became permanent as Catholic and Orthodox Christianity parted company. Russian Christianity was firmly rooted in the Orthodox sphere in theology, ecclesiology, literature, and liturgy. In the 13th century Western crusaders conquered Constantinople and much of the Byzantine Empire in the Fourth Crusade and sought to impose Catholic Christianity on the Orthodox empire, while Orthodoxy in Russia suffered a blow as the Mongols destroyed Kiev and established their hegemony that lasted into the late 15th century.

With the destruction of Kiev and the Mongol dominance of the Slavic southern region, the northern city of Moscow began to rise in prominence in the 14th century. In the first quarter of the 14th century the metropolitan of Russia (the highest ranking Orthodox bishop, formerly

at Kiev) chose to settle in the city of Moscow. With the support of the church, Dimitri Donkoi, grand duke of Moscow, defeated the Mongols at the Battle of Kulikovo in 1380. Though their hegemony lasted another century, the Mongol hold on northern Russia was weakened and the prestige of Moscow greatly enhanced.

Moscow viewed itself as upholding the mantle of Orthodoxy against the hostile forces of Catholic Christianity, which had been attacking Orthodox Russia via Teutonic, Knights, Swedes, Poles, and Lithuanians in the 13th and 14th centuries as well as non-Christian forces, such as the Mongols. Up to this time, the metropolitan of Russia was selected by the Orthodox patriarch of Constantinople. This changed however after the Council of Ferrara-Florence in 1438–39, when the Byzantine Empire, faced with the overwhelming threat of the Muslim Ottoman Turks, submitted the Orthodox Church to the papacy. Moscow and Russian Orthodoxy rejected this church council and its submission as antithetical to true Christianity. Henceforth, the Russian church was independent from Constantinopolitan control.

In 1453 Constantinople or "New Rome" fell to the Ottoman Turks. Russian czar Ivan III "the Great" (reigned 1462–1505) married the niece of the last Byzantine emperor and inherited the mantle of the Christian empire that had been established by Constantine I (d. 337), the founder of "New Rome." The Russians understood that God had allowed "Old Rome" to be sacked by Germans in the fifth century and shifted the imperial and religious center of Christendom to Constantinople. Now God had decreed that Second Rome should fall. With the other Eastern Patriarchates (Alexandria, Antioch, Jerusalem) also in Muslim hands, it appeared to the Russian church that it clearly stood as the champion of Orthodoxy and the heir apparent to Orthodox Christian leadership: It was the Third Rome.

Russian monk Philotheus of Pskov articulated this most clearly in his letter to Czar Basil III in 1510: "Two Romes have fallen, but the third stands and a fourth there shall not be." The czar of Moscow became the new protector of Orthodoxy and in the later 16th century the metropolitan of Moscow was promoted to the rank of patriarch.

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Matthew Herbst

Muhammad, the prophet

(c. 570/571–632) *religious leader*

Muhammad was born in Mecca to the Hashim branch of the major Qureish tribe. He was raised in a poor household by his grandfather and as a young man married Khadija, a wealthy widow who was also a successful businesswoman. Working with Khadija, Muhammad earned a reputation for honesty.

The couple had one daughter, Fatima, who married Ali. While Khadija lived, Muhammad remained monogamous, although polygamy was the usual practice throughout Arabia. After Khadija's death, Muhammad married a number of times. In keeping with customs throughout the world, these marriages were often made to cement tribal, religious, and political alliances or to give widows protection and support. However, Muhammad's marriage to A'isha, the daughter of Abu Bakr, an early Muslim convert, was by all accounts an alliance of love.

As Muhammad became increasingly religious he began to meditate; in 610, he received the first revelations from Allah (God) transmitted through the angel Gabriel on Mount Hira. In one vision or dream he even traveled on a winged beast, Buruq, to Jerusalem, which was to become the third holy city in Islam after Mecca and Medina. The revelations would ultimately be set down in the Qur'an, the Muslim holy book. The new religion was known as Islam or submission to God. Within a year, Muhammad began to preach the word of Allah and converted Khadija, Ali, his freed slave servant Zaid, and his uncle Abu Talib. The new converts were known as Muslims, or those who surrender or submit to the will of God. They followed the Five Pillars of Islam as the articles of faith.

As the fledgling Muslim community grew, the wealthy merchant families in Mecca, especially the Umayyads, grew alarmed that the new religion might threaten the lucrative pilgrimage trade from those visiting the holy Ka'aba, a rock in Mecca that Arabian tribal peoples had venerated for centuries. Subsequently they began to persecute Muslim believers and even jailed Muhammad for a time. Some of the new believers fled to the Christian kingdom of Abyssinia (present-day Ethiopia), where as other monotheists they were warmly received. Fearing increased persecution or even death, Muhammad accepted an invitation from the people of Yathrib, later known as Medina, to settle in that city. In 622 the Muslim community migrated or made a *hijrah* to Medina. The Muslim lunar calendar begins with that date. The Meccans swore revenge but were badly defeated by the Muslims at the Battle of Badr in 624. Although the

Muslims lost a following confrontation, ably led by the prophet Muhammad, they ultimately triumphed and returned to Mecca with Muhammad as the acknowledged new leader of most of Arabia.

Muhammad died in 632 in the city of his birth. Muhammad had no sons who lived to adulthood and left no instructions as to who should lead the Muslim community after his death. Following the Prophet's death, the community gathered and in a remarkably open and democratic fashion chose, by consensus, Abu Bakr to be their new caliph or representative.

See also Ethiopian Empire; Five, or Six, pillars of Islam.

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Janice J. Terry

Muhammad of Ghur

(1149–1206) *sultan*

The victory of Muhammad of Ghur over the Rajput king, Prithviraj Chauhan III (r. 1178–92), was a turning point in the history of South Asia. Islam began to pervade the northern portion of the Indian subcontinent, in present-day India, Bangladesh, and Pakistan. It was Muhammad of Ghur who prepared the groundwork of the establishment of political power. Muizuddin Muhammad of Ghur, also known as Shahbuddin, came from the Ghur region located in modern Afghanistan. In the rivalry between the house of the Ghaznavids and Ghurids, the latter under the leadership of Alauddin Husain (r. 1149–61), emerged victorious. Muhammad's early career began with the conquest of Ghazni in 1173. He was ambitious and bent upon a career of territorial aggrandizement. Muhammad could not expand toward the west because of the presence of the powerful Khwarizm dynasty of Persia. He found the Indian subcontinent ruled by regional kingdoms, with no unity among themselves to check external aggression. Prevailing social tensions, apathetic attitude of the common people, and advanced military technology facilitated his conquest.

In 1175 Multan fell into the hands of Muhammad, and afterward he occupied Uch and the lower Sind. Three years afterward he faced defeat at the hands of the Chalukyas of Gujrat. Bhimdev II defeated Muhammad near Mount Abu. Muhammad planned an attack through the Punjab region, where Ghanazvid king Tajuddaula Khursav Malik (r. 1160–86) ruled. By 1179 he was master of Peshawar, Lahore, and Silakot. Most of the areas in present-day Pakistan were under his sway. His territorial border was contiguous with Prithviraj III, the Chauhan ruler of Delhi and Ajmer. At the first Battle of Tarai in 1191, he defeated Muhammad. The latter was captured and brought before Prithviraj, who released the vanquished as an act of magnanimity. Prithviraj was not friendly with the Gaharwar ruler of Kannauj, Jaychandra (r. 1170–93), and Muhammad exploited it. Jaychandra sided with the Ghur ruler, as he was bitter over Prithviraj's forced marriage with Princess Sanjukta.

The Rajput control over North India was over after Muhammad defeated Prithviraj in the second Battle of Tarai of 1192. The defeated Rajput ruler was taken as a captive to Ghur and ultimately he was blinded and killed. The rule from the northwest began, which culminated in establishing the political kingdom of the Delhi Sultanate. Muhammad controlled much of northern India and parts of Gujarat and Gwalior.

Qutubuddin Aibak (r. 1206–10), the general of Muhammad, was put in charge of Delhi and Ajmer. He made Delhi capital and conquered Ranthambhor, Bulandshahr, Aligarh, and Meerut. Muhammad returned to the Indian subcontinent in 1194. He defeated his erstwhile ally Jaychandra in a decisive battle fought on the banks of the Jamuna River near Chandawar. Within a year Muhammad was master of northern India after occupying Bayana, Varanasi, and Gwalior. He returned to Ghur leaving his generals, who consolidated and further expanded the territory of Muhammad. Even outlying provinces like Bengal, Bihar, and Gujarat felt the onslaught of a new rule. While Muhammad's lieutenants were busy on the Indian subcontinent, he returned to settle the affairs of his parent kingdom. His elder brother Ghiyasuddin had died in 1202 and Muhammad became the ruler of Ghur. After three years Alauddin Muhammad (r. 1199–1220), the Khwarizm Saha ruler, defeated him in the Battle of Andhkhud.

Muhammad came to India again in 1205 to suppress the rebellion of the Ghakkar tribe in the Punjab. On his way back home during the next year, Muhammad made a stop at Dhamyak on the banks of the river Jhelum.

He was stabbed and killed while offering evening prayers in the Ghokkar territory. Some authorities believe that the Isma'ili sect were responsible for his death. Qutb ud-Din Aibak took control of Muhammad's

territory in India, declaring independence from the Ghurids. The Ghurids continued to rule the Ghurid kingdom until 1211, when Alauddin annexed their kingdom. The territorial extent of the Khwarazm dynasty extended from Turkistan in the east to the borders of Iraq in the west. The Mongols conquered part of Ghurid territory in Afghanistan. Earlier victories of Muhammad bin Qasim (712) and the raids of Mahmud of Ghazni (1000–25) had not resulted in establishment of political power. Major areas of present-day India, Bangladesh, and Pakistan came under the reign of the Delhi Sultanate, who ruled after Muhammad.

See also Isma'ilis.

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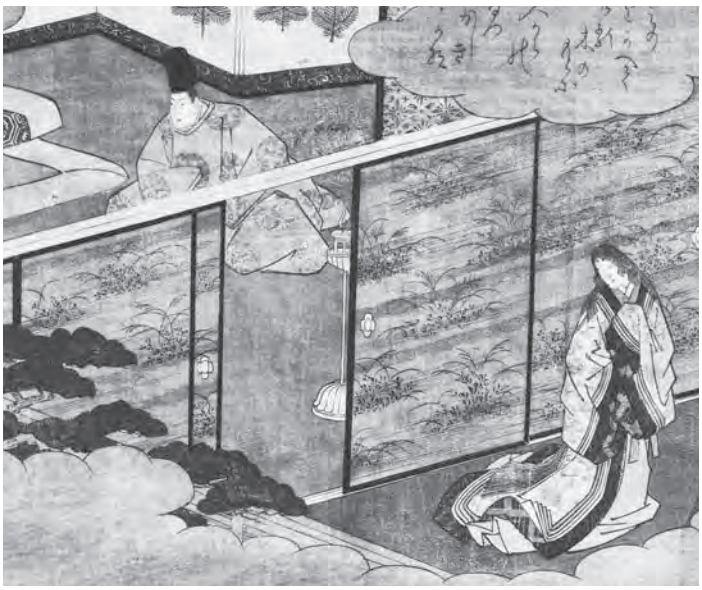
Patit Paban Mishra

Murasaki Shikibu

(c. 11th century c.e.) *Japanese novelist*

Murasaki Shikibu was a noblewoman of the dominant Fujiwara clan in Japan. Fujiwara women had a monopoly of being wives and concubines of the emperors, while the men ruled in the sovereigns' names. She was lady in waiting to the empress and author of a novel titled *Tale of Genji*, which is acclaimed as a great and pioneering literary work.

The Japanese language belongs to the Altaic family group; it is polysyllabic and is related to Korean. Since there was no native written script, the leaders of Japan adopted the Chinese writing system in the sixth century. For several centuries afterward upper-class Japanese men put great focus on learning Chinese and copying Chinese works and Buddhist manuscripts. Japanese government documents, historical and legal works, and literary and poetic works were all written in Chinese characters and indistinguishable from works on similar subjects in Chinese. When writing Japanese names they had to employ Chinese characters not for their meaning, but as phonetic signs. In the ninth century a phonetic style of writing that used abbreviated Chinese characters selected for their sound was created. These syllables were called *kana* and they were convenient for writing down spoken Japanese.



Murasaki Shikibu's Tale of Genji *(illustrated above) portrays the frivolous court life of the time in Japan.*

Although Chinese culture remained very prestigious in Japan, the Japanese court decided to end sending embassies to China in 894, reflecting disorders in China as the Tang (T'ang) dynasty neared its end, and also the growing maturity of Japanese institutions. In 710 a first permanent capital was established in Nara, modeled on China's capital Chang'an (Ch'ang-an). Nara was abandoned in favor of a new capital called Heian (later Kyoto) in 794. Heian became an opulent city where wealth and culture flourished. While men continued to write in Chinese, noble ladies in Heian, who were not burdened with learning literary Chinese, began to write rambling novels, memoirs, and poetry using the *kana* script.

The most famous writer was Murasaki Shikibu, who wrote *Genji Monogatari* or *Tale of Genji,* between 1008 and 1020. It is a romance of the life and loves of an imaginary Prince Genji and portrays the frivolous and decadent court life of the time. It is a sophisticated depiction of Heian society and has great literary merit and psychological insight. It is the first novel in Japanese literature written in *kana*. Another work by a court lady, Sei Shonagon, is called *Pillow Book*, which consists of observations and comments on manners and mores of the Japanese court. Both ladies and their works have been influential in inspiring later works of the same genre.

See also *kanji and kana*.

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Jiu-Hwa Lo Upshur

Muslim Spain

In 711 the Muslims had conquered the southern parts of the Iberian Peninsula. By 714 following the decline of the Visigoths, the Muslims had gained a strong grip on virtually the entire Iberian Peninsula. The parts in southern Spain that were under Muslim rule were called al-Andalus. The vast region was divided into five administrative provinces—Andalusia (including the capital Córdoba and Seville), Central Spain, Galicia and Lusitania, and the Ebro region. The administrative system was subject to change as the Christians regained more power over parts of Muslim Spain in the following centuries. However Muslim Spain was not restricted to the region named al-Andalus. The Muslims also controlled parts of Aragon-Catalonia and Navarre. Parts of southern France fell briefly under Muslim rule but a strong French military force under Charles Martel managed to drive them away in 756.

Although Córdoba was not the capital city of previous rulers such as the Byzantines and the Romans, it lay at the crossroads of important trade routes. Moreover the city possessed rich agricultural resources. From there the caliphs ruled parts of North Africa and the Iberian Peninsula. The Muslims had, in fact, amassed a vast empire stretching from Spain to India and ruled diverse groups of people, who contributed to the later development of a sophisticated culture in a cosmopolitan setting found in Muslim capitals such as Córdoba. By 757 al-Andalus had been clearly established as a Muslim polity with a mainly Arab and Berber population, but also with many converts. Within Muslim Spain, the Umayyad dynasty ruled over Arabs from various locations as well as Berbers, Jews, Christians. The lingua franca used by diverse groups of people within al-Andalus was Arabic.

UMAYYAD DYNASTY

In 750 after a series of rival wars between various Muslim factions, the Umayyad Abd al-Rahman Mu'awiya, also known as Abd al-Rahman I, refused to acknowledge the Abbasid Sunni Caliphate based in Baghdad. By this time the Abbasid dynasty was considered corrupt and weak. This led Abd al-Rahman to set up his own dynasty of emirs of Córdoba, first by ousting the previous ruler, Yusuf al-Fihri. Abd al-Rahman proclaimed himself the first emir of Córdoba in the mosque of Córdoba on May 14, 756. The powerful Fatimid dynasty, based in Egypt, opposed the installation of the Umayyad Caliphate on Córdoba. The Fatimid dynasty had a strong hold over North Africa. Abd al-Rahman thus enlisted the help of the Zanata Berber tribe enemies of the Sinhaja tribe, allies of the Fatimids. Pro-Umayyad rebellions against the Fatimids were quashed and Abd al-Rahman was unable to advance into North Africa, as he was preoccupied with skirmishes with the Christians.

He ruled independently of the Abbasid Caliphate for 33 years, consolidating sufficient support for Umayyad authority to ensure the longevity of his dynasty. Abd al-Rahman succeeded in fending off Yusuf al-Fihri's allies as well as the supporters of the Abbasid Caliphate within al-Andalus. Later on the emirate became known as the Umayyad Caliphate, which was in fact modeled upon the older Abbasid Caliphate. The Umayyads, who were members of the prophet Muhammad's tribe Qureish, claimed to be descendants from the prophet Muhammad. Prior to conquering parts of the Iberian Peninsula the Umayyads had already ruled a huge part of the Muslim world including the important city of Samarkand at the eastern edge of their kingdom. Their conquests stretched to al-Andalus in the west with its capital in Córdoba. By the time of Abd al-Rahman I's death in 852, al-Andalus was already a major diplomatic power in the Mediterranean with emirates established over North Africa. Links had also been established with the Byzantine emperor, another major player in Mediterranean politics.

VISIGOTH RESISTANCE

Initially the Muslim power that was responsible for the great wave of Muslim expansion was based in their distant capital city of Damascus. In Muslim Spain, however, Córdoba was made the capital, where the Muslim invaders settled down as property owners soon after their victory over the Visigoths. One way land was acquired in Córdoba was through marriage with important members of the Visigothic aristocracy. This had the added advantage of staving off potential opposition from the Visigoths, who had been the ruling class in Córdoba before their defeat at the hands of the Muslims.

Despite the Visigoths' apparent truce with the Muslims within Spain, members of the Visigothic aristocracy who had fled up north of the Iberian Peninsula continued to resist Muslim rule in the south. This was an impetus for the Muslims to invade the northern

mountainous region of the peninsula, as well as France. The Muslim invaders were especially looking to gain resources in France rather than the inaccessible regions in northern Spain. These attacks were launched in order to gain booty, because at that time the Muslim rulers in Spain possessed a booty or *ghanima* economy. This system came to an end when the three major military expeditions to France during the eighth century ended in disastrous defeats.

Umayyad caliphs in al-Andalus had a policy of tolerance toward the non-Muslims under their rule. Non-Muslim residents had to bear the heaviest burden of taxation. They had to pay a poll tax (*jizya*) and a land tax. Thus the greatest source of revenue, which went toward financing the caliphs' military campaigns, was the non-Muslim inhabitants of al-Andalus. This contributed to the policy of tolerance of the Christian and Jewish population. Conversion to Islam escalated under the reign of the Umayyad Caliphate. This is despite the fact that Islamic proselytizing was minimal during this period. Thus it has been suggested that social or economic forces, rather than any active missionary pressure on the part of the Muslims, motivated conversion. During the ninth century mass conversions took place. The benefits of conversion included employment opportunities in government. Not only did Muslims pay significantly less tax than non-Muslims, they could also gain better positions in the bureaucracy.

In fact the unifying bonds between the various groups of people were culture and literature, rather than religion, which created a harmonious setting. There was a large Christian group within Muslim Spain known as the Mozarabs, who settled mostly in Seville. They adopted a Muslim lifestyle, in terms of fashion, architecture, and literature, without converting to Islam. These Mozarabs suffered religious persecution in 1139 by fellow Christians after the raids of King Afonso I (Henriques) of Portugal on Seville, as they were not considered true Christians.

UMAYYAD DYNASTY OF CÓRDOBA

The caliph of Córdoba, formerly known as the emir of Córdoba, ruled Spain for slightly more than a century, from the year 929 to 1031, beginning with the reign of the most powerful Muslim ruler, Abd ar-Rahman III, who claimed the caliphate in 929. The caliph was especially skilled at projecting his image as a powerful Arab leader. Abd ar-Rahman III made sure he was visible to his people in the many ceremonies and processions organized for him. He was Hispano-Basque (grandson of a Christian Basque princess) and was only a quarter Arab. In order to look more like an Arab, it has been said, he dyed his hair black. The caliph presented himself as an effective leader of his own military troops. In his image campaign, newsletters and poems were glowingly written of his military prowess and piety.

During this period, in addition to having a reputation as an illustrious commercial center, al-Andalus also became an eminent center of knowledge and learning. Al-Andalus was a great civilization, compared with the rest of Europe at that time. Many Islamic works of art were produced during this era of Muslim rule. Umayyad caliph Abd Al-Rahman III had a keen interest in the arts, as well as the religious and secular sciences. He amassed many books from other intellectual centers such as Baghdad, which were then stored in the library. Scholars were also hired to supplement further the amount of written knowledge imported.

Drawn to the bastion of knowledge and culture, many philosophers and scientists began to migrate to al-Andalus, making it a renowned center of learning. Intellectual life in Córdoba peaked during the reign of Al-Hakam II, who was in power from 961 to 967. He was responsible for establishing a massive library filled with hundreds of thousands of volumes, a useful repository of knowledge in the Mediterranean world. During this period several intellectuals achieved prominence in Muslim Spain. Spanish Muslim intellectuals excelled in the fields of mathematics, medicine, and astronomy. The most famous example is Ibn Rushd, otherwise called Averroës, who was a philosopher, theologian, physician, and sometime royal consultant, born and educated in Córdoba.

CHRISTIAN RECONQUEST

Simultaneously the territories owned by the caliph of Córdoba decreased just as aspects of commerce and culture thrived. Internal dissension among different Arab factions weakened the Umayyad power base in Córdoba as they disintegrated into warring divisions. The lack of Muslim unity proved crucial to Christian success. During the reign of Hisham II, the Umayyad Caliphate disintegrated into party-kingdoms in 1009. He was executed in 1013, only to be succeeded by another weak ruler, Hisham III, the last caliph of Córdoba. Hisham III was exiled to Lerida. Nominal rule continued under the short-lived Hasanid dynasty until 1054. The further remaining territories dwindled into mere Muslim principalities, better known as independent *taifas*, ruled by mainly Berber rulers, though there were also non-Berber rulers. With their defenses weakened because of lack of unity, these *taifas* often had to hire mercenaries

from North Africa or Christian mercenaries to protect their principalities, which were constantly at war with each other. This chaotic situation in the Muslim states was conducive to Christian reconquest.

Christians in the northern parts of the Iberian Peninsula had already begun to consolidate their military and political power as early as the eighth century, and into the latter half of the ninth century. Under the reign of Alfonso II (791–842), the Christians in the northern region had stabilized themselves. He was able to install Visigothic institutions in his kingdom with his capital in Oviedo. The Christians viewed the reconquest of southern Spain (al-Andalus) as justified, since they were reclaiming what rightfully belonged to the Visigoths. Further impetus was provided by the discovery of the tomb of St. James the apostle, a patron saint around whom the Christians could rally.

From the eighth to the 10th century the Christian north had possessed an inferior economic system and cultural milieu compared to al-Andalus in the south. However they were already clearly formed political entities with military forces that were able to stave off attacks from their enemies from the south. This enabled them to reconquer Muslim Spain upon its disintegration during the 10th and 11th centuries.

In 1056 the Almoravid Empire took over as the rulers of Muslim Spain. They were replaced by the dynasty of Almohads in 1130. The decline of the Almohads in 1269 enabled the Christians to conquer parts of Muslim Spain with more ease. The important cities of Córdoba and Seville had already fallen into Christian hands in 1236 and 1248, respectively, leaving only Granada as the last Muslim stronghold. In 1469 through the union of Ferdinand of Aragon and Isabella of Castille, much of Spain was united. By 1492 a stronger Christian Spain finally took over Granada.

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Nurfadzilah Yahaya

Nalanda

Nalanda was the most renowned center of Buddhist learning in India in the fourth–12th centuries. A Buddhist monastic center and major university were located at Nalanda, which is in Baragaon, Bihar state, in east central India, about 90 miles southeast of the state capital of Patna. The village's association with Buddhism predates the establishment of the university and monastery: Legend has it that the Gautama Buddha visited the Nalanda village several times and delivered sermons there, and that one of his principal disciples, Sariputta, was born near Nalanda village. Nalanda University was established in the fifth century and grew, with more than 10,000 students from many different countries attending the university at the time of its destruction in the 12th century. The Chinese pilgrim and scholar Xuanzang (Hsuan-tsang) studied at Nalanda University in the seventh century and left detailed accounts of it in his writings. Besides Theraveda and Mahayana Buddhism, instruction was offered in medicine, astronomy, and art.

Nalanda, along with many other Buddhist monasteries and temples, was sacked by Turko-Afghan Muslim invaders led by Bakhtiyar Khalji in the 12th century. The monastery and university were destroyed and many of the monks either were killed or fled to other parts of Asia, in particular Nepal and Tibet. This invasion marked the virtual end of Buddhist culture in India until the 1950s, although Buddhism continued to flourish in other Asian countries such as Tibet, China, Japan, and Southeast Asia. In fact Buddhism in those countries was partly nourished by monks from Nalanda who sought refuge. Many historians also believe that destruction of Buddhist centers of higher learning at this time caused the abrupt demise of ancient Indian scientific thought in areas such as mathematics and medicine.

The ruins of Nalanda are frequently studied by scholars today because of their central importance in the history of Buddhist history, culture, and art. Currently excavated ruins cover an area of about 150,000 square miles, and it is estimated that this constitutes only 10 percent of the total area that was developed in the 12th century, as described by Xuanzang. Nalanda is also the name of the administrative district where the ruins are located. The name *Nalanda* means "the place that confers the lotus" and survives as the name of a Buddhist monastery near Lavaur, France, and two colleges, one in Toronto, and one in Sri Lanka.

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Sarah Boslaugh

Nanjing (Nanking)

Nanjing means "southern capital" in Chinese. The city that is currently named Nanjing has had several names through history, and several other cities in China have also had that name. It is located on the southern bank of the Yangzi (Yangtze) River in a rich agricultural plain, close to the sea. When China split three ways after the fall of the Han dynasty in 220 C.E., one of the states called Wu that controlled the Yangzi valley and the southern coast set up its capital at Nanjing; Wu was destroyed in 280. Chaotic conditions in China led to successive invasions by nomads called the Xiongnu (Hsiung-nu) and Toba (T'o-pa), who destroyed the two capitals of the Han dynasty, Luoyang (Loyang) in 311 and Chang'an (Ch'ang-an) in 316.

For the next two and half centuries China was divided, the Xiongnu and other nomadic tribes ruling the north, while Chinese refugees from the north set up dynasties in the south. This era is known as the era of Division of the Northern and Southern Dynasties, during which Nanjing was capital of the southern dynasties. As a result Nanjing gained the position as the bastion of Chinese rule, while nomadic barbarians ruled the north. In the 10th century, when China was again briefly divided, Nanjing was capital of one of the southern states. When the Jurchen JIN (CHIN) DYNASTY (a nomadic tribe from Manchuria) defeated the SONG (SUNG) DYNASTY and conquered northern China in 1127, the remnant Song court fled south and briefly established its capital in Nanjing. But it was vulnerable to Jin attacks and the Southern Song finally chose to establish its court in HANGZHOU (Hangchou), located still farther south.

In mid-14th century, as the Mongol YUAN DYNASTY (1279–1368) was disintegrating, many rebel groups rose up in southern China. The most successful and farsighted rebel leader was Zhu Yuanzhang (Chu Yuanchang), who established his headquarters in Nanjing in 1356. By 1368 the Mongols had been driven back to Mongolia, and China was under the MING DYNASTY (*Ming* means "brilliant"). Zhu, now called Emperor Hongwu (Hung-wu), which means "Bountiful Warrior," was concerned that Nanjing had never been the capital of unified China. He briefly considered making KAIFENG (K'AIFENG) the Song capital, the capital city again, but he settled on Nanjing. A great city wall 25 miles long was completed that incorporated sections of earlier walls, extended to the shores of the Yangzi River. It averaged 40 feet high and was 25 feet wide at the top, built on foundations of huge slabs of stones that could withstand gunpowder barrages. The walls were faced with large fired bricks and filled with rubble. There were 13 gates with immense multiple portcullis gate enclosures, topped by gate towers. Construction of palaces and government buildings continued to the end of Emperor Hongwu's reign in 1398.

Civil war erupted when Hongwu's grandson and successor was challenged by his uncle the prince of Yan (Yen), whose army took Nanjing in 1402. The prince of Yan became Emperor YONGLE (YUNG-LO), and because his power base was in the north and Nanjing held bad memories for him, he had the ruined Yuan capital Dadu (T'a-tu) rebuilt; it became capital of the Ming dynasty, called Beijing (Peking). Nanjing remained the second capital, but no Ming emperor resided there again.

See also TAIZU (T'AI-TSU).

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JIU-HWA LO UPSHUR

Naples

According to myth the city of Parthenope was established in 1000–900 B.C.E., with the city of Neapolis (New City) created three centuries later nearby. The climate and beautiful location of the city had long attracted attention, with the Roman emperor Tiberius retreating to the nearby island of Capri in 27 C.E. The former became Pompeii, which was destroyed in the eruption of Mt. Vesuvius in 79 C.E., with some of the surviving people moving to Neapolis. Although there is evidence of Christianity in Pompeii, it was not until the latter half of the fourth century that Christianity became widely accepted in Naples, with Bishop Septimius Severus building the first parish church, now San Giorgio Maggiore, in 500.

In 536 the Byzantine general Belisarius managed to capture the city of Naples after leading his army through the aqueduct, and in 553 Naples officially became a part of the Eastern Roman (Byzantine) Empire. Over the next few centuries the city survived attacks by the Goths and the Lombards; the latter laid siege to it in 600. As Byzantine control in the region waned in 763, Naples became an independent and hereditary duchy,

nominally under Byzantine rule. It then sustained a number of attacks by the Saracens, who, in 902, were heavily defeated at the Battle of Garigliano.

In 1139 to gain better protection from the Turks, the people of Naples handed control of their city—and hence the protection of it—to Roger II, the Norman king of Sicily. Naples was the first of the southern duchies to receive Roger and cheered him as he entered the city. His successor, William I (r. 1154–66), was very different. He fortified the city and started work on the construction of Castel Capuano in 1165. This not only was where the military garrison were based, but also became a royal residence for the subsequent rulers of Naples until the mid-16th century. William however had been brought up by Arabs and established his own harem and eunuch guards, which offended many people, earning him the title of "William the Bad." His successor, William II, by contrast, gained the title "William the Good" and reigned until 1189. A succession crisis followed, and the local barons chose Tancred, an illegitimate son of William II's brother. However Henry VI Hohenstaufen, the son-in-law of Roger II, and the Holy Roman Emperor, decided to take the city and on his second attempt captured it, executing many of Tancred's supporters. He then established Naples as his base from 1194.

Frederick II founded the University of Naples in 1224, and 42 years later Charles I of Anjou took control of the city, making it the capital of his Angevin kingdom. In 1282 the Angevins lost control of Sicily but retained Naples. His son Charles II succeeded him, and then the throne went to Robert. In normal circumstances the throne should have passed to Robert's older brother, Louis of Anjou (1274–97). However Louis, who had spent seven years in captivity in Barcelona as a hostage, gave up his right to the throne to take monastic vows as a Franciscan, wanting to spend his life doing good works. He became the archbishop of Toulouse but died six months later. During that time, and in his earlier church career, he had earned such respect that in 1317 he was canonized as Saint Louis of Toulouse. Robert died in 1343 and was succeeded by his granddaughter, the 17-year-old Joanna, who became Queen Joan I. She married four times, probably murdered one of her husbands, and was deposed and murdered in 1382 by her second cousin, Charles I, king of Hungary, who became Charles III of Naples.

The university and other places of learning in Naples, as well as the flamboyant court, attracted many great artists and thinkers, including the writer Giovanni Boccaccio, who visited the city. The poet and humanist Petrarch visited Naples in 1343 and stayed at San Lorenzo, returning two years later. All of this laid a foundation for the great cultural center that the city was to become in the next 200 years.

In 1386 Charles III's son Ladislas succeeded him, then died childless in 1414. He was succeeded by his sister Joanna—Joan II, who had a terrible reputation. In 1421 Joan II, who had no children, named Alfonso V of Aragon in Spain as her successor. However before she died in 1435, she had changed her will to leave the city to René of Anjou, in whose name the city government acted until 1442, when Alfonso of Aragon came to Naples to take over the city in line with Joan's earlier will. René of Anjou offered to face Alfonso in single combat but the Aragonese replied that he would not risk his life for something that he would get anyway. He led his soldiers through an aqueduct and easily took the city. Alfonso V of Aragon then became Alfonso I of Naples, ruling until his death in 1458.

After the fall of Constantinople in 1453, Alfonso V encouraged many refugees to settle in the city, and Lorenzo de' Medici visited Naples in 1479–80. In 1456 an earthquake shook the city, damaging many old buildings. In 1496, threatened by the French and the Spanish, the king of Naples ceded the city to the French but remained as its ruler until the end of the Aragonese dynasty in 1516.

See also Byzantine Empire: political history; Italian Renaissance; Norman Kingdoms of Italy and Sicily.

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Justin Corfield

Nara

Nara is a city and prefecture in central, inland Japan that acted as the capital between 710 and 784. Prior to the Nara period, the capital of Japan was moved from city to city at the behest of an incoming emperor. However the accession of Shomu, who had been brought up in the expectation of and preparation for rule, changed this custom and set about developing the cultural and administrative

The Chinese monk Ganjin visited Nara, helped to establish Buddhism in the state, and helped create the great temple of Toshodaji.

basis of the state. His city, Nara Heijokyo, was modeled on the great Chinese city of Chang'an and it was decorated with imposing Buddhist temples. In particular, the Todai temple was established as the central temple of the state in 752 and it was adorned at considerable expense with its Daibatsu or giant statue of Gautama Buddha. Two years later the Chinese monk Ganjin visited Nara, after years of travail, and he helped to establish Buddhism in the state and to create the great temple of Toshodaji. Several schools of Buddhist thought flourished, but Naran emperors particularly favored the Sutra of Golden Light, which focused on the Lord Buddha as the essence of universal law in addition to his human nature. Most Japanese in this period were involved in agricultural activities and pursued forms of Shinto beliefs, which center on the worship of or respect for animist nature spirits known as *kami*. Buddhism and Shinto were able to exist together in syncretic form.

Buddhist thought was spread throughout the state by means of building a *kokobunji* regional central temple in every province, which would be the home of monks and nuns, spread learning, and act as repository for the people's devotion and donations. In later years, some of these *kokobunji* and their controllers obtained considerable wealth and influence and acted to counter imperial power. They contended at the imperial court for favor with other important figures, including the Fujiwara clan, who had acted as imperial court-appointed regents since the time of Emperor Tenchi (r. 661–671).

Additional administrative improvements included the creation of infrastructure, especially roads, and the decentralization of power, which enabled the growth of *shoen*, which were landholding estates able to yield taxes in a much more efficient manner than had previously been possible. Writing in the Japanese language was further developed and this assisted efficiency of rule. Society under Naran emperors exhibited a degree of social mobility that was almost unprecedented, and the many changes in the governance of society and in personal and state philosophies represented opportunities for enterprising individuals.

The court of Nara maintained very cordial relations with the Tang (T'ang) dynasty emperors, although this was interrupted by the An Lushan (An Lu-Shan) Rebellion, which hindered communications and the power of the Tang emperors. However relations with Silla on the Korean Peninsula deteriorated, partly as a result of the ascendancy of Paekche in the north of the peninsula. Sovereignty was claimed, but no attempt to enforce it was realistically possible. The Nara period ended in 784 when the new emperor Kemmu, less welcoming of Buddhism, transferred the capital to Nagaoka and then 10 years later in 794 to Heian, after which the subsequent Heian period (794–1185) is named. Nara is now a designated World Heritage Site and the Nara period is regarded as something of a golden age.

See also Kemmu Restoration; Silla dynasty.

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John Walsh

Neo-Confucianism

Neo-Confucianism was a Chinese revival of Confucianism in the Song (Sung) dynasty (960–1279) that, after the Buddhist domination of popular religiosity and political corruption in the late Tang (T'ang) dynasty

(618–906), called the nation back to its ancient worldview and attempted to reform civil service while synthesizing widespread Buddhist doctrines with Confucianism. Whereas the great Buddhist temples previously constituted the intellectual centers of China, now academies supervised by one or another eminent teacher attracted students in large numbers.

One of the central Neo-Confucian ideas developed in the academies was *tao-t'ung*, or transmission of the Way, which posited that the Way, or universal principle and moral standard of sage-rulership, was passed on from teacher to student in an unbroken chain from Confucius to Mencius, at which point it was lost for over a millennium. Consequently, the Neo-Confucian scholars endeavored to restore the transmission by returning to the teachings of Confucius and Mencius, serving as moral preceptors of youth, and stressing a close teacher-disciple relationship as essential to education. Foremost among these new teachers was Hu Yuan (993–1059), whose primary interest lay in the application of Confucian ethics to the problems of government and everyday life.

HU YUAN

Hu Yuan maintained that the Way comprises three aspects: *di* (*ti,* substance or basis), *wen* (literary expression), and *yong* (*yung*, function). *Di* is a foundation that cannot change over time, such as the bond between prince and minister and between father and son. *Wen* is the collection of sacred texts, including the *Classics of Odes* and *Documents*, the dynastic histories, and writings of the philosophers, which perpetuate the right example down through the ages. *Yong* is the activation of *di* by putting it into practice throughout the empire, enriching the life of the populace, and ordering all things to imperial perfection. Through his trichotomous conception of the Way, which modifies the categories of Neo-Daoist (Taoist) Buddhist philosophy and Tientai (T'ien-t'ai) metaphysics to fit a Confucian mold, Hu formulated both the theological infrastructure and the textual hermeneutic in which Confucian thought would be deepened and enriched in the process of encountering Buddhism and Daoism.

Hu maintained that the *wen* must be studied as *ti*, or deposits of unalterable truth, instead of antiquarian repositories, and that the true aim of classical studies was to bring these changeless principles, valid for all places and times, to bear upon both individual behavior and the solution of contemporary problems. By contrast no endeavor to solve such problems could succeed unless it was rooted in these principles and undertaken by people committed to them. However Hu argued that the only way that either classical teaching or a practical program of reform could transpire was through the mastery of literature and writing, in which writing would be employed as a medium for preserving and communicating the truth in all its forms rather than merely a means of displaying the intricacies of form and style emphasized by the literary examinations. Resonating with the late Tang criticism of the literary examination system, Hu denounced it as a corrupter of scholarship and mother of a mediocre officialdom.

In order to foster excellence in public service Hu insisted that political, economic, and social thought must be coupled with study of the Confucian classics and philosophical inquiry. For this reason Hu established two study halls in his school, one for the classics and the other for practical studies, the latter including government, military affairs, water control, and mathematics. Moreover Hu recommended practical measures to enhance the people's well-being, to fortify military defenses against the barbarian tribes in the north and west, to raise agricultural production by expanding irrigation projects, and to encourage the study of mathematics and astronomy.

Therefore, although Neo-Confucianism was more strongly inclined to the humanities than the natural or pure sciences, specialized and technological studies found powerful support within the movement as well. This fact explains the multifaceted character of the revival and the versatility of its leading intellectuals across the various disciplines. For example Wang Anshi's (Wang An-shih) pedigree as a brilliant writer and classicist in his day has been eclipsed by his renown as a statesman, while Sima Guang (Ssu-ma Kuang), his chief political antagonist, is reputed today as one of China's prominent historians. These figures, as well as many others, were indicative of the creative and all-embracing vitality of the Neo-Confucian movement.

Since Hu's teaching responsibilities precluded his involvement in national affairs, at court political reformers Fan Zhongyan (Fang Chung-yen, 989–1052), Ouyang Xiu (1007–70 C.E.), and Wang Anshi (Wang An-shih) (1021–86) continued his movement. Battling against the perceived evils of Buddhist escapism and literary dilettantism, these statesmen tirelessly cultivated the implications of their watchword that "literary activity just benefits oneself, while political activity can affect the situation around us."

FAN ZHONGYAN

During the reign of Renzong (Jen-tsung, r. 1023–63), Fan attempted as prime minister to implement a 10-point

program featuring administrative reforms to: eradicate entrenched bureaucrats, official favoritism, and nepotism; promote examination reform; encourage parity of official landholdings to guarantee an adequate income for territorial officials and to discourage bribery; support land reclamation and dike repair to increase agricultural output and facilitate grain transport; form local militia to heighten national defense; decrease mandatory labor service for the people. The reforms pertaining to education and the examination system wielded the most significant effect.

In his memorial Fan petitioned for the establishment of a national school system aimed at recruiting and training worthy individuals for the civil service. While devised more to meet the needs of the government, this system constituted the first genuine attempt to furnish universal public education in China and was a major departure from the prevailing social order of dynastic tradition.

One of his most illuminating suggestions was to discontinue the pasting of a piece of paper over the candidate's name on the examination, a practice intended to ensure impartial evaluation by the grader. The rationale behind this proposal stemmed from the significance that Fan attached to personal integrity in both teaching and politics: It was just as important to know the candidate's moral character as his literary and intellectual abilities, and character could not be assessed apart from personal knowledge.

As a result of his suggestions, Renzong reformed the civil service system by dividing the examinations into three sections, with priority given to problems of history and politics, then to interpretation of the classics, and finally to composition of poetry.

WANG ANSHI (WANG AN-SHIH)

The political reformation reached its pinnacle under the leadership of Wang Anshi, one of China's most celebrated statesmen. While he strongly believed that a return to the principles of *wen* would solve China's problems, Wang had no interest in overturning the social order and restoring the institutions described in scripture. Rather his strategy was to appropriate the objective principles epitomized by those institutions for his own time, making due allowance for radically different circumstances. In addition, Wang was a practical statesman, not a social revolutionary or utopian, who was primarily concerned with the welfare of the state and only secondarily with the interests of the people. Accordingly his initial reforms were geared toward the reorganization of state finances, with the purpose of engendering greater economy and budgetary autonomy.

At the same time Wang perceived, contrary to most Chinese emperors and statesmen, that in the long run the fiscal interests of the state depended on the basic economic welfare of the people and the construction of a dynamic and expanding economy. Hence although few of his mandates were highly novel, his attitude was bold and visionary in the sense that he viewed reform as extending into practically every aspect of Chinese life, leading his program to be broader in scope than anything previously attempted. Wang's *Xinfa* (or *Hsinfa*, New laws) included a system of crop loans to furnish peasants in the spring with the necessary seed and implements, which would be repaid at harvest time. This enabled peasants to avoid the clutches of usurers at a difficult time of the year, while generating revenue for the government from the interest paid on the loans.

In the Song, armies were maintained with taxes supplying the resources for employing police and soldiers. To abolish the tremendous cost of these mercenaries, who were inactive much of the time, Wang created a militia system where each territory would be coordinated for self-defense and self-policing, with families grouped in units of 10, 100, and 1,000 arranged in a pyramid structure and taking regular turns at providing service. This represented a system of both collective security and collective responsibility in each locale, as the members of each group would be held mutually accountable for the wrongdoings of any individual. Surprisingly, Wang employed precisely the opposite method to realize the same goals of economy and efficiency in the performance of local government functions. Previously the minor civic tasks, which were sometimes menial and often onerous, were carried out on an unpaid, draft basis. Wang regarded this as a system that prevailed too heavily on individuals and families to whom the duty fell. Instead of the draft services, which amounted in principle to a labor tax, he substituted a graduated money tax to "soak the rich," from which funds people were hired to administer these official functions.

Although Neo-Confucianism is characterized by its many contributions to a spectrum of disciplines, it made its most lasting impact in the realm of theology, especially through its new metaphysics and the doctrine of human nature to which the former gave rise. In formulating these metaphysics, known as the Learning of the Way and the Way of the Sage, Song Confucians confronted major philosophical challenges, including the need for a more coherent and systematic cosmology on which to base its conception of human nature and to defend the objectivity of values against the Buddhist doctrines of impermanence, emptiness, and moral

relativism. By denying the existence of the "self" and "self-nature," these Buddhist ideas undercut the prime Confucian concern with the moral person and practical self-cultivation. Responding to these challenges, the Neo-Confucians devised a new cosmic infrastructure governed by *li* (principle) and *qi* (*ch'i*, vital force), coupled with a theory of human nature as intrinsically good, moral, and rational.

Up to this time Confucianism had presented the Way of the sage kings or noble person as relevant only to the social and political elite. Now through universal education and a neoclassical curriculum, both of which were promoted by the spread of printing and literacy, the Neo-Confucians universalized the Way and formulated methods by which all persons could reach the spiritual ideal of sagehood. Foremost among these constructive theologians were Zhou Dunyi (Chou Tun-yu, 1017–1073), Zhang Zhi (Chang Chi, 1020–1077), Cheng Hao (Ch'en Hao, 1032–1085), and Cheng Yi (Cheng I, 1033–1107), all of whose techniques were integrated and expounded by the master synthesizer of the movement, Zhu Xi (Chu-Hsi, 1130–1200).

ZHOU DUNYI

Zhou Dunyi perhaps did more than any other Song thinker to assimilate popular Daoist concepts into the Confucian worldview. His greatest contribution to Neo-Confucianism was his brief *Taijitu Shuo* (*T'ai-chi-tu Shuo,* Explanation of the diagram of the supreme polarity), which was controversial in his day since the diagram was composed by Chen Tuan (906–989), an eminent Daoist master, and since key terms of the treatise—*wu-chi* (nonpolar) and *tai-qi* (*t'ai-chi*; supreme polarity)—were borrowed from Daoism. In Daoist works, *wu-chi* symbolized a state of primordial chaos prior to the division of yin and yang. Following *wu-chi* in Daoist cosmogony was *tai-qi*, which literally refers to an end point before a reversal, and a pivot between bipolar processes. Hence *tai-qi* designated a phase of chaos later than *wu-chi* in which *yin* and *yang* have differentiated but have not yet become manifest.

In Daoist meditation, the diagram was read from the bottom up, whereby practitioners would attempt to reverse the aging process by generating within their bodies the spark of the primordial *qi*, or psychophysical vital force, and return to the primordial state of chaos from which the cosmos developed. By contrast Zhou attached a distinctly Confucian meaning to the diagram by reading it from the top down and arguing that human nature is a microcosm of the evolution of the universe. In the diagram, after the manifestation of *tai-qi* as *yin* and *yang*, these in turn generate the Five Phases of water, fire, wood, metal, and earth, which finally give rise to the myriad things in the world. Correspondingly, humans receive the finest *qi,* which manifests itself after birth as spirit and intelligence.

Spirit and intelligence actualize the Five Constant Virtues of *ren* (*jen*, humanity), *yi* (*i*, rightness), *li* (ritual decorum), *zhi* (*chi,* wisdom), and *xin* (*hsing*, trustworthiness), through which all humans have the ability to manage a plethora of personal and interpersonal affairs and thereby become sages. In so doing the sage's virtue equals that of heaven and earth, and his timeliness matches that of the four seasons. By introducing this Daoist structure into Confucian theology, Zhou aimed to demonstrate that the Confucian role of humanity in the cosmos was only seemingly but not actually opposed to the Daoist worldview, as Confucianism was inclusive enough to embrace a primordial chaos while still asserting the reality of the differentiated and phenomenal world.

ZHANG ZAI (CHANG TSAI)

The next major set of conceptual underpinnings essential to the Neo-Confucian system was formulated by Zhang Zai, who posited the unity of all creation based on their common psychophysical substance of *qi*. In refutation of Buddhism, Zhang argued that the universe and all phenomena are not illusory effects of the mind or ephemeral products of an all-pervading emptiness, but rather the manifestations of the original life force emerging from *tai-qi*. Zhang expanded the notion of *qi* by defining it as an energy encompassing both spirit and matter that displays itself dynamically by consolidating to form all creatures and states of affairs and that, in the ordinary course of time, disintegrates back to the original undifferentiated void. The doctrine that all creation is formed from and united by this one underlying essence carried profound ethical implications.

For Zhang all human beings and all heaven and earth must be joined together as creatures of one flesh and blood and ruled, as socially proper to their kinship, by the principle of unselfish and humane love. Without undermining the social order, therefore, Zhang fostered a theological egalitarianism in which the emperor is one's older brother and simultaneously the eldest son of heaven and earth and thus rightful ruler of China—hence rulers are ontologically equal to but positionally greater than their subjects. The outworkings of unselfish and humane love include respecting the elderly, showing goodwill toward the orphaned and weak, and easing the burdens of the tired, infirm, crippled, and sick.

No distinction was made between private and public morality—people must not do anything shameful in the secrecy of their homes any more than they would commit those acts public.

Finally the notion of equality in diversity rendered all emotions and socioeconomic positions as analogous but intrinsically entailing different rewards and penalties. While wealth, honor, blessing, and benefit are meant for the enrichment of temporal life, they are at best neutral and at worst detrimental to one's spiritual life and cultivation of the Five Constant Virtues. Conversely, poverty, humble station, care, and sorrow, although temporally unpleasant, are "helpmates to fulfillment," which convey assistance on the path to sagehood and fertilize the seeds of virtue embedded in one's nature.

CHENG HAO AND CHENG YI

The brothers Cheng Hao and Cheng Yi, commonly grouped together in Asian religious discourse because of their theological concurrence, conjoined the doctrine of *li* as the inner structure or directive principle of things with Zhang's developed idea of *qi* (*ch'i*). According to the Cheng brothers, *li* was the paradoxically unified yet diversified uninstantiated essence or pattern for both the entire universe and every organism.

Resembling a genetic coding, *li* provided the creative life structure, or *shengsheng*, which created all things upon being filled out by the life substance of *qi*. In people, *li* manifests as human nature (*hsing*), equivalent to the moral nature (*dehsing*) or heavenly nature (*tianxing* or *t'ien-hsing*), the fulfillment of which was *ren*, or the virtue of humaneness. By identifying *li* as the genetic and magnetic growth principle of the Way, moreover, the Cheng brothers contended that the joint metaphysical ground of every actual thing or affair was a shared physical existence and an intrinsically good moral nature.

For the Cheng brothers, a mixture of two approaches could fulfill human destiny: investigation of the principles in things and introspection of principles in the mind. However the lines of objective inquiry and judgment could never be pursued separately, but the convergence or unity of *li*, in both its rational and moral dimensions, must be experienced in the realms of contemplation and action.

The twin methods of studying the classics and quiet sitting enabled humans to attain their destiny of sagehood. During quiet sitting, the typical examination of one's *xin*, or heart-mind, amid an active engagement with society, the Cheng brothers emphasized reverence and ethical concern instead of mental passivity.

Through such attention to *li*, practitioners could discriminate between desires and motives that served the common good (*gong*) and those that were selfish or prejudiced (*si*). As manuals for this meditation, the Cheng brothers recommended the *Daxue* (*Ta-hsueh*, *Great Learning*) and *Zhong Yong* (*Chung-yung*, *Doctrine of the Mean*). Although the Cheng brothers had many followers, their radical claim to speak authoritatively for the Way because of their personal conviction springing from immediate experience of the Way within themselves incited powerful opposition and imperial condemnation of their *daoxue* (*tao hsueh*), or learning of the Way. This *daoxue* survived solely through its approval by Zhu Xi, who posthumously pronounced the Cheng brothers as orthodox and canonized their insights for future generations.

ZHU XI

The greatness of Zhu Xi consisted in his ability to adapt in a unified system of thought the individual contributions of his Song predecessors. His remarkable powers of analysis and synthesis allowed him to combine ideas and articulate each of them with greater clarity and cogency than their originators had achieved. He delineated with greater precision such doctrines as *li*, *qi*, *xing* (the nature of all things), *xin*, and *tai-qi*. His philosophy is often identified as the Cheng-Zhu school, since the forerunner whose work he most appropriated was Cheng Yi.

Zhu compared *li* to a seed of grain, as each seed partakes of both commonality and diversity by possessing its own uniqueness but also displaying generic and organic elements of structure, growth pattern, direction, and functional use. In a slight departure from his forebears, however, Zhu modified the concept of *qi* by postulating that *qi* is not found equally in all people, and the fact that people have various endowments of *ch'i* accounts for their ethical differences.

Resembling the idea of a Buddha mind, Zhu introduced the new concept that, while all humans have the potential for perfection, evil arises through the clouding effect of *li* being shrouded by *ch'i*. Zhu argued that the mind of every person contains two dimensions: the mind of the Way, or the original intrinsic principled goodness that links the person directly with the *tai-qi*, and the human mind, or the *qi*-filled arena where conflict arises between *xinxing* (the original mind) and carnal desires. Zhu's approach for overcoming this psychophysical imbalance consisted in the investigation of things, a fourfold process including apprehending the principles of things, reading and reflecting on the Classics, becoming

a lover of learning, and performing an "exegesis of one's life" by studying the causes of one's experience.

The end result of this approach was the optimal development of the virtue of humaneness, or *ren*. For Zhu, it is through *ren* that one overcomes selfishness and partiality, and thus unites oneself with the Mind of the universe, which is love and creativity itself. Zhu's greatest contribution to Neo-Confucianism was his completion of the second wave of canonizing Confucian learning. He codified as basic texts of the Confucian school the *Four Books*—the *Mengzi (Mencius)*, *Daxue (T'a-hsueh)*, *Zhong Yong (Chung-yung)*, and *Analects*—and wrote exhaustive interpretations of every sentence in the *Four Books*, called the *Annotations*. After Zhu's death, the *Four Books* and the *Annotations* became the official standard for the Chinese civil service examinations from 1313 until 1905.

As a movement concerned primarily with this world and its perceived nucleus in human nature, Neo-Confucianism recapitulated in an all-embracing manner, extending both to religion and the multifarious realms of society, what Confucius and his disciples had consistently proclaimed—that the human sense of order and value does not alienate one from the universe but constitutes the channel through which one can commune with it.

Accordingly the being of ethics, history, and politics is not empty, contra Buddhism, but an unfolding growth process and world of creativity with the principle of goodness as its foundation. This conviction furnished Neo-Confucianism with its copious vitality and a degree of universality that rendered it quite appealing to people not only in China but also in Mongolia, Korea, Japan, and Vietnam, who similarly searched for assurance that their lives had meaning and value.

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Kirk R. MacGregor

Nevsky, Alexander
(1220–1263) *Russian king*

Alexander Nevsky, a Russian prince named after his victory over the Swedes on the Neva in 1240, was the son of Grand Prince Yaroslav the Wise (Vsevolodovich), who was apparently poisoned by the Mongols. During Alexander's early life, independent Russia had three major enemies—encroaching Swedes, Teutonic Knights, and the Mongols. Alexander chose to tolerate, and even collaborate, with the latter but took seriously the threat from the north and west and became a leader in the struggle against both western enemies. He defeated a large Swedish invasion when just 20 years old, and on April 5, 1242, he stopped an even larger invasion by the Teutonic Knights.

The Teutonic Knights were an order first formed during the Third Crusade, similar to the better-known Knights Hospitallers of Saint John, but unlike the latter order, it quickly shifted its attentions to eastern Europe. Initially in connection with privileges granted by King Andrew the II of Hungary (1211), the Teutonic Knights fought against that king's enemies, the Turkic Quman of the south Russian steppe and nearby areas. Later (from 1230) it took the lead in fighting against the pagan Russians and then, after the order had absorbed the Livonian Sword Brothers, the Teutonic Knights began to get involved in Russian affairs, acting against the city of Novgorod. It was in this connection that Alexander, a proven military leader, was recruited by Novgorod to become its prince and fight against the Teutonic enemy. The result was the famous defeat on the ice of Lake Peipus of 1242 in which the invading army was all but destroyed by cleverly positioned and deployed Russians who knew the landscape better than their rivals. Possibly Alexander had Mongol allies, since archery played an unusual role in the battle. The Teutonic Knights remained a power in eastern Europe but were never a direct threat to Russia in the way that the order was in 1242, so the results of the victory lasted.

Alexander's young adulthood was disrupted by the reappearance of the Mongols and their conquest of virtually all of Russia. The Mongols had first come into contact with Russian forces on June 16, 1223, during a

clash on the Kalka River. In 1237 an even larger Mongol army launched an invasion of Russia. Among the first Russian city-states to fall was Ryazan, in December 1237, followed by Vladimir, in February 1238, and in March 1238, Torzhok, which offered fierce resistance. By then spring came and the ground was too wet for effective campaigning, but the Mongols returned again, after some campaigning in the steppe against the Turkic peoples during the winter of 1240. Their advance seemed unstoppable and Kiev, the leader of the coalition of princes that was then Russia, was taken on December 6, 1240, ending an era of Russian history.

Pausing to regroup, the Mongols launched a massive and well-coordinated invasion of eastern Europe, masterminded by the Mongolian general Subotai. Only the sudden death of Ogotai Khan (r. 1229–41) stopped the advance, as the interested parties prepared for the power struggle that would accompany the election of a new supreme khan. The election of Mongke Khan (r. 1251–59) quieted things for a while. After his death the Mongols of Russia, known as the Golden Horde, split off permanently from Russia as various parties dueled for supremacy. At the point that Alexander defeated the invading Teutonic Knights and thereby established, again, his reputation in Russia, the Mongols appeared to be more and more disunified. Alexander was both a mediator and a mitigator, where he could, of the worst abuses of Mongol control.

During the 1240s and early 1250s Alexander, who took his father's oath of submission seriously, made efforts to appear a loyal vassal of the Mongols and formally acknowledged their power. He continued to enjoy influence with the Mongols and within Russia, one of the reasons he was appointed grand prince in 1252, after the Mongols had deposed his predecessor. At that time Russia was divided into territories where there was a direct Mongol presence, usually located on the fringes of the Russian cultural area and close to the steppe zone, and territories controlled indirectly by the conquerors. This included Novgorod controlled by Alexander.

It was the Mongol custom to send out tax collectors and other emissaries to canvass the wealth of their territories. First came a census, then generally the appointment of a direct Mongol representative, a *basqaq*, "the one pressing down," and finally tax collectors. It was the presence of these Mongol officers, more than attacks by Mongol armies, that plagued Mongol subordinates in Russia and provoked continued unrest and even outright opposition and rebellion, which always provoked a powerful military response.

During the late 1250s it was Novgorod, still proud from its 1242 victory led by Alexander against the Teutonic Knights, and until then left unassaulted by the Mongols, that was the source of discontent. Alexander's actions in quieting it make clear the role he had chosen in Mongol Russia. He made sure that opposition to the Mongols was suppressed, and then Alexander personally sponsored the census taking in Novgorod. Novgorod paid, and had its pride humbled, but it survived intact (1259). Alexander is also said to have intervened on behalf of the Orthodox Church, to secure its privileges and help prevent Mongol attacks on other cities. At the time of his death, in 1263, he was still actively engaged in such activities. He was rewarded with sainthood. After Alexander's death a considerable legend formed, fueled by a vita that presents Alexander as a saintly protector of Russia against the Mongols. He was also associated with some popular uprisings.

See also Mongol rule of Russia.

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Paul D. Buell

Nicaea, Second Council of

In the era of the early church, the artistic portrayal of biblical characters, or iconography, served to teach biblical lessons and church history to the illiterate masses. Churches often displayed biblical scenes or depictions of saints' lives, but charges of idolatry from Muslims (who opposed the depiction of the human form) and the Jews (citing the Torah's prohibition against the worship of any graven image) served to bring about the imperial decrees to destroy any pictorial or symbolic representations of scenes from the scriptures or the saints.

Biblical passages about the nature, practice, and consequences of idolatry abound in Holy Writ; indeed, devotion to icons had risen in intensity among the Byzantines, as well as a great deal of religious superstition related to their use. Emperor Leo III (717–741), the Isaurian, believed the only hope of converting Muslims and Jews was to abandon the use of icons. In 726 he issued an imperial decree ordering the destruction of icons and relics, and his successor, his son, Constantine

V, upheld his father's edict in 753. A synod at Hiereia met in 754 and upheld ICONOCLASM. The iconodules, or churchmen and monks defending the use of icons, fought against the destruction of the images, often at the cost of their lives.

Convoked at the behest of the empress IRENE in 786, the imperial government called for the council to decide the issue. Though dominated by over 300 Byzantine clerics, Pope Hadrian I (772–795) sent two representatives to the gathering who carried with them a treatise from the pope justifying the veneration of images. The first session, meeting at Constantinople, came under attack by soldiers committed to iconoclasm; therefore it was decided to move the meeting to Nicaea in Bithynia (now Inzik, Turkey), where the council opened on September 24, 787. The council met for eight sessions conducted over a period of three weeks. Tarasius, patriarch of Constantinople, presided over the first seven sessions, and the empress Irene led the final meeting of the council at Constantinople.

The first session dealt with the issue of what to do with the iconoclast bishops, many of whom attended the gathering. Once the wayward bishops recanted of their "error" and begged forgiveness from the conclave, the clerics received restoration among the ecclesiastical fellowship. During the second session, the papal legates sent by the Holy See read aloud the letter sent by Pope Hadrian I to the assembly in which the pope urged the restoration of the icons. The third session, September 28 or 29, bishops who recanted their iconoclastic pronouncements received permission to take seats on the council.

The fourth session, held on October 1, consisted of readings of long passages from the Bible and the church fathers that favored the veneration of images, and the session closed after a decree was signed by all present that the participants were ready to receive in fellowship all those who would openly abandon the iconoclastic position. During the fifth session, on October 4, the gathering heard the oral readings of the church fathers opposed to icon use, but the council chose not to read all of the anti-icon writings and voted in favor of image veneration. The fifth session closed with the formal display of an image in the meeting place of the council. The sixth session, which met October 6, the iconoclastic decision of the council held at Hiereia in 753 received the formal condemnation.

The dogmatic decision of the council, read at the seventh and final session at Nicaea on October 13, formalized the veneration of images. The final session, led by the empress and her son at the Magnuara palace in Constantinople on October 23, resulted in the two monarchs and the clerics signing the *Acta* of the council making the canons decided upon by the gathering the law of the church and the Byzantine Empire. In the end, the council promulgated 22 canons. The ninth canon demanded the surrender of writings against images, and the remaining canons consisted of matters related to clerical ethics, practice, and discipline. The council did not end the controversy; it persisted for another generation, but it did provide for the formal recognition of icon veneration, defined as a matter of respect and honor, and not idol worship or pagan practice.

See also BYZANTINE EMPIRE: POLITICAL HISTORY.

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JAMES S. BAUGESS

Nicheren

(b. 1222) *religious leader*

Nicheren (or Nichiren) Buddhism was a sect unique to Japan that challenged the existing notions of Buddhism as part of a societywide upheaval of intellectual and religious understanding. The essence of Nicheren Buddhism is the reversal of the original message of Gautama Buddha, which Nicheren considered to have been used to exalt and protect the state to the detriment of individuals. Instead, people should study ways of achieving material and physical security and ease by following the Lotus Sutra (*Saddharmapundarika-sutra*).

Nicheren (originally Zennichi and also known as Zenshobo Rencho) was the son of a poor fisherman from the Awa province. He studied various forms of Buddhism over a 10-year period before concluding that all were false or otherwise unhelpful. This was a period of Japanese history that was characterized by considerable turmoil. The huge distance between the court and the people was crumbling, and the intellectual landscape was threatened by social change and by external threats, notably the Mongol conquests. Religious reformers traveled from the court to try to learn from the common

people, who were almost completely alien to them. Radical schools of thought were widespread across the land and were represented by monks and scholars including Chomei, Jien, Honen, and SHINRAN. The latter two were largely responsible for the spread of Amidist Buddhism, which abandoned all hope in the present world, which was doomed. Only faith in a future act of transcendence or salvation was of any value.

In response orthodox Buddhists sought to reinstate traditional monkish asceticism and reliance on good works. Nicheren ultimately rejected both Amidism and the orthodox Buddhist response as being inadequate to respond to the world as it stood, particularly the very real possibility of Mongol invasion, which threatened the existence of the Japanese culture altogether. He believed that Japan was suffering the period of the degradation of the law of dharma known as *mappo* and that he was the embodiment of the bodhisattva Jogyo, whose task was to rescue his people and nation during their time of tribulation.

He came to believe that this could be accomplished through recognizing the threefold nature of the Lotus Sutra, which was the culmination of Sakyamuni Buddha's final teaching and that Sakyamuni was to be identified with the eternal Buddha. This was composed of the *dharma-kaya* (the universal body), the *sambhoga-kaya* (enjoyment body), and the *nirmana-kaya* (phenomenal body). This gave rise to three great secret laws that Nicheren taught were the *honzon*, which focused on the ritual drawing of the Lotus Sutra, the *daimoku*, which featured ritual chanting of the name of the Sutra, and the *kaidan*, which was related to the place of ordination. Only by following these teachings, according to Nicheren, would Japanese people and society develop sufficient strength and the power to resist the troublesome times afflicting them. This is considered to be the opposite of Buddhism, which preaches the need to escape from the physical world of suffering by relinquishing desire in all its forms.

Nicheren selected six disciples to continue his work after his death but they were unable to prevent the multiplication of sects associated with his teaching. In the modern world, nearly 40 million Japanese profess beliefs that derive from Nicheren's teachings, which have had considerable importance in shaping the spiritual and intellectual nature of Japanese society. Nevertheless, his standing remains controversial.

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JOHN WALSH

Nicholas I

(d. 867) *pope*

Nicholas I was the second pope known as "the Great" (the first was Leo the Great). Nicholas was the son of a Roman nobleman and received a classical education as a youth. He entered the clerical service as a young man and was ordained a deacon by Pope Leo IV (847–855). Under the influence of Emperor Louis II, Nicholas was elected pope on April 24, 855.

Ninth-century Christianity was fragmented. Bishops sought worldly power in their particular dioceses and ignored the decrees of the Roman pontiff. Previous popes had weakened the office of the papacy, and the primacy of the pope over other bishops had also been weakened. Nicholas changed this, in part, by his treatment of Archbishop John of Ravenna. John battled with the pope over lands controlled by the papacy. He imprisoned priests who disagreed with his policies and bullied his bishops. John mistreated the diplomatic representatives of the popes, who sought to bring him to justice at the papal tribunal. Pope Nicholas excommunicated John because of his refusal to come before the tribunal. John reconciled, and then was excommunicated again for his dealings with other excommunicated archbishops.

The episode with Archbishop John of Ravenna and another with Archbishop Hincmar of Reims solidified the primacy of the papacy in matters attaining to the role of the pope in the hierarchy of the church and his control over his bishops. Hincmar opposed the right of appeal to the pope in matters of ecclesiastical succession but eventually recognized this legal power of the papacy.

Nicholas also strengthened the authority of the papacy over the marriage laws of the church. Lothair II of Lorraine had left his wife to marry another woman. At the Synod of Aachen in 862, the bishops of Lorraine approved of the conduct of Lothair. Another synod, held in Metz in 863, condemned Lothair for abandoning his lawful wife. Pope Nicholas, aware of the conflicting decisions of the two synods, brought the archbishops who certified the two decisions before him. The disagreement led to excommunication for both archbishops and intervention of Emperor Louis II, who imprisoned Nicholas

in St. Peter's Basilica for two days. Nicholas worked hard to reconcile Lothair and his wife, to no avail.

Perhaps Pope Nicholas's greatest legacy to history was his establishment of primacy over the patriarchs of Constantinople and the church of the East. Patriarch Ignatius was deposed in 857 in violation of ecclesiastical law. He excommunicated Ignatius's unlawful successor, Photius, and led the bishops of the East to reconcile with Ignatius. The eastern bishops thus legally accepted that the pope was "first among equals." Papal primacy in church doctrine was solidified in Nicholas's famous letter *Responsa Nicolai ad consulta Bulgarorum*. Greek missionaries had recently converted Bulgaria. Bulgaria's ruler Prince Boris appealed to the pope in 863 to answer 106 questions on the teachings of the church. Nicholas answered the questions and, as some of his predecessors, set the trend for doctrinal questions to be answered by the pope, not by local bishops and clergy.

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Russell James

Nicholas V

See Rome, papacy in Renaissance.

Norman and Plantagenet kings of England

The conquest of England in 1066 brought with it a completely new ruling dynasty. The Norman kings, beginning with William I, began a social and legal revolution in England. They also succeeded in unifying England and blurred the lines between Saxons and Normans. The Plantagenet kings composed a long dynasty that included the related families of Anjou, Lancaster, and York. However, most historians seclude the Angevins from the Lancastrians and the Yorkists because of the historical development of the Wars of the Roses.

The Norman kings included the following rulers:
William I (the Conqueror): 1066–1087
William II (Rufus): 1087–1100
Henry I (Beauclerc): 1100–1135
Stephen: 1135–1154
Matilda (Maude): 1141

The Plantagenet rulers were
Henry II: 1154–1189
Richard I (Lionheart): 1189–1199
John: 1199–1216
Henry III: 1216–1272
Edward I (Longshanks): 1272–1307
Edward II: 1307–1327
Edward III: 1327–1377
Richard II: 1377–1399

William I, originally the duke of Normandy and the second cousin of Edward the Confessor, emerged victorious from the Norman Conquest of England and seized control of the English throne on Christmas Day, 1066. Within five years William I contained numerous rebellions and subdued the country. His reign was highlighted with the creation of the *Domesday Book*, a survey of landownership used to collect taxes and the most comprehensive and detailed record of a country's physical resources produced in Europe during the Middle Ages. William I died on September 9, 1087, from complications of a wound received in battle.

William II, or Rufus, was the second son of William I. He received England upon the death of his father. William I's eldest son, Robert, received Normandy. William Rufus's rule was categorized by heavy taxes and animosity between Crown and clergy. On August 2, 1100 William II was shot in the eye with an arrow while on a hunting expedition and died childless and unmarried. Because of his unpopular reign, many historians believe his death was not an accident.

Henry I, brother of William Rufus and the youngest son of Edward I, ascended the throne of England upon the death of his brother. He was nicknamed Beauclerc (fine scholar) because of his educational background. Through his skilled use of court politics, he established the exchequer, or the royal treasury, during his reign. Henry I had hoped to leave his throne to his only surviving daughter, Matilda, but upon his death the throne was offered to Stephen of Blois.

Stephen, Henry I's nephew and grandson of William the Conqueror, was ill equipped to respond to the demands of the monarchy and his lack of authority over the quarreling and power hungry English barons erupted into civil war and strife during 1135–54. The government that Henry I had constructed was in jeopardy of collapse, and the church and Crown continued their deepening animosity. He was briefly overthrown in 1141 when Matilda (known also as Maude) and her husband, Geoffrey of Anjou, entered London and claimed the throne. She ruled briefly but was removed from the throne by

Stephen's rallying troops. Questions of succession continued until the Treaty of Wallingford was signed. Under this agreement, Stephen would rule unopposed until his death, at which time the throne would pass to Matilda's son, Henry of Anjou.

Henry Plantagenet, count of Anjou, succeeded Stephen as Henry II in 1154. As the first of the Angevin kings, Henry II was a European ruler rather than an English king because of the size of his empire and the fact that he was the richest prince in Europe at the time of his ascension to the throne. Henry II's rule is often remembered as one of the most effective of English monarchs'. Most important at this time were the revival of royal justice and the foundation of English common law applicable to all of England. Henry's reign also included his quarrel regarding the power of church courts with Thomas Becket, Henry's former chancellor and archbishop of Canterbury, which led to the latter's martyrdom at Canterbury cathedral in 1170. The latter years of Henry II's reign included several rebellions ignited by his sons, backed by the kings of France and Scotland and encouraged by Eleanor of Aquitaine Henry's vivacious wife.

Richard I ascended the throne in 1189 but only lived in England for less than a year of his entire reign. Instead, he fought in the Crusades, fell captive to the Holy Roman Emperor Henry VI in Germany, and continued to fight for lands lost in France. While he was away, the government built by Henry II continued to collect taxes and survive. He died from battle wounds in April 1199, leaving no heirs. John, the fourth son of Henry II, ruled England in 1199 after many years of trying to steal the throne from his brother Richard. Nicknamed Lackland, John was the stereotypical wicked king; he taxed the English system in every possible manner. During his reign England lost her French possessions, Pope Innocent III excommunicated John from the church for refusing to install Stephen Langton as the archbishop of Canterbury, and taxes consistently increased. The barons, led by Langton, confronted John at Runnymede and forced him to accept the Magna Carta, or Great Charter, in 1215. The document confirmed popular liberties and restated the rights of the church and the English people.

When John died in 1216, his nine-year-old son, Henry, was accepted as king of England. He assumed the role of king in 1234 and confirmed the Magna Carta. However Henry III was an inept king who engaged in costly wars in an attempt to replenish his impoverished treasury, refused to defy papal decree, and provided appointments to foreigners rather than the English nobility. This approach to government fueled antipapal sentiment and laid the foundation for the Reformation. It also provided opportunity for the rise of English nationalism. As English barons became more frustrated with Henry III's choices and costly wars, they revolted and threw England into a period of civil war. At one point Simon de Montfort briefly held power in 1264; however, he was killed in battle and power returned to Henry III and his son, Edward. There were some positive aspects of Henry III's reign. The population of London and the country rose substantially, the universities of Oxford and Cambridge were established, and the economy improved with the increase of agriculture. By the time Henry III died in 1272, he was monarch in name only, as the true power had already been transferred to Edward.

Edward I, known as Longshanks because of his height, was an accomplished soldier, statesman, and perhaps the most successful medieval monarch. Through his reign England recognized and retained many aspects of society, law, and government that survived centuries, civil war, and international conflict. Although Edward I could be considered ruthless and aggressive in many situations, he understood the delicate balance in which a monarch functioned. He is credited with the creation of the modern-day Parliament. In 1295 Edward I summoned various representatives to his Model Parliament in order to raise more revenue. To this end parliament was used to conduct national business. Edward I also supplied the courts of King's Bench, Exchequer, and Common Pleas with judges; established a Court of Equity; and created a Chancery Court to provide redress in situations where other courts could not intervene. Edward accepted the Confirmation of Charters in 1297, which stated that taxes must have the assent of the realm.

Edward I also lived up to his ancestors' attempts to expand the English empire. He conquered Wales in 1284 and chose to name his eldest son Prince of Wales in 1301, a title that has been bestowed upon the all firstborn male heirs to the present day. Scotland proved to be a tougher conquest. Edward attempted to lay claim to Scottish lands by having his son marry Margaret, the legitimate heir to the Scottish Crown. However she died en route to England, and Edward I invaded Scotland in 1296, defeated them, and was paid homage by the Scottish barons. William Wallace incited a riot against the English king in 1297, defeated the English army at Stirling, and continued to be a thorn in Edward I's side until his capture and execution in 1304. Robert Bruce, a distant claimant to the Scottish throne, continued to harass

Edward I and his armies. The English were eventually defeated at Bannockburn under Edward II, but the animosity between the two nations continued for centuries.

Edward I's biggest failure came in the form of his son, Edward II, who was feeble, lazy, and incompetent. Edward II also had a penchant for surrounding himself with foreigners, a trait that the English barons loathed. He carried on a homosexual affair with Piers Gaveston, which led to Gaveston's exile and murder. Eventually Edward II's wife, Isabella, and her lover, Roger Mortimer, invaded England from France, forced Edward II to abdicate in favor of his son, and murdered him. Once his wife and her lover deposed Edward II, Edward III ascended the throne in 1327. He quickly arrested and hanged Mortimer while imprisoning his mother for the last few decades of her life. Edward III was responsible for the beginning of the Hundred Years' War with France in 1337 allegedly to support his claim to the French throne. Initially England saw victories at Sluys (1340), Crécy (1346), and Calais (1347), giving them control of the Channel and the land. The bubonic plague, or Black Death, provided a short break from hostilities, but England resumed the fight with an invasion of France in 1355. Edward, the "Black Prince" and eldest son of Edward III, found success at Poitiers (1356). The Treaty of Brétigny (1360) brought this phase of the Hundred Years' War to a close. However, John of Gaunt, Edward's third son, resumed the battle in 1369 when he invaded France again.

Under Edward III, English social life and economic history changed. He experienced relatively peaceful relations with the noble classes. Mercantilism began to replace feudalism. The taxation system was supported by commerce rather than land taxes. Parliament found a bicameral cohesion as it divided into two houses representing the nobility and clergy, and the middle classes. In 1362 English replaced French as the national language of the realm. Treason was defined in 1352, and the office of justice of the peace was created (1361) to assist the sheriffs. Unfortunately Edward III's final years were marked by increasing senility, the death of the Black Prince, and disintegrating relations between the Crown and his subjects, due in part to Edward's mistress, Alice Perrers.

Richard II, son of the Black Prince and grandson of Edward III, ascended the throne in 1377 at the age of 10. His rule was highlighted by his marriage to Isabella of Valois, daughter of Charles VI of France, in order to end further conflict with France. He also subdued a Peasants' Revolt in 1381 that resulted from the effects of the Black Plague's strain on the economy. Rival factions continued to fight for governmental control, and in 1397, Richard II became embroiled in a struggle with some of the nobles for control. First John of Gaunt, then his son, Henry Bolingbroke (Henry IV), attempted to take the throne. Richard was usurped in 1399, imprisoned, and murdered. The Wars of the Roses had claimed their first victim in the former king.

See also Wales, English conquest of.

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Jennifer Hudson Allen

Norman Conquest of England

The Norman Conquest is the period of English history that followed William the Conqueror's defeat of King Harold at the Battle of Hastings in October 1066. Although Hastings was the turning point of the conquest, it actually took William about six years to put down all Saxon opposition. The political personalities changed and Britain became less isolated. Along with the Anglo-Saxon king, most members of the nobility were killed at Hastings or during the ensuing insurrections. Those who survived had their lands taken from them. These landholdings became the possessions of William and his followers, thus imposing a Norman aristocracy on the English people.

Recognizing that relatively few Normans were ruling the masses of Englishmen, William utilized the Anglo-Saxon idea of a centralized monarchy to stabilize and consolidate his power. Other political and legal institutions he established borrowed heavily from English tradition. In this feature, English feudalism differed from that found on the Continent. To strengthen his position of power, William had himself crowned William I, king of England, by the archbishop of Canterbury on Christmas Day 1066. To guarantee further his sovereignty,

A portion of the Bayeux Tapestry, depicting the Battle of Hastings and the events leading up to it. The tapestry, or embroidery, has been housed in Bayeux, France, at least since 1476, and possibly since shortly after its creation in the 1070s.

William began an extensive building program, erecting castles and garrisons at strategic points throughout the Isles. Placing each of these tactical locations under the control of one of his most trusted nobles, William was able to tighten his control over the entire nation. Castles, which were rare in the British Isles before 1066, became a familiar feature of the landscape.

Construction of castles also made it easier for William to introduce the feudal system to England. William divided his territory among his favorites in return for their pledge to feed, house, and equip knights for the king. From the castles lords could effectively administer large areas of land for the king. With the Oath of Salisbury in 1086, William established the precedence of loyalty to the king as more important than loyalty to lesser lords. This highly organized system of obligations among knights, lords, and the king was far removed from Anglo-Saxon ideas of kingship.

WILLIAM THE CONQUEROR

William was the illegitimate son of Robert I, duke of Normandy, and the daughter of a local craftsman. Sometimes called William the Bastard, William nevertheless inherited his father's lands when the duke died in 1035. Constant rebellions during William's minority kept him and his guardians in frequent danger. William

was able to defeat the invading army of the king of France and to put down opposition among his nobles. With his power established in Normandy, William visited England in 1051 or 1052, when he received the promise of his cousin Edward the Confessor that he would name William as his successor. William further improved his position through marriage to Matilda of Flanders, a descendant of Alfred the Great. Later Harold, earl of Wessex and also in line for the English throne, was shipwrecked off the coast of France. Harold found himself under William's authority and, likely in exchange for his freedom, promised to support William's claim to England. In 1066 when word reached France that Harold had been crowned king of England, William immediately appealed to the pope, who gave him sanction to raise an army and invade England.

BATTLE OF HASTINGS

Although some Norman barons did not give wholehearted support to the mission, William brought them in line through bribes and threats. In September 1066 William sailed for England with an amassed army of approximately 30,000 troops, including mercenaries and men attracted by the possibility of plunder. Harold II was already under attack from Harald Hardrada, king of Norway, and Harold's exiled brother Tostig, whom he was able to defeat on September 25. William landed at Pevensey in Sussex on September 28.

Even though Harold's troops were tired and William had superior numbers and equipment, Harold was able to keep William at bay when they first met at Hastings. At one point, William had to rally his troops and lead a counterattack on the Saxons. Tradition, including the Bayeux Tapestry, shows that Harold received an arrow in his eye during the battle, causing his troops to act in confusion; some fled; some stayed to fight to the end. After this battle, William's advance to London was uneventful, and he was able to proclaim himself king of England. Despite uprisings from the Saxons during the next six years, William's takeover had been accomplished.

BAYEUX TAPESTRY

The Bayeux Tapestry tells the story of the Battle of Hastings and the events leading up to it on a linen background more than 7 meters long and half a meter wide (20 by 230 feet). Most scholars agree that this is not the total tapestry, that some pieces of the embroidered cloth have not survived the years. Bishop Odo, William's half brother, whom William named earl of Kent, may have commissioned it. There are flattering images of Odo, and only he and one other of William's companions are named on the tapestry. The origin of the labor is highly disputed among the English and French, each insisting the massive work was done in their homeland. The tapestry has been housed in Bayeux, France, at least since 1476, and possibly since shortly after its creation in the 1070s.

RELIGIOUS REFORM

William was a ferocious opponent and could be quite brutal in putting down opposition, yet in many ways he was also a very spiritual man. Another significant part of his conquest agenda was reform of the church. In 1070 William arranged for his longtime friend Lanfranc to be named archbishop of Canterbury. Lanfranc's primary responsibility was to facilitate the reforms William wanted, including appointing foreign prelates to replace Saxon clergy and enforcing discipline in monasteries. King and archbishop also instigated a canonical court, removing church-related cases from the secular legal system. William asserted his power to name bishops and to approve or disapprove of church doctrine and decrees without opposition from Lanfranc and the church.

DOMESDAY BOOK

Always cognizant of the fragility of his hold over the English, William constantly sought better means to solidify his power and manage his finances. To that end, he ordered that the *Domesday Book* be assembled. The title is a variation of *doomsday*, or "day of judgment," and probably is linked to the fact that the book became the final authority in many property disputes. This remarkable compilation, completed between 1085 and 1086, is a detailed accounting of the wealth of England, listing personages and their holdings in land and livestock, the numbers of tenants on the land, buildings, mills, and other sources of wealth. The Domesday commissioners also noted the devastation that England had undergone as a result of William's expeditions to put down opposition. In fact in some areas, they released individuals from their taxes because of the poverty they found in areas where William's troops had been especially destructive. The *Domesday Book* was the basis for tax assessments until 1522.

A CHANGED LANGUAGE

One of the most significant influences of the Norman Conquest was on the English language. The conquering French imposed their native tongue as the language of the upper classes, literature, and the court, considering Anglo-Saxon speech crude. However the English never abandoned their language, forcing the upper class to accept much of the language of the lower classes. As the

Norman and Saxon languages fused over the decades, Middle English, the language of Geoffrey Chaucer, emerged, still primarily Anglo-Saxon, but much enriched by French and Latin additions. Parliament was opened in English for the first time in 1352.

William I died as the result of a riding accident in 1087. He bequeathed his Norman territory to his son Robert II and his English lands to his son William II, a decision that was later to shape the events of the Hundred Years' War. Henry I and King Stephen followed William II. The end of the Norman period is usually considered as 1154 when Henry II, a Plantagenet, came to power.

See also feudalism: Europe; Norman and Plantagenet kings of England.

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Jean Shepherd Hamm

Norman kingdoms of Italy and Sicily

Described by some sources as bloodthirsty brigands, the first Norman warriors arrived in Italy from Normandy, France, in search of adventure, land, and wealth. As foreigners to the fragmented lands of Lombard, Italy, and Sicily, the first Normans were able to take advantage of disputes between the pope, the Byzantine Empire, the Lombard lords, and the Muslims of Sicily to forge a united kingdom out of fractious, petty states. The Normans assured stability with a strong bureaucracy based on Arab, Greek, and Latin models. The largely tolerant and synergetic culture of Norman Sicily was embodied in the fusion of Arab, Berber, Greek, and western traditions in their architecture, art, and literature. The Normans epitomized Mediterranean culture and trade, knitting a kingdom that, as the Mediterranean itself, connected Africa, Europe, and the East. At its height the civilization of Norman Italy and Sicily was a remarkable combination of Greek, Arab, and Latin cultures.

Robert Guiscard and his brother Roger I were two of the first Norman warriors to attack Byzantine possessions in southern Italy. They even captured Pope Leo IX in 1053. He was not released from captivity until he recognized the authority and legitimacy of the Normans. The papacy and the Normans were reconciled after Pope Nicholas II gave Guiscard authority over Apulia, Calabria, and Sicily even as these regions were still occupied by Byzantium and the Muslims of Sicily. Ibn al Thumma, an Arab from Sicily, offered the entire island to Roger I if he agreed to help establish stability on the island. By 1072 the Normans had conquered Palermo. Despite their thirst for booty, the Normans guaranteed the protection of religion and local laws. In 1091 Roger I had effectively conquered the entire island, respecting the local laws and beliefs as promised. His feudal system simply copied the Muslim military districts, Muslims were a large part of his army, and Muslim eunuchs took over many bureaucratic tasks.

Roger II, son of Roger I, was probably the most famous Norman ruler. His reign of more than four decades (1111–54) saw the birth of a great trading empire. Recognizing the importance of North African trade, he conquered several cities on the coastline of modern-day Tunisia and challenged the naval supremacy of the North African, Muslim states in the Mediterranean.

This opened the rich African gold and Oriental spice market to European traders, creating an economic boon for the Normans, the new masters of the Mediterranean. As a statesman Roger II reformed the judicial system and maintained order among the different religious and ethnic communities of the region. In addition to Greek scholars and ministers, his court included a harem, and a cohort of Muslim slaves, eunuchs, and administrators. Some Muslim scholars were so impressed by his tolerance and kindness that they claimed he was a Muslim in disguise.

The Palatine Chapel in Palermo, considered the finest example of Norman medieval architecture, exemplified the Norman use of the best Byzantine mosaics, Arab plaster decoration, and Latin painting, creating a magnificent jewel of medieval and intercultural unity even as the rest of Europe was rocked by war and conflict. Greek, Latin, and Arabic were all official languages of the Norman court. A cadre of religious scholars and poets from the Fatimid dynasty in Egypt, Byzantium, North Africa, Italy, and Spain engaged in free and open debates about the nature of God, faith, and fate, answering difficult theological questions asked by Roger II. Al-Idrisi, the Arab Sicilian geographer, called his carefully constructed map and description of the world the *Book of Roger*. A book used by European explorers, the *Book of Roger* drastically increased western and Latin knowledge of world geography.

Faced with the reconquest of North Africa by the Almohads and other threats to his power, Roger II gradually became less tolerant to the Muslims of Sicily. Norman power began to wane under William, Roger's successor. He did not have the same energy for statecraft as his father. Even as the first stage of Norman rule went into decline, a new leader soon emerged from a marriage between a Sicilian and the ruler of Germany, a leader who would bring Sicily and Italy back into an age of cultural brilliance.

Frederick II (1194–1250) ushered in the next great era of southern Italian history. As son of Constance of Sicily, he had Norman blood. He was also son of Henry IV, a German king and Roman emperor. As the Normans before him, he had a difficult relationship with the church. Despite his strong crusading spirit, he was excommunicated by a papacy concerned about the unification of Italy and threats to the Papal States. He was crowned emperor of Jerusalem in 1229, establishing a state that was largely tolerant of different religious faiths.

Inspired by the multireligious culture of Sicily, he created a rare and brilliant era of peace in Jerusalem. Like his Norman predecessors Frederick was very much a man of the Mediterranean. Far from a provincial German ruler, or a Norman barbarian, he was steeped in the international cultures of Islam, Judaism, and the Greek church as well as the Roman church. It could easily be argued that the cultural patronage and openness of the Norman kings and their defiance of papal authority helped build the foundations of the Italian Renaissance and the birth of humanism.

See also Byzantine Empire: political history; Norman Conquest of England; Norman and Plantagenet kings of England.

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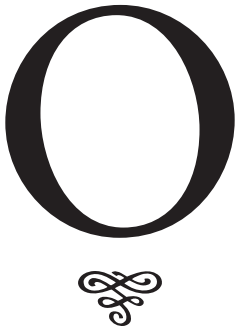
Allen Fromherz



Ogotai Khan

(1185–1241) *Mongol leader*

Ogotai Khan was the third son of Genghis Khan and spent most of his early life campaigning. Realizing the implacable enmity between his first and second sons, Juji and Chagatai Khan, Genghis decided in 1219 to bypass both for supreme leadership of the Mongols after his own death in favor of Ogotai. He reconfirmed this decision before his death in 1227. Ogotai was confirmed as the Mongols' second khaghan (grand khan) by the *khuriltai* of Mongol leaders in 1229 and established Karakorum on the upper reaches of the Orkhon River as his capital, surrounding it with a defensive wall.

True to his martial heritage Ogotai began his reign with massive campaigns to expand the Mongol empire, amassing four armies. One marched westward to conquer the steppelands of central Eurasia and the Russian principalities, across the Ural Mountains, and the Volga River. Led by the old warrior Subotai and Batu (Juji's son), its goal was to secure and enlarge the inheritance of the sons of Juji (who had predeceased Genghis Khan). A second army's goal was to complete the conquest of Khwarazm, which includes modern Iran, then onto the Middle East and Asia Minor. A third army took on Korea, which had been conquered earlier but had revolted against the unbearable conditions of Mongol rule. Finally Ogotai and his younger brother Tului Khan led a force to finish the conquest of the Jin (Chin) dynasty in northern China. They took the Jin capital Kaifeng (K'ai-feng) in 1233; the last Jin emperor committed suicide in 1234 and all northern China came under Mongol rule. Subotai's army had the most spectacular success, conquering the Turkish tribes of the Russian steppes, all the Russian principalities except Novgorod, the Ukraine, Poland, Moravia, and Hungary. They were at the gates of Vienna before withdrawing in 1241 on the news of Ogotai's death. The army sent to conquer the Middle East added western Persia and the Caucasus to Mongol control. Korea submitted in 1259. Ogotai also made administrative reforms to centralize the administration to ensure his control over the Mongol lords and the efficient gathering of taxes and tribute from his sedentary subjects. Thanks to a remarkable non-Mongol adviser Yelu Chucai (Yeh-lu Ch'u-ts'ai) reforms were begun in northern China that ended the brutal looting and massacre of the population on the premise that working people paid more taxes than expeditions could gather.

After the campaign against Jin, Ogotai returned to Karakorum and abandoned himself to a life of pleasure, hunting and drinking so heavily that an official was appointed to count the amount of wine he drank daily. His second wife, Toregene, moved quickly to consolidate her authority even before he died while on a hunting trip; he was buried in Jungaria in his personal *appanage* (fief). According to Mongol custom his widow, Toregene, became regent until the *khuriltai* elected a new ruler. Her goal was to ensure the election of her son Guyug as the next khaghan, despite much opposition by other

branches of the Mongol royal house. After four and half years she succeeded.

See also Mongke Khan.

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Jiu-Hwa Lo Upshur

Olaf I

(969–1000) *Norwegian king*

Olaf Tryggvason ruled the kingdom of Norway as Olaf I. He was the son of King Tryggve Olafsson but was forced to flee when Eric Bloodaxe killed his father and purged the royal family. Olaf finally found refuge in Novgorod, where the Vikings had opened up settlements. Their renown as warriors made them prized mercenary soldiers throughout eastern Europe; as many Vikings went east as those who made the more familiar inroads into western Europe.

Their fighting prowess was so well regarded that the emperors of the eastern Roman or Byzantine Empire made them among their prize troops as the Varangian Bodyguard. The huge axes they carried as their main weapons earned them fear and respect from their enemies. Olaf served in Novgorod under Vladimir I (Vladimir the Great) (c. 958–1015), who converted the Rus, the ancestors of today's Russians, to Christianity in his principality of Kievan Rus. Olaf also saw service as a mercenary under the Holy Roman Emperor Otto III (960–1002). After his sojourn in eastern Europe where he married a Polish princess, he became involved in the Viking raids on England and France. After the death of his Polish wife, he wed Gyda, who was the sister of Olaf Kvaran, the Viking king of Dublin. Ireland, as England, suffered greatly from Viking incursions from Scandinavia.

But as in France and England the Vikings created permanent settlements and Dublin traces its origin to the Viking settlement. Dublin on the river Liffey would have proved an excellent and protected anchorage for the Viking long ships. It would not be until 1014 that the Irish High King Brian Boru would defeat the Vikings at Clontarf, effectively restoring much of Ireland to native Irish rule. However, Brian was killed toward the end of the battle.

Olaf learned of the dissatisfaction of the Norwegians with the rule of the earl Haakon. He decided to make a dramatic bid for his father's throne. The people welcomed him as the rightful king and he swiftly became established as ruler of the kingdom. Johannes Brondsted writes in *The Vikings* that Haakon "was murdered by one of his own servants." However, in c. 995 Olaf converted to Christianity and, as was the custom of the times, caused his people to convert with him. During the conversion of Norway, he had the shamans who opposed him drowned at high tide. Once he had made his conversion, Olaf ceased raiding Christian countries and turned his considerable energies to raiding pagan countries.

The date of Olaf's conversion to Christianity is disputed. Johannes Brondsted in *The Vikings* remarks how Olaf raided England in 991. In 994 he participated in a massive raid on London with the Danish king Sweyn (Swen) Forkbeard. Brondsted notes that Olaf had already been converted to Christianity. The raid was a large undertaking, according to Brondsted, "with a joint fleet of about a hundred longships, and presumably at least two thousand men, they attacked London; but the city beat off the assault, and the Vikings had to be content with plundering southeast England and finally accepting 16,000 pounds of silver to leave. Olaf Tryggvason left for good to take up the task of conquering Norway." At the time, Ethelred was the king of England. Olaf made his capital at Nidaros, now known as Trondheim, when he took the Norwegian throne.

Upon taking the throne in 995 Olaf enforced Christianity among the general population, but his rule was only certain in the north around Trondelag. His former ally Sweyn Forkbeard of Denmark claimed the southern part of Norway. While Olaf tried to consolidate his rule in Norway, he also controlled Iceland. He made a strong effort to convert the inhabitants of Iceland from their pagan ways. While the first missionaries, Brondsted notes, were sent in 987, their journey ended in failure. Around 997, however, Olaf's efforts met with success and Christianity was proclaimed at the Icelandic Thing, perhaps the closest to a true democratic assembly then in existence in northern Europe.

Meanwhile Olaf's attempt at consolidation was bringing him nearer to a confrontation with Sweyn Forkbeard of Denmark. Sweyn, seeing a conflict ahead, carefully wove a web of alliances around Olaf. Sweyn married the

mother of the king of Sweden, Olaf Skotkönung. He was careful to include the sons of Earl Haakon in his marital alliances as well. One son, Swen, was married to Skotkonung's sister, while the other, as Brondsted notes, was wed to Sweyn Forkbeard's own daughter.

In 1000 Olaf met his enemies at a naval battle off the island of Svold, near Rugen. Olaf was greatly outnumbered by the fleets of Denmark and Sweden, in addition to those Norwegians who followed the two sons of Earl Haakon. Moreover, as Brondsted writes, the Viking fighters known as the Joms-vikings also betrayed him. Olaf fought bravely from the deck of his ship *Long Dragon*, which was reputedly the largest warship yet seen in Scandinavian waters. The rowers of Viking longships, it should be noted, were warriors as well and not slaves as they were on the galleys of the ancient Greeks and Romans. When the ships came in close contact, sometimes efforts were made to ram an enemy's ship. But, as with the Romans, battle was decided by an armed conflict among the warriors, who would attack an enemy vessel and seek to overpower the crew. Destroying a longship was never a real tactical goal, since the attackers usually sought to take it intact and add to their fleet. This certainly would have been the case with Olaf's *Long Dragon*. After his death, Olaf remained the hero of his people, who whispered that he was still alive and waited for his return in vain.

See also Vikings: Iceland, Icelandic sagas; Vikings: Norway, Sweden, and Denmark.

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John F. Murphy, Jr.

Omar Khayyam

(1048–1131) *Persian poet and astronomer*

Omar Khayyam was born in Nishapur, Persia (present-day Iran); his name means "tent maker," the likely profession of his father. During his lifetime he was known, not as a poet, but as a mathematician and astronomer. He studied philosophy as well as science. As all artists and scientists of the age Omar Khayyam was dependent upon the patronage of the local rulers or persons of wealth for his livelihood. As a young man he worked in Samarkand under the patronage of the Seljuk ruler, Malik Shah, during which time he wrote the *Treatise on Demonstration of Problems of Algebra*. The treatise was a groundbreaking mathematical work; he also listed astronomical tables and, with other scientists, worked to reform the calendar. After the death of Malik Shah and a change in political fortunes, Omar Khayyam moved to the great center of Islamic scientific study at Merv (in present-day Turkmenistan), where he wrote critical analyses of Greek astronomical and mathematical thought. He also traveled to Mecca and Baghdad, other centers for scientific thought. In his old age he moved back to Nishapur, where he died in 1131.

In the west Omar Khayyam's *Rubaiyat*, a series of almost 600 rhymed four-line quatrains, was popularized by Edward Fitzgerald's 1859 translation. Fitzgerald took extensive liberties with the text and it is thought the Omar Khayyam probably wrote only about 200 of the quatrains. The *Rubaiyat* reflects Omar Khayyam's romantic as well as pragmatic nature and covers a wide range of topics including love and death. The poem takes an open view to sensuality, wine, women, and song with verses like

> Whether at Naishapur or Babylon,
> Whether the Cup with sweet or bitter run,
> The Wine of Life keeps oozing drop by drop,
> The Leaves of Life keep falling one by one.

Omar Khayyam's liberal views were attacked by more puritanical Muslims, as well as by mystical Persian poets who objected to his pessimism and outlook on life.

See also Seljuk dynasty; Sufism.

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Janice J. Terry

Onin War in Japan

The Onin War came about directly as a result of the declining power of the Ashikaga Shogunate. The Ashikaga Shogunate, or military government, had been founded in 1336–37, by the astute Ashikaga Takauji. Takauji had been sent by the Hojo shoguns to put down the rebellion of the emperor Go-Daigo. Go-Daigo was determined to throw off the rule of the military shoguns that had existed since the first true

shogun, Minamoto Yoritimo, in 1192. Go-Daigo's first rebellion was in 1331 but was suppressed by the Hojo shogun Hojo Moritoki. When Go-Daigo rebelled a second time, Ashikaga Takauji was sent to lead the Hojo army against him. But Takauji switched sides and ensured Go-Daigo's victory. He accompanied Go-Daigo into the imperial capital of Kyoto. However, it was clear that he had only used Go-Daigo as a Trojan horse for his own ambitions and in 1337, Go-Daigo was forced to flee the capital as Ashikaga Takauji became shogun in his own right.

Although at first perceived as another military rule, the Ashikaga shoguns considered themselves true aristocrats of the Northern Court in Kyoto. Rather than the countrified shoguns at Kamakura, the Ashikagas considered themselves to be patrons of the arts. The Ashikaga shoguns were such patrons of the arts that the style of the period derives its name from the Muromachi District in Kyoto where they established their mansion. They also patronized the *o-chanoyu*, the ceremony performed with Japanese green tea, which became a centerpiece in the life of any cultivated daimyo, or noble, family of the era.

With each generation the Ashikagas became more imperial courtiers and less military shoguns. The now courtly Ashikaga shoguns began to face challenges from another generation of countrified daimyo in the more remote provinces. Increasingly the shogunate was unable to control these militaristic daimyo, and their failure to do so brought their demise. The climax came during the reign of the eighth Ashikaga shogun Yoshimasa, who began his rule in 1449. For all of his architectural and cultural accomplishments, Yoshimasa did little to strengthen the military of the shogunate.

The Onin War itself began as a struggle over who would lead two Echizen province daimyo families, the Hatekeyama and the Shiba clans. The Hatekeyama called on the mightier Yamana and Hosokawa clans. The conflict ultimately drew in Yamana Sozen and Hosokawa Katsumoto, two far more powerful warrior daimyo. Yamana Sozen was known as the Red Monk, because he had taken a monk's vows but still functioned as a warlord, as did Uesugi Kenshi, the great rival of Takeda Shingen.

ABDICATION

Faced with what would prove to be a very bloody provincial struggle and unwilling to enter it, Ashikaga Yoshimasa announced in 1464 his intention to abdicate as shogun. Before he resigned he had to choose a successor in the Ashikaga Shogunate. In one of the great ironies of Japanese history, his choice deprived him of the very life of peace he sought. He chose his brother, but his wife, Tomi-ko, wanted the next shogun to be their son. Tomi-ko secured the support of Yamana Sozen for her son's candidacy, which inevitably brought Hosokawa Katsumoto to champion the cause of the emperor.

The Onin War, unlike other struggles, was to be fought out in the streets of the imperial capital of Kyoto. The main theater would be the stylish Muromachi District, which, since it served as the headquarters for Ashikaga rule, was where the families of the powerful daimyo had built their mansions to house them when business brought them to Kyoto.

By 1467 the Yamana and Hosokawa factions were waiting for the hostilities that both sides realized would soon begin. To his credit Yoshimasa remained shogun and tried to avert the breakout of war. He declared that whoever began the fighting would be branded a rebel, which meant execution and confiscation of all property. In April 1467 fighting began when the first decisive move was struck by the Red Monk. To show his contempt for the emperor, he captured the imperial palace in Kyoto in one of his first attacks. But Yamana's impetuous action backfired as he found it increasingly difficult to keep supporters. In 1471 Yamana was so desperate that he attempted to revive the old Southern Court, but he could find no claimants to the throne, since the Ashikagas had influenced the members of the Southern Court to return to Kyoto in 1392 after the emperor abdicated.

Meanwhile the Hosokawas and the Yamanas attempted to gain strength from the countryside. Both sides received help from their retainers outside the capital, but none were able to gain military superiority in the battles that now raged in the capital city of Kyoto. As a result a bloody stalemate settled down in Kyoto, as the entire city was slowly devastated by the continual fighting.

The warring in Kyoto acquired a lethal momentum of its own. Even the deaths of both Yamana Sozen and Hosokawa Katsumoto in 1473 did not slow the bloodshed. Fighting spread to the provinces, where peasants staged *ikko* uprisings and provincial daimyo fought over land claims, knowing that the Ashikaga Shogunate was powerless to intervene in the growing anarchy.

The shogunate was still embroiled in the very succession crisis that had precipitated the Onin War. Yoshimasa finally gave in to his wife, Tomi-ko, in 1474, and appointed his son Yoshihisa to be his successor.

Ten years later, Yoshimasa finally achieved his dream of leaving the shogunate. Yoshihisa would rule until 1489. Nevertheless, the Onin War continued to devastate Kyoto. In December 1477 Ouchi Masahiro, who had spent a decade fighting for the Yamanas, finally grew disgusted with the fighting and left the city, leaving the empty victory to the Hosokawas. The power of the Ashikaga Shogunate was effectively broken by the long conflict. Although the family would continue to govern, the center of gravity decisively shifted to the daimyo in the provinces. In 1573 almost exactly a century after Yoshimasa abdicated, the daimyo Oda Nobunaga would depose the 15th Ashikaga shogun Yoshiaki, bringing the Ashikaga Shogunate to an end.

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John Murphy

Ottoman Empire: 1299–1453

In the 13th century a nomadic Turkish tribesman named Ertogrul established control over large parts of northwest Anatolia. The Ottoman Empire took its name from his son Osman (r. 1280–1324); *Ottoman* was an Italian corruption of *Osmanli*. As the Seljuk dynasty and other Turkish dynasties, the Ottoman Empire relied on *ghazi* warriors as the foundation of its military power. The Ghazi warriors were an egalitarian society in which leadership was earned through bravery and feats in battle.

They practiced a code of conduct (*futuwwa*) analogous to the code of chivalry among western medieval knights. Converts to Sunni Islam, the Ottomans viewed themselves as protectors of Islam. Osman married the daughter of a Sufi *shaykh* who was the master of one of the numerous Sufi orders that had been established in Asia Minor. Sufi *shaykhs* often became the spiritual leaders in Ottoman society.

The tombs of Sultans Orhan and Osman are located in Bursa, Turkey. Osman and his son Orhan were able military leaders.

Like all early Ottoman leaders Osman and his son Orhan (r. 1324–c. 1359) were able military leaders who personally led their troops into battle. Both expanded Ottoman territories and, with the conquest of Gallipoli, Orhan extended Ottoman lands into Europe. Murad I (r. 1360–89) took the title of sultan and continued Ottoman expansion into the Balkans and Anatolia, taking Adrianople and Ankara. Ottoman victories further diminished the territories under the Byzantine Empire. The Ottoman victory at the Battle of Kosovo in 1389 was a major defeat for the Serbians and began a long period of Ottoman domination over most of the Balkans.

The first 10 Ottoman sultans were men of strong personalities with remarkable abilities. The position of sultan was the only role reserved for the heirs of the house of Osman; otherwise, the Ottoman Empire fostered remarkable upward mobility for its conquered peoples, who could, and often did, rise to the highest military, political, and economic positions within the empire. Following Muslim precepts the Ottomans were also tolerant of religious minorities and often intermarried with the different religious and ethnic groups within the empire. However a Turkish-speaking elite dominated the ruling class.

In Europe the early Ottomans ruled from Edirne (Adrianople), while Bursa served as the capital of the empire. The relative stability of Ottoman rule attracted scholars and merchants to Bursa. Merchants and skilled craftsmen formed guilds of *ahki* or cooperatives that contributed to the economic prosperity of the empire. The control of major trade routes also financially

benefited the Ottomans. Charitable foundations (*awqaf*) provided extensive social services. An Islamic legal system with trained *qadis* (judges) provided an overall judicial framework for the empire.

Under Murad I landownership was registered and a more centralized government emerged. The grand vizier served as the chief minister and key administrator after the sultan. Although the Turkish tribal families resented the loss of their traditional autonomy, the Ottoman army and administration were strong enough to prevent major rebellions.

Bayezid I (r. 1389–1402) became sultan after the death of his father, Murad I, at the Battle of Kosovo. To ensure his succession Bayezid had his brother killed; subsequent Ottoman sultans often sanctioned fratricide or the imprisonment of family members to prevent rebellions or divisions over succession. Although Bayezid won a number of battles in the Balkans and Anatolia, he also adopted a number of Byzantine or Balkan social customs.

Under his sultanate a lavish royal court emerged. Ottoman sultans frequently married non-Turkish women. The harem, composed of the sultan's mother, wives, former wives, and concubines, grew in size and importance. The mothers and wives of the sultans became powers in their own right and frequently intrigued to secure the succession of their favorite sons to the sultanate.

Timurlane (Tamerlane) stopped Ottoman territorial expansion. At the Battle of Ankara in 1402 he captured Bayezid and subsequently had him killed. Timurlane dismembered Ottoman territory, dividing it among separate rulers. However, following a struggle with his brothers, Mehmed I (r. 1413–21) presided over a remarkable revival of the empire, which emerged stronger and more powerful than previously. Murad II (r. 1421–44; 1446–51) resumed the expansion and control over the Balkans and moved into Hungary. Although he besieged Constantinople he failed to take the city. The victory in 1444 at the Battle of Varna marked the consolidation of Ottoman rule over the Balkans. Within a decade the Ottomans would achieve a final victory over the failing Byzantine Empire.

See also Byzantine Empire: political history; Sufism.

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Janice J. Terry

P

Pallava kingdom

Pallava was a state based in Southeast India that flourished between approximately the fourth and the ninth centuries C.E. The Pallava dynasty was Hindu but also supported Buddhism and Brahmanism and was known as a patron of the arts. Under its rule, trade grew with Sri Lanka and with Southeast Asia and the state appears, so far as can be determined, to have been quite prosperous. It established its capital at Kanchi, close to modern Chennai (previously known as Madras). Tamil influences and cultural institutions grew in importance throughout the course of the Pallava dynasty and continued with its Chola successors.

Various theories have been put forward for both the origin and the demise of the Pallava state. The Pallava people may have been a part of the Parthians, the Dravidians, the Cholas, or several other distinct ethnic groups. It is most likely that the majority of the people were a mixture of different ethnic groups interacting together within a common territory. Migration was a notable feature of the ancient world and even if social mobility was rendered very difficult by the caste system, geographical mobility was often possible on either an individual or a group basis.

The first named Pallava ruler was King Visnugopa, who appears in local records in the common Prakrit version of Sanskrit. Other kings and rulers appear in subsequent records but few meaningful details are available beyond their names. The lives of ordinary people can only be reconstructed from archaeological excavation. Pallava rulers appear to have expanded their territories in the early centuries of their existence, but it is possible that this expansion was the discovery of other peoples involved in similar cultural practices and not the result of conquest at all. However, territorial expansion ended and subsequent Pallava rulers were persistently harried by the Chola feudatory allies of the Calukya dynasty to the west. Chola rulers gradually supplanted Pallava influence throughout its territory and gradually brought its rule to an end. It is difficult to determine whether this change of rulership made any real difference to the lives of the mass of the common people.

The sculptures and inscriptions of the Pallava state are notable in the development of the Indian artistic tradition. One of the centerpieces of this architecture may be found at the Shore Temple located at Mahabalipuram. This combines Dravidian styles with other influences and was formerly a port. Ports are notable for the ways in which cultural institutions of various ethnicities interact and interrelate, sometimes creating entirely new combinations.

See also CHOLA KINGDOM.

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JOHN WALSH

Papal States

The Papal States were originally private property, owned and controlled by the popes in Rome. After the eighth century the term was applied to the duchy of Rome and surrounding feudal estates. Constantine the Great, the first Holy Roman Emperor, declared that the Christian Church was a legal entity in the empire. Included in this declaration were the rights of the church to own and administer landed possessions. Constantine set the example for this civil doctrine by gifting the Lateran Palace to the church. Many noble Roman families, some with a millennium of pedigree, followed suit and donated land to the church. Some of these properties still bear the name of the family who donated them. Donation of large estates ended in the early seventh century.

During the early centuries of the papal estates, lands in the provinces of Gaul and Africa were included, but this practice stopped as non-Christian Germanic tribes conquered these areas. Most of these properties were lost in the early eighth century and by the end of that century the German invaders also confiscated the properties in Italian sectors outside Rome. All that remained were the lands in and around Rome, which were then owned not by the church, but by the pope. The pope thus became the largest landowner in Italy. The revenues of the papal estates supported the church in Rome and the many monasteries, convents, hospitals, orphanages, and poorhouses in the area. In times of famine it was the pope, not the emperor, who had the responsibility of providing Roman citizens with food and water. Thus the emperor could fend off political scrutiny in regard to agriculture disasters or epidemics by saying the pope was responsible for the evils visited upon the capital city.

As the number of lands under control of the papacy increased after the ninth century, the temporal power of the popes increased in proportion. In time all other rulers on the Italian peninsula had to contend with and gain the support of the popes for their social, economic, political, and military campaigns. After the fall of the Western Roman Empire, the pope became the most powerful leader in Italy and in all of western Europe. Even during the Ostrogothic occupation, the pope was given control over temporal affairs in the region. In 554 Emperor Justinian I issued the Pragmatic Sanction, which entrusted the pope and the Roman senate with control of weights and measures in the area, granting them indispensable powers in the region and ensuring loyal support from the region's rulers for the government in Byzantium. This loyalty was felt most bitterly among the Roman populace, whose only recourse to excess taxation and conscription by the Byzantine authorities was the Roman court system, which most often sided with the emperor. Election of the pope by the people of Rome, the practice of the time, did not deter the popes from choosing the emperor over the Roman citizenry.

As the Lombards began sacking Italian cities in the north, the papacy was in danger and an appeal was made to the emperor at Byzantium. But the Lombards conquered Italy, including the papal estates, in the eighth century. In 754 Pepin, king of the Franks, agreed to fight the Lombards and return the papal estates to the church, the first valid documents to give credence to the papal estates. Charlemagne and his armies would later protect these lands from Lombard domination. But Charlemagne exerted so much control over these lands that tensions rose between the church and the Frankish court. The Frankish kings also maintained control over papal elections, only rarely actually dictating the outcome, but more commonly guaranteeing the elections' taking place through the Constitution of Lothair, a legal document that kept the protection of the pope by the emperor.

In the ninth and 10th centuries the control of the papal estates came under great influence by various Italian kings and their families, including the many counts of Tusculum. The area controlled by the popes of this time had dwindled to that of the areas around the duchy of Rome. Under the Holy Roman Emperors Otto I and Otto II, the pope was often in exile, having his allegiance to the emperors as the primary reason. Only conquest by Otto III helped return the popes to Rome. In the 11th century the naming of popes and antipopes confused the relations of the church with the people in the papal estates. In 1059 Pope Nicholas II sought to free the papacy from the control of the Holy Roman Empire. New regulations for electing the pope were enacted, removing the choice from the hands of the emperor.

Various Norman and Italian nobles added more land to the papal estates in the 12th and 13th centuries. When Emperor Frederick II and the Roman curia quarreled in the early 13th century, the lands were again placed in jeopardy. Many conflicts and wars in northern Italy led to French control over the papal estates. During the Avignon exile of the popes in the 14th century, France controlled not only the election of the pope, but also the papal estates. This period saw the decline in the influence of the pope in the papal estates and the rise of the control of the region in the hands of the Colonna and Orsini families. Certain regions of the estates revolted and a near anarchy resulted in some regions. In

1353 Cardinal Albornoz brought the area again under subjection to the pope, a state that would remain in force until 1816.

See also Avignonese papacy; Frankish tribe; Pepin, Donation of; Rome, Medieval.

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Russell James

Peasants' Revolt

In the early summer of 1381 a series of protests and revolts erupted across England. Peasants and townspeople rose against royal agents in opposition to a poll tax the royal government had levied upon them. While the poll tax was the immediate cause of the rebellion, it was the focal point for a litany of complaints about the economic oppression the landholders and government had forced upon working people since the Black Death.

In the three decades following the Black Death landlords and peasants struggled over customary obligations and duties. The plague created a labor shortage and an increased availability of land, and many peasants saw an opportunity for economic gain, but the landholders saw the potential for their own economic ruin. The lords attempted to solve the problem using legal means, establishing laws such as the Statute of Laborers (1351), which fixed all wages at the levels of 1346, before the plague. Peasants who profited from higher wages received fines. Enforcement proved difficult since manorial lords, lesser gentry, wealthy peasants, and towns all competed for the smaller labor supply, but attempts to enforce the law nevertheless occurred, making lawyers and government officials the objects of resentment while driving rural village leaders and urban labor leaders into alliance. A collapse in grain prices in the mid-1370s intensified the economic tension.

To compound the commoners' tax burden, the Crown's extended military campaigns had proved extremely costly. To pay off debt from previous adventures, as well as to fund new military activity in France, in 1371 the Crown undertook a program of increasingly intense taxation. Labor laws and landlords attempting to revive their manorial rights never provoked anything beyond local protest and passive resistance, but new taxes introduced in 1371 differed remarkably from traditional forms of taxation. The taxes on parishes of 1371 and the poll taxes of 1377, 1379, and 1381 taxed people rather than possessions or land, and they hit hardest in the populous areas of East Anglia.

With taxation at an all-time high in 1381, the Crown levied a poll tax to raise £66,666 for the duke of Buckingham's campaign in Brittany. The tax was three times what it had been in 1377. However the collectors's preliminary returns indicated a nationwide shortfall in revenue. One-third of the people who paid the tax in 1377 were missing—nearly half a million taxpayers. Faced with a potential shortfall of one-third of its poll tax revenue, the government ordered the tax assessors back into the field and appointed commissions composed of local landholders and lawyers to investigate instances of evasion and collect delinquent taxes.

On May 30 an angry group of men, insisting that they had already paid their taxes, attacked two tax commissioners at Brentwood. The commissioners fled, and villagers, fearing government retribution, banded together with men from nearby villages. On June 2 they gathered at Bocking, swearing to destroy the king's agents, his laws, all forms of lordship, and to live only by their own laws. The protestors sent word to Kent, where another rising had occurred, appealing for support. The rising spread to central Essex, where rebels murdered the escheator and destroyed the houses of Sir Robert Hales, the king's treasurer, and Sir John Sewale, the sheriff. Rebels burned the sheriff's financial records in Chelmsford on June 11, and throughout the county peasants burned manorial records, destroying proof of their landlords' claims over them. The peasants directed most of their violence against records rather than landholders, but some died, mostly sheriffs, justices, and tax collectors who represented the Crown and the magistracy.

The rebels vowed to destroy the institution of lordship yet fully supported their 14-year-old king, Richard II (1377–99), who nevertheless was wary. On June 11 he rode to the Tower of London with his bodyguard and the earls of Salisbury, Warwick, and Oxford. His mother; his chancellor, Archbishop Sudbury; his treasurer, Hales; and William Walworth, mayor of London, also retreated to the Tower for protection. The next day the bands from Essex converged at Mile End and those from Kent met at Blackheath. Several leaders emerged, including Wat Tyler and Jack Straw. Richard sailed down the Thames to Greenwich to meet the rebels but with no way to ensure the king's safety, Richard's party concluded that landing would be too hazardous.

King Richard II and his party retreated to the Tower of London, where they were safe from the mob of rebels but were trapped.

On Thursday morning, June 13, the mob arrived at the gates of London, and the city admitted them. The exact number of rebels that day is unknown. Once inside the gates, they released prisoners from the Fleet, Newgate, and the Marshalsea; burned the Savoy palace owned by the king's uncle; and murdered foreigners, notably the Flemish and Italians. The royal party soon realized it was trapped. Though safe in the impregnable Tower, they were too few in number to break out. Their only hope was negotiation. The king agreed to meet the rebels on June 14 at Mile End.

Friday morning Richard and his bodyguard of lords and knights rode out to talk with the mob. The king had to grant pardons and give charters of freedom to the rebels. Furthermore they demanded abolition of serfdom, rent of servile land of 4*d*. per acre, freedom to buy and sell in markets of their choice, and the right to enter service contracts of their own free will. Finally the rebels made Richard promise to punish traitors. He conceded and the mob dragged Hales and Sudbury from the Tower and executed them summarily. By this point most of the rebels had grown tired and hungry from their long adventure, and many had received what they had wanted. Charters in hand, they began to disperse homeward. However a large contingent of the most dedicated and radical remained, buoyed by the day's successes. They wanted more from the young king, and Richard agreed to meet them again on Saturday. While the king prayed at Westminster, his nobles and the mayor mustered the London militia. The next day the rebels stood defiant, bearing a royal standard and a banner of St. George. Richard and a small retinue rode out to meet Wat Tyler.

Tyler built on the rebels' previous demands, including abolition of serfdom and all of lordship but the king's, and disendowment of the church and dismantling of its hierarchy. He also asked for the annulment of all law except the law of Winchester, which granted responsibility for peacekeeping to local authorities. As unrealistic as the demands were, Richard conceded everything except his regality and demanded that the rebels disperse.

The peasants seemed satisfied, but then someone in the king's retinue provoked Tyler, who then attacked the armored man with his knife, not harming him. Walworth ordered his arrest and when Tyler resisted the mayor struck him twice with his sword, and then a member of the king's household ran him through two or three times. Tyler fell mortally wounded. The crowd became agitated and the young king rode toward the crowd to calm the rebels while his retinue sent for the militia. Sources suggest that the royal party had acted deliberately, but whatever the case the revolt collapsed and the rebels returned home under guard. Tyler's vision of a self-governing countryside died with him, but the peasants carried home their charters of freedom, which they would use to challenge lordship for years to come.

Widespread uprisings included attacks on abbeys and the magistracy, and the burning of manorial records after the rebellion in Essex during mid-June. The uprisings occurred in at least 240 places around England and participants included wealthier peasants, as well as laborers and craftsmen. Often townspeople and peasants coordinated their efforts, but in some areas, such as York, Beverley, and Scarborough in Yorkshire, the protests drew little or no rural support; nor did they necessarily call for a reordering of society. However all wished to reduce or remove the power that their lords held over their lands or property. The young king was not happy. Despite their ample willingness to recognize him as their only lord, Richard felt angry that his kingdom had come so close to destruction. He rode with a strong force into Essex, executing a "bloody assize," and brutally suppressed the revolts. He revoked the charters on July 2, warning the peasants that they remained in bondage, and that things were going to get worse.

The gentry and officials who ran the counties did not like these harsh tactics. In Kent and Hertfordshire, the gentry did not desire brutal punishment; nor did

they appreciate royal justices whose visitations overrode their own authority. While the local administrators did not understand the peasants' hatred of servitude, they were more humane in their treatment of protestors than royal officials. In October the speaker from Essex told Parliament that the villains should be put in place, their charters revoked, and their leaders punished, but he said that followers should be handled leniently. Few could deny that the revolt showed a need for reform, and that justice and taxation had been handled unfairly. Some executions occurred, but most rebels received fines as punishment.

It is easy to blame the Peasants' Revolt on the poll tax of 1381, but in his work on the period, Gerald Harriss notes the complex picture leading up to the revolt. The village was the center of the peasants' economic and political world. In the years following the Black Death, anger increased as peasants saw the institution of lordship blocking opportunity for economic gain and personal freedom. Commercial areas, such as East Anglia and Kent, felt anger toward the Statute of Laborers. Likewise the Black Death had changed the relationship between countryside and town and more interaction occurred than before 1348.

In the wake of the plague peasants moved into towns, townspeople acquired land in the countryside, and the two economies, always interdependent, became permanently intertwined. Peasants and townspeople saw themselves as the true commons of the land, not the members of Parliament, and they saw no need for layers of lordship between themselves and the king. To villagers royal officials represented a false structure, imposed from the outside and unneeded.

Tension caused by these factors had not gone unnoticed prior to the revolt. The House of Commons had expressed its concern about conspiracies in the years leading up to the revolt. The poll tax dumped the government and the nobility military failures onto the backs of the lowest order of society. The fact that the tax assessors were outsiders made matters worse, because it confirmed the ill will the peasants already bore toward the nobility and prevented wealthier peasants from charitably paying a larger share to relieve the burden on their poorer neighbors, as had happened in the past. The poll tax served as a spark to set off the explosive Peasants' Revolt.

See also English common law; feudalism: Europe.

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Kevin D. Hill

Pepin, Donation of

The Donation of Pepin was one of the most important historical events of the early Middle Ages. The Byzantine Empire, the papacy, the Franks, and the Lombards were all involved in what became Pepin's donation. It marked a change in the nature of political authority across the former Roman Empire, and what would become the medieval states in western Europe.

Following the decline of Roman political authority in western Europe, a difficult situation emerged. While in 476 the western emperor Romulus Augustulus abdicated, the empire did not collapse. The symbols of western authority were returned to the East. From the eastern, or Byzantine, emperor's perspective, the authority of Constantinople over Italy and other western provinces remained as legal as Constantine the Great's authority 200 years earlier. What the Byzantine emperor of the eighth century lacked was military power, and the ability to project his authority over the western Roman provinces. This power fell to three newer groups in the area: the Lombards, the Franks, and the papacy.

As the middle of the eighth century dawned, Constantinople's position in Italy was weak. Real Byzantine authority was limited to particular cities and a narrow strip running from the former imperial capital of Ravenna to Rome. This created an opening for one of the newer groups in the area, the Lombards. In northern Italy, the Lombards were able to assert their dominance and independence from the Byzantine imperial authority. In doing this they created for themselves a powerful kingdom in northern Italy, and this threatened the papacy.

The papacy in Rome had for some time been trying to assert its spiritual authority over the other bishops in Christendom. This put the popes at odds with the imperial authority in Constantinople, imperial authority that would be weakened if the patriarch of Constantinople lost equality with the pope. What put them into further conflict was the lack of Byzantine civil authority on the ground in central Italy. The Byzantine government could neither protect the papacy from the Lombards nor

perform even the most minor governmental functions. More and more, these functions fell to the pope as the largest landowner in the area. This left the pope as the de facto ruler of central Italy, while on parchment, the eastern emperor remained in control of the territory.

The final group in the area was the Franks, located in what today is France and western Germany. The Franks had moved into the area shortly after 476. From this time onward, the Franks had been growing in political and military might. Early in the eighth century Frankish lead armies had turned back a Muslim invasion of western Europe, an invasion that had captured most of Byzantine North Africa and Spain. By 751 the Lombards had defeated even the pretense of Byzantine authority in northern Italy, and Pope Stephen III sought alliance with the Frankish ruler Pepin the Short.

Pepin wanted to be king of the Franks, while the church sought political and military protection from the Lombards, to say nothing of a possible political separation from the Eastern Church and Constantinople. Stephen granted religious sanction for Pepin to depose the Frankish king and to assume the throne. In return, Pepin marched an army to defeat the Lombards in northern and central Italy. Pepin then gave this land to the pope to administer as a prince. For the first time the pope was more than a temporal ruler, and it is this action that is referred to as the Donation of Pepin.

Fifty years later, Pope Leo III crowned the successor to Pepin Imperator Romanorum, emperor of the Romans. This man was CHARLEMANGE, the first western Roman emperor since Romulus Augustulus. This marked the high point of Frankish-papal cooperation. Charlemagne codified the actions of Pepin and confirmed the independence of the PAPAL STATES and the Donation of Pepin. The donation led to the crowning of a western Roman emperor, the first to claim political equality with the East since 476. This meant an end of Byzantine claims to the western territories of the Roman Empire. The eastern emperor would accept this, and the split also helped to cement the political separation of the eastern and western Christian churches.

See also FRANKISH TRIBE.

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STEPHEN GRIFFIN

Petrarch (Francesco Petrarcha)

(1304–1374) *Renaissance humanist, historian, and poet*

Petrarch regarded his own era as an age of decadence and darkness. He yearned for a better future and turned to the study of classical antiquity for consolation and intellectual enlightenment. His enthusiasm for antiquity and his Latin writings made him the central figure in the classical revival that began in 14th-century Italy and laid the foundation for Renaissance humanism. Petrarch's humanism was a blend of the ethical teachings of pagan writers and the moral and spiritual works of the church fathers. He was crowned poet laureate in Rome in 1341 for his achievements in Latin literature. His vernacular poems, often expressed in sonnets, also won him acclaim and were emulated by other poets.

Petrarch was born in Arezzo, Italy, on July 20, 1304, to parents exiled from Florence for political reasons. The family moved to Carpentras near Avignon, the seat of the papacy, where his father was employed in the papal curia. In his early years, Petrarch was educated in Latin grammar and rhetoric and in touch with the cultural life of Avignon. He studied law at Montpellier and Bologna but rejected law after his father's death. Petrarch turned to his true interests, the literature of classical antiquity and patristic Christianity. Peripatetic by nature, he traveled extensively in Europe but often returned to Avignon and nearby Vaucluse. While on these excursions, he recovered several of Cicero's orations and a number of his letters. A visit to Rome and its ruins energized his interest in the revival of antiquity and he envisioned Rome as the cultural and spiritual center of a renewed Italy. He expressed these thoughts in his vernacular poem, *Italia mia*. As Petrarch gained in stature from his writings and his study of antiquity, he was welcomed by secular and religious leaders and was sustained by their patronage. He left Avignon and Vaucluse in 1353 and resided for several years at Milan before moving on to Venice and Padua. He died and was buried in 1374 in Arqua, a village south of Padua.

Petrarch's Latin works deal with a number of themes pertinent to an understanding of the nature of his humanism. His epic poem, *Africa*, narrates the victory of Scipio Africanus over Hannibal. *De viris illustribus* is a study of famous men. *Secretum* consists of three imaginary dialogues between Petrarch and Saint Augustine. They demonstrate Petrarch's struggle to maintain a balance between his temporal and spiritual interests. *De otio religioso* justifies monastic solitude and *De vita solitaria* defends a life of contemplation for the scholar. Many of his letters to contemporaries

as well as those to Livy and his autobiographical *Letter to Posterity* express his discontent with his own age. Petrarch's vernacular works have outlasted those in Latin. His *Canzoniere*, a collection of 366 poems, mainly sonnets, focus on his unrequited love for Laura, a woman he met in Avignon whose allure haunted him throughout his life. In *Trionfi*, figures from legend and history encounter the allegorical forms of Love, Chastity, Death, Fame, Time, and Eternity.

See also Italian Renaissance.

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Louis B. Gimelli

Philip II Augustus (Philip Augustus)

(1165–1223) *king of France*

Philip II Augustus, king of France (r. 1180–1223), was, born in 1165, to Louis VII (1137–80) and his third wife, Adèle of Champagne, near Paris. Following the custom of the Capetian dynasty, Louis had young Philip crowned at Reims cathedral as his successor while he was still alive on November 1, 1179. With the old king's health quickly declining, the young crowned prince assumed much of the responsibility of running the royal government. In September of the following year when Louis died, Philip became king in his own right.

Philip faced formidable obstacles to his authority in France. His father had been dominated at court by his wife, Adèle, and her three powerful brothers, the counts of Blois and Champagne, and the archbishop of Reims. Moreover the basis for power in 12th century feudal France was land, and the territory of the Capetian monarchy was limited to a number of modest holdings around the region of the Île-de-France, which centered on Paris. But those of Philip's most powerful vassal, Henry Plantagenet, included the duchies of Normandy, Maine, Anjou, and Brittany. Through his wife, Eleanor of Aquitaine, Henry also held the duchy of Aquitaine as well as Tourraine and Gascony. Together, they made up more than half of the territory of medieval France and far outstripped the holdings of the French king. The fact that Henry was also king of England (1154–89) further diminished the ability of either Louis or Philip to exercise meaningful control over Henry as lord of his French holdings. Philip began to lay the groundwork for the resurgence of royal power in France through his marriage to Isabelle d'Hainault in April 1180, through which he acquired the wealthy county of Artois, near Flanders. Through Isabelle he was able to lay further claims to lands and towns in northeastern France. By 1186 Philip had rid himself of his troublesome uncles and secured control over a widening area of royal lands.

However his most obstreperous vassal remained Henry II of England with his vast territorial holdings in western France. From 1186 to 1188 Philip achieved little success on the battlefield against Henry but was more successful when allied with Henry's two sons, Richard and John, in their revolt against the king in 1189. Defeated shortly before his death in July 1189, Henry made several minor territorial concessions to Philip. Inheriting his father's lands in France upon becoming king of England Richard I (r. 1189–99) proved as intractable a foe as had Henry II. The lengths to which Philip would go to defeat his antagonist are revealed by his behavior during and after the Third Crusade, in which both he and Richard participated. Leaving France together in 1190, the two quarreled along the way and proved uneasy allies during the siege of Acre. After the city fell in July 1191, Philip quickly abandoned Richard and headed home. Returning to France, he intrigued against the English king and was instrumental in having Richard held captive by the German Emperor Henry IV when he fell into the emperor's hands while returning from the crusade. Outright hostilities between the two recommenced upon Richard's release in 1194.

With the ascension of John I to the English throne (1189–1216) Philip's fortune improved dramatically. By 1206 he had succeeded in wrestling control of Normandy, Maine, Tourraine, Anjou, Poitou, and Brittany from John, leaving him only in possession of Aquitaine. A major attempt by John to recapture his lost territories with the German Emperor Otto IV as ally was repulsed in 1214, ensuring Philip's position as the dominant feudal lord and most powerful landholder in France.

Philip showed a keen disposition for administrative affairs. He created a new class of royal officials, the *baillis*, who collected taxes and administered royal justice in his newly acquired lands. To ensure loyalty these officials were recruited from the townsmen and lower nobles of the realm and were paid a salary. In the south these officials were called *seneschals*, and because they wielded military powers, they came from the nobility. Philip further developed the royal administration by giving it a permanent home in Paris and having his treasury perform an annual audit on the *baillis*. Crucial in Philip's

ability to control his vassals was his growing alliance with the burghers, whose talent and taxes he exploited. The growth in royal revenues enabled the king to employ mercenaries in place of the feudal levy, further diminishing his reliance upon the nobles. Taken together Philip's actions turned the Capetian ruler into the most powerful feudal monarch of his day and laid the framework for the future growth of royal power.

See also Crusades.

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Ronald K. Delph

Philip IV

(1268–1314) *king of France*

Philip IV, also known as "Philip the Fair," was born in 1268 to Philip III and Isabel of Aragon and succeeded his father as king of France upon the latter's death in October 1285. As earlier Capetian monarchs, Philip enhanced the size of royal territory, adding the lands of Champagne and Brie through his marriage to Jeanne of Navarre in 1284, and forcibly subjecting much of Flanders to French suzerainty in 1305. In his endeavor to wrestle control of the duchy of Gascony away from the English King Edward I (1272–1307), Philip clashed with the medieval papacy over the issue of royal authority in France. Philip provoked hostilities with Edward in 1296 when he seized much of Gascony. Preparing to repulse Edward's invasion of France, Philip levied a tax on the French clergy in order to pay for the war. Pope Boniface VIII (1294–1303) vehemently objected to Philip's actions, holding that by canon law kings could only tax clergy in consultation with the pope. His bull *Clericis laicos* (1296) asserted this position and threatened excommunication to any ruler who attempted to tax the clergy of his land without papal approval. In retaliation Philip halted all revenues from France to Rome, forcing Boniface to relent and acknowledge that Philip had the right freely to tax the clergy of France for the defense of the realm.

Philip IV established a royal treasury and developed the royal court known as the Parlement, making justice available to all.

The two rulers clashed again over royal authority in 1301 when Philip's officials, ignoring the practice of clerical immunity from secular courts, arrested the French bishop Bernard Saisset on charges of treason and prepared to try him in a royal court. Defying Boniface's order to shift the trial to Rome and the pope's subsequent threats, Philip convened the first meeting of the Estates General in France (1302–03), to gain the backing of the nobles, clergy, and burghers in his quarrel with the pope. In 1302 Boniface issue the bull *Unam sanctam,* which asserted the most extensive claims of the papacy to intervene in secular affairs ever voiced in the Middle Ages. With Philip still in defiance, in 1303 Boniface prepared to excommunicate the king, but Philip struck first. His agents attempted to kidnap the pontiff from his summer palace in Anagni, south of Rome, and bring him back to France to stand trial as a heretic and schismatic. While the attempt failed, the aged pontiff was so unsettled that he died shortly thereafter. Following the brief pontificate of Benedict XI (1303–04), Philip pressured the college of cardinals to elect the bishop of Bordeaux pope, who took the name Clement V (1305–14). Clement moved the papacy to Avignon in southern France, thus beginning the era of the "Babylonian Captivity" of the church.

Philip's ruthlessness and ambition, clearly evident in his handling of Boniface VIII, were fueled by lawyers and other advisers who implemented his policy. Unscrupulous and apparently unfettered by morality, men such as Guillaume de Nogaret championed a view of royal power and authority that left no room for rivals. We need look no further than Philip's treatment of the Jews or of the order of the Knights Templar in France. Running short of money to finance his wars,

in 1306 Philip ordered the Jews out of France, confiscated their property, and took over the collection of all the debts owed to them. The following year he set about systematically destroying the wealthy and powerful Templars, who had become large financiers of the royal debt. By 1312 Philip, backed by Clement V in Avignon, had destroyed this once proud military order in France, executing many of its members on charges of heresy and confiscating their wealth for the royal coffers.

Both the reach and efficiency of royal government grew under Philip. He showed great acumen in developing the tools of government that enabled him to rule efficiently. He established the Chambre des Comptes, or the royal treasury, and developed the royal court known as the Parlement, which made royal justice available to nobles and burghers alike. Collectively Philip's rule marked the apogee of the late medieval monarchy in France.

See also Avignonese papacy.

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Ronald K. Delph

Pico della Mirandola

(1463–1494) *humanist and philosopher*

Pico della Mirandola was born to wealth and nobility in Mirandola, Italy, on February 24, 1463. After receiving a humanistic education at Mirandola, he studied canon law at Bologna. Dissatisfied with his studies, he left Bologna to pursue his lifelong interest, philosophy, at Ferrara, Padua, and Paris. Pico's desire to establish concordance among the major philosophies led him to explore Greek, Latin, Averroist, and Hebrew thought, including Kabbalah. His knowledge of Kabbalah, an esoteric and mystical form of Judaism, came largely from his associations with Renaissance Jews and recent converts to Christianity from Judaism. Pico's ardent interest in Kabbalah and his casting of it as a harbinger of Christianity have led some scholars to consider him the first Christian Kabbalist of the Italian Renaissance.

He was also versed in the symbolic use of numbers and magic, although he was careful to distinguish between natural magic, which he espoused, and its demonic form. Unlike some of his contemporaries, Pico found aspects of medieval Scholasticism compatible with his philosophical outlook. Pico was a participant in Lorenzo de' Medici's Platonic Academy, an informal conversation circle in Florence that was led by the Neoplatonist Marsilio Ficino. In his last years he was a convert to the teachings of the Dominican friar Girolamo Savonarola, the self-styled messenger of God whose moral fervor held sway over the Florentine populace and its government in the latter part of the 15th century.

Pico's writings are extensive. Among them are Italian love sonnets, Latin poems, a commentary on Genesis, and a treatise against astrology. Pico wrote a critique of Girolamo Benivieni's *On Heavenly Love* in which he distinguished between earthly physical love and heavenly chaste love. Another treatise deals with the philosophies of Plato and Aristotle. His most famous works are his 900 *Conclusions* and his *Oration on the Dignity of Man*. The *Conclusions* were meant to be the centerpiece for a colloquium in Rome. They consist of 900 theses that embody much of his philosophical and religious thought and include propositions on Kabbalah. The conference was never held. Innocent VIII condemned the propositions and Pico was forced to flee to France, where he was jailed for a short time.

He was freed through the intercession of Lorenzo de' Medici and later exonerated by Alexander VI. Pico's *Oration* was intended to be the introduction to his *Conclusions*. The *Oration* asserts that at the time of creation, God had utilized all the attributes at his command to form the heavens, the earth, and the animals. Having nothing left, God gave to humans the power to create their own nature. They could descend to the level of a beast or ascend to the divine.

The *Oration* is acclaimed for its affirmation of human potential and is regarded by many scholars as the epitome of Renaissance humanism. Pico was working on a critique of astrology shortly before his death in Florence on November 17, 1494. Pico is buried in the church of San Marco in Florence.

See also Averroës; Petrarch.

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Louis B. Gimelli

Pius II

See Rome, papacy in Renaissance.

Pizan, Christine de

(1365–1430) *author*

Christine de Pizan is one of the few women who had prominence as a secular writer during a time when women were neither educated nor independent. If a woman was literate, she participated in a religious order either as a nun, anchoress, or Beguine. Christine was born in Venice to parents who had both been educated at Bologna. When she was five her family moved to France so that her father, Tommaso di Benvenuto da Pizzano, a physician and astrologer, could work as a councilor to King Charles V. In Paris they changed their name to the French, *Pizan*. Her mother wanted her to learn domestic skills but her father believed that it would benefit her to learn how to read and write. In the milieu of a court that had an immense library, she learned Italian, French, and some Latin.

When she was 15 years old, she married Étienne du Castel, a nobleman and courtier who became the king's secretary. But that same year Charles V died and her father lost his position, and with it the high income. Her father died in 1387 and three years later her husband died, leaving her with the burden of three small children. Instead of remarrying, she decided to enlarge upon her studies. Fortunately she was allowed access to the libraries of the courts. In 1394 she began to write and sell her poems and receive commissions by patrons of the court. Since she worked where manuscripts were prepared, her contacts were through the court of the duke Louis d'Orléans. She embarked on a quest to learn both literary and practical matters, enough to protect herself financially from predatory creditors. Her widowed mother, also dependent on her, cared for her children while she threw herself into literature, philosophy, and anything she could learn. In 1397 her daughter, Marie, went to the Abbey of Poissy to live as a companion to the daughter of Charles VI.

In 1402 she wrote *The Tale of the Rose,* a poem that challenged the negative attitudes toward women in a book with a similar title, *The Romance of the Rose*. As Christine continued to write poetry and prose, a feminist voice emerged. In *Epistle to the God of Love* (*Epistre au dieu d'Amours),* she rebutted the traditional negative beliefs and ideas about women by writing that the evils attributed to women were a product of men's minds, not reality. In *The Book of the City of Ladies* (*Livre de la cité des dames)*(1404) she created a utopian world where women had power and control and proved by logic that many of the negative myths regarding the female sex were false. Its sequel, *The Treasure of the City of Ladies,* was different, written specifically for upper-class women and members of the court, to give them advice on managing their homes during their husbands' absences. In this book she cautioned against dishonest governors and protecting one's rights as a landowner so that unscrupulous agents would not take advantage of a woman's status.

She was knowledgeable in farming and spoke to the role of women as housekeepers in a time when their domain included fields, crops, laborers, and maids. She gave advice on the psychology of hiring people to work in the vineyards. She stressed self-discipline in managing the laborers by rising as early as they did and watching how they worked. "The good housekeeper must keep her eyes wide open." Christine was well acquainted with the chores involved in livestock maintenance, as well as agriculture. Every detail of the work involved in a responsible woman's life was spelled out. The animals on the farm required maids to milk them and care for the milk. Those women also took care of the kitchen, preparing meals for the other help, cleaning and weeding the garden, gathering herbs, and cooking for the other workers. She stressed that the mistress of a domestic enterprise should constantly be watchful.

At about the same time Philip the Bold, duke of Burgundy, asked her to write the official posthumous biography of Charles V. On November 30, 1404, she finished the work, which was entitled *Le livre des fais et bonners meurs du sage roy Charles V.* Between the writing of his biography and 1415, she wrote on a variety of subjects, including warfare and the military. In 1410, she wrote *Lamentations on the Civil War*, and in 1413, the *Book of Peace*, imploring the people to forget war and bond in friendship. The Battle of Agincourt (1415) was particularly devastating and probably influenced her decision to enter a nunnery. One of her last efforts was a writing inspired by the heroic deeds of Joan of Arc. In 1418 she entered a Dominican convent at Poissy and spent the rest of her life there, continuing to write.

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Lana Thompson

Poland

The history of the kingdom of Poland is traditionally dated from 966, when the 31-year-old Mieszko I, of the Piast dynasty of the Polans tribe, was baptized into Christianity. The country derived its name from his tribe. He was married to Dobrawa, the daughter of Bolesław (Boleslas) I of Bohemia, a strategic nuptial alliance that brought him a relationship with the Holy Roman Empire in his feuding with the Wieletes and Volinians. Wichman, count of Saxony, who was also a noble of the empire, backed them. Thus Mieszko's marriage gave him a strong counterweight to his enemies. Most likely his conversion to Christianity was a prerequisite to the marriage.

In a move designed to cement his diplomatic position, Mieszko I also swore allegiance to Emperor Otto I the Great. This was essential to his plans for expansion of Piast lands. In 955, 10 years before Mieszko I's conversion, Otto had cemented his primacy throughout central and eastern Europe. In 955 he decisively defeated the invading Magyar tribe at the Battle of the Lechfeld, near Aubsburg in Bohemia. As David Eggenberger writes in *An Encylopedia of Battles*, "the Germans crushed the Magyars with heavy losses in a ten-hour battle. The decimated barbarians fell back across modern Austria."

They settled in what became Hungary, which still recalls its heritage on its postage stamps with the inscription *Magyar Posta*. By his death in 992 Mieszko I had considerably expanded his realm, including not only what was then known as Little and Greater Poland, but also Pomerania and Silesia. Throughout his reign, he assured himself of at least the quiet complicity of the Holy Roman Empire, by swearing allegiance, after Otto I, to the emperors Otto II and III. As a loyal vassal he supplied troops to Otto III in his campaign against the Polabians, Slavic tribesmen who lived along the Elbe River.

Mieszko I was succeeded by his son Bolesław the Brave, his son by Dobrawa. (He also had children by his second consort, Oda, three sons: Mieszko, Lambert, and Swietopełk.) Bolesław continued his father's wars for Piast aggrandizement. In 999 he seized Moravia and next conquered Slovakia. When in 1002 Otto III died prematurely at the age of 22, Boleslas took the ultimate gamble and attacked the Holy Roman Empire while it was in a succession crisis for the throne. Emperor Henry II, duke of Bavaria, was ultimately crowned emperor in the place of his deceased cousin in June 1002.

Bolesław's aggression against the empire set off a series of struggles between him and Henry II, which would eventually lead to a compromise peace in 1018. Bolesław was compelled to return Bohemia to the empire, although the empire was recognizing Bolesław's strength, and Henry did not contest Bolesław's keeping Lusatia and Misnia. He wisely pledged allegiance to the emperor. But in 1025 a year after Henry II's death, Bolesław crowned himself the first king of Poland and freed himself of any feudal obligation to serve the emperor.

His son Mieszko II, who had already gained experience by ruling the city of Kraków for his father, succeeded Bolesław. Mieszko II, seven years after he became king of Poland, resumed his father's assault on the empire. The duchy of Kiev, under Yaroslav the Wise, not forgetting Bolesław's intervention, made common cause with the Emperor Conrad II, so that Poland was invaded from both the east and west. First forced to flee to Bohemia, Mieszko II eventually reconquered his kingdom and, after swearing allegiance to Conrad, was able to resume the kingship. He was assassinated in 1034, most likely the victim of a plot by the Polish nobility.

Casimir (Kazimierz) I succeeded his father as king and, unlike his father and grandson, followed a policy of peace and reconciliation. A peasant revolt followed the murder of his father and, taking advantage of the turmoil, the Czechs invaded in the south. What was then known as Greater Poland was so devastated that the royal capital became Kraków in Little Poland, which apparently was considered loyal to Casimir and to his father before him. Prior to the choice of Kraków, the kingdom had had no real center of administration. The new Emperor Henry III, however, feared the growing anarchy in Poland and eastern Europe, concerned that the unrest could spread to Imperial lands. Consequently he negotiated a peace among the belligerents, which confirmed Casimir as king of Poland in the first year of his reign, 1046. Confirmed by the emperor, Casimir served as king of Poland until 1058.

Upon the death of Casimir, Poland entered a period of instability, a condition that would appear throughout much of the country's history. Casimir's son Bolesław II ruled as duke from 1058 and was only crowned king in 1076. Three years later he was forced into exile. His brother Ladislas (Władysław) I Herman succeeded him; however he soon resigned the kingship. Bolesław III, the

son of Ladislas, was able to restore the royal authority in Poland, and effective government was restored. Bolesław III reigned from 1102 to 1138 and even succeeded in defeating the Holy Roman Emperor Henry V twice in battle. However out of diplomatic expediency, he later swore allegiance to the Emperor Lothair II, Henry's son.

MONGOL INVASIONS

The death of Bolesław in 1138 signaled the beginning of almost 200 years of domestic strife, as rival members of the Piast dynasty struggled for supremacy. Poland, which under Miesko I had been a dominant power in eastern Europe, was reduced to a small player in international affairs. The explosion of the Mongols into Europe in 1240 destroyed the entire strategic balance in eastern and central Europe. In 1223 during the reign of Genghis Khan, the Mongol warlord Subotai had smashed the Kievan army in the Battle of the Kalka River. In December 1237 the Mongols took Riazan and began a systematic campaign of crushing the Russian city-states. On December 6, 1240, according to Eggenberger, the Mongols stormed into Kiev, "plundering and killing at will. Kiev was burned to the ground." This time, rather than making a large raid as the invasion of 1223 really had been, the Mongols had come to stay. While Subotai and Batu Khan continued west, directly threatening weakened Poland, the khanate of the Golden Horde was established on the "lower Volga," according to Eggenberger. "For most of two centuries, most of Russia south of Novgorod lay under Asiatic suzerainty."

After the conquest of Russia Subotai and Batu headed directly into Poland and Hungary, having divided their army into three parts. Fighting for Ogotai Khan, who had succeeded Genghis Khan in 1227 as the great khan in 1241, the Mongols virtually crushed the military power of eastern Europe, leaving Piast Poland in serious jeopardy. During the Mongol (or Tatar) assault on Poland, they headed toward the city of Kraków. There one of the truly heroic episodes of military history took place. On the Rynek Glowny, or Main Market Square, stood St. Mary's Church. According to Polish legend, an elderly watchman saw the Mongols approaching and sounded the trumpet call of the *Hejnal* to alert the town. Since the trumpet was played regularly, nobody was alarmed at first. But when he played it over and over, the townspeople became alarmed. Suddenly, the trumpeter stopped playing. They saw the Mongols coming closer, and volleys of arrows from Polish archers drove them back. After the battle, somebody climbed up to the tower and found the old watchman dead, a Mongol arrow through his throat. In honor of his saving the city, the *Hejnal* is played every hour.

THE ORDER OF TEUTONIC KNIGHTS

The power vacuum created by the implosion of Piast Poland also faced another threat from the west, a condition that would mark Polish history. In 1190 the Teutonic Knights, an order of crusaders, was established. Pope Celestine III confirmed the order as a religious order of knights in 1196, as did Innocent III in 1199. Yet unlike the Knights Templars and the Knights Hospitallers, the Teutonic Knights would not make a name for themselves in the Holy Land. Instead, as H. W. Koch writes in *Medieval Warfare*, the Teutonic Knights "remained a purely German movement . . . particularly in the context of its long-term development of the German east." The Teutonic Knights' drive to the east became a permanent threat to the stability of Poland and the Lithuanian princes to the east.

Conrad (Konrad) of Masovia, son of Casimir II of Poland, asked the Teutonic Knights for their aid against the fierce and pagan Prussian tribes. In order to bring the Teutonic Knights to accept his offer, he ceded to them Polish territory around Kulm on the Vistula River. As crusaders, the order was happy enough to take on the Prussians at the request of the Polish ruler. Pope Honorius III in 1226 issued the Bull of Rimini to give papal backing to the coming war against the Prussians, in fact raising it to the status of a crusade. But, along with the crusade against the Prussians, the Bull of Rimini gave the order rights to make its first expansion into Polish territory. The land around Lobau and Kulm was speedily converted by 1230, and Conrad of Masovia, apparently seeing no threat to Polish sovereignty, obligingly handed it over to the Teutonic Knights. By the time that the grand master of the order, Hermann von Salza, died in 1239, Koch notes, "the Order controlled more than a hundred miles of the Baltic coast."

A Prussian uprising took the order by surprise in 1261, and it was not until 1271 that the order gained the upper hand. But when it did, the Teutonic Knights again focused on their expansion eastward. Danzig became part of the realm of the knights, and in 1309 Grand Master Siegfried von Feuchtwangen made the expansion a definite war aim of the Teutonic Order, while Ladislas Łokietek (Elbow-high) was the king of Poland. Ironically it was under Wladyslaw that Poland began to regain its unity and strength. The first open clash between the Poles and the order came in 1311, when the order supported John of Luxembourg, the king of Bohemia, in his bid for the crown against Ladislas. John and

the order were defeated, but the war marked the onset of almost a constant state of tension and intermittent fighting between the Teutonic Order, the Ordenstaat, and the Polish monarchy. Casimir III of Poland began to rebuild his country's military position in the 1340s for what began to look like an ultimate reckoning with the Teutonic Knights.

In 1385 Jogaila (Jagiello), the grand duke of Lithuania, married Queen Jadwiga of Poland, converting to Christianity. He ruled Poland as Ladislas (Władysław) II. In 1226 Lithuania had become united when the Lithuanians under their leader, Mindaugas, had defeated the Livonian Knights of the Sword (allies of the Teutonic Knights), at Siaulai. This marriage, the result of the Union of Krewo, established the Jagiello dynasty and became the foundation of Polish resistance to the territorial expansion of the order. Meanwhile the rule of the order had grown more oppressive, through both taxation and demands on military service, to persecute the war against the Poles and their Lithuanian allies. Both Prussians and Pomeranians looked to their former enemies, the now united Poles and Lithuanians, for relief against the Ordenstaat.

In 1407 his brother Ulrich, who showed contempt for the abilities of the Poles and Lithuanians to confront the Ordenstaat, succeeded Grand Master Konrad von Jungingen. In 1410 the order's grand master Ulrich von Jungingen decided to force the issue before Wladislaus II and a Polish-Lithuanian force could reach the order's headquarters at Marienberg in Prussia. On July 15 the Teutonic Knights met the combined Polish and Lithuanian forces at Tannenberg, or Grunwald. Wladislaus's cousin, the grand duke Vytautas of Lithuania, commanded the actual Polish field army. In the fierce combat that followed, as Koch writes in *Medieval Warfare*, "the Poles concentrated their attack at one point of the German front, broke through and then with their numerical superiority of 3:1 engulfed the army of the Teutonic Order and defeated it."

Although Tannenberg was the decisive battle of the war, the knights did not surrender or cede their territory, and the struggle was continued by Ulrich's successor Heinrich von Plauen, the 24th grand master of the Teutonic Order. For over 50 years hostilities continued between Poland and the order. At the same time among the Prussians and Pomeranians, resentment continued against the exactions of the Ordenstaat. Finally the situation became untenable for the Teutonic Knights. In 1454 the Prussians directly approached King Casimir IV of Poland for aid in throwing off the order's rule.

In what became known as the Thirteen Years' War, the Prussian Confederation fought with Casimir IV against the Teutonic Order. Lithuania, the ally of Tannenberg, was also at war with Poland but did not side with the order. In one of the first battles of the war at Chojnice in April 1454, Casimir IV was defeated in his attempt to take the city by the order and mercenaries under Bernard Szumborski in its pay. Eventually, however, the prolonged struggle outstripped the ability of the order to continue the fight. Pope Paul II, with both warring parties being Roman Catholics, stepped in to help negotiate a settlement. By the terms of the Treaty of Thorun in 1466, the order ceded control of Prussia. Prussia became a vassal state of the Polish Crown under King Casimir IV, who now ruled a unified Poland, which would emerge as the strongest state in eastern Europe.

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John F. Murphy, Jr.

Polo, Marco

(1254–c. 1323) *explorer and author*

Marco Polo, a Venetian merchant, lived for many years in Mongol-ruled China and wrote about what he witnessed there. He is the best known of the many medieval European traders and priests who traveled in Asia beyond its Mediterranean and Black Sea ports.

When he was a child, his father and an uncle visited China. They returned with a letter from the emperor to the pope. When the two Polo brothers made a second journey to China, they took Marco with them, then in his teens. He spent nearly two decades, from the early 1270s to the early 1290s, in China, where he became a favorite of Kubilai Khan, of the Mongol Yuan dynasty (1279–1368). After Marco Polo returned to Italy, he introduced Europe to the wonders of Cathay, his name for China. Using notes as well as memory, he described what he had learned in a book written in collaboration with an experienced writer, Rustichello of Pisa, while both men were prisoners of war in Genoa. Writing in a French-Italian dialect, Rustichello adapted Polo's story to the fashionable genre of chivalric romance. Immediately popular, the book was translated into Latin and several vernacular languages during Polo's lifetime.

Marco Polo sets out from Venice for the Far East with his father and an uncle. In the foreground are depictions of the lands they will visit. An illustration reproduced from a 14th-century manuscript.

In some ways the book written by Polo with Rustichello is not as informative as another well-known book by a medieval traveler, Ibn Batuta. It is a frustratingly impersonal book. Despite the title *Travels of Marco Polo*, it offers few details about the routes by which Polo traveled to China and back to Europe, or the dangers and discomforts that he experienced. Probably the claim that each of the journeys took several years is a literary device to emphasize how distant China was from Europe.

If someone traveled continuously, such a journey probably took about nine months. In the book there is a bit of ethnography (for instance, religions practiced) and economics (such as the use of paper money), but most of its pages comprise a geographical map of China, especially its rich cities. Europeans learned from Polo that, compared with their own societies, China was an enormous country, much more wealthy and much more advanced in methods of technology, government, and warfare. Although inaccurate in what he said about Japan, Polo was the first European to mention the existence of the island country.

Scholars have sometimes doubted that Polo traveled farther east than Persia, where he could have obtained secondhand news about China. He ignored topics that modern readers would expect, such as the Great Wall of China, foot binding, tea drinking, and the Chinese method of writing. Although he claimed to have been a great favorite of the emperor, Chinese governmental records say nothing about him. Polo provided Per-

sian names for Chinese places, not Chinese names. On balance the evidence supports the truthfulness of the book, although a few passages are inventions, perhaps attempts by Rustichello to add interest to what otherwise could have been dull lists of facts. Although Polo spoke and read several languages, he did not know Chinese or, for that matter, Latin.

He mostly lived at the Mongol court in northern China, where Persian was widely used, and where the Mongol emperor often trusted foreign adventurers more than he did his Chinese subjects. When Polo died, he left mementos of his travels, including the gold tablet that served as a kind of pass from the emperor or great khan to help the Polo family in their westward journey.

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David M. Fahey

Portugal

Were it not for the tireless efforts of the Portuguese throughout the 15th century in exploring the West African coast, the history of Europe, and the world, might have been discernibly different. The Portuguese impulse to explore and trade led eventually to the rounding of the African horn, or Cape of Good Hope, by Bartolomeu Diás in 1488, and the epoch-making voyage to India by Vasco da Gama from 1497 to 1499. These voyages and discoveries gave Europeans direct access to the spice market of Asia and dealt a serious economic blow to Europe's enemies, the Muslims. In seeking "Christians and spices" in Africa and Asia the Portuguese hoped to find allies against their centuries-old foes and to deprive the Muslims of the wealth made possible by these much sought after commodities. All of this occurred in the 15th and 16th centuries when Portugal was able to use its early penetration of the Asian market to their great advantage. They did this while Spain, England, France, and the future Dutch Republic were variously occupied with either independence or dominance in Europe.

The area now known as Portugal has been inhabited for as long as the Neanderthals are known to have lived in Europe, some 500,000 years ago. Settled by the Phoenicians during the Iron Age, this area of the Iberian Peninsula was taken by the Romans from the Carthaginians in the third century B.C.E., during the Second Punic War. In 194 B.C.E. a rebellion broke out against the Romans led by one Viriathus, the leader of the Lusitanians, and other native tribes. Viriathus's assassination by his own ambassador to the Romans eventually quelled the rebellion, and the Romans then made Lusitania into a Roman colony that prospered for centuries. In the fifth century C.E. the Germanic tribes that were harassing all of Europe also invaded the Iberian Peninsula. The Suevi, the Vandals, and the Alans made up the first wave of Germanic invasion into Lusitania. In the sixth century C.E. the Visigoths, another German tribe, defeated the Suevi and captured its capital of Bracara (modern-day Braga). The previous German invaders were either expelled or integrated into the Visigothic culture and hierarchy.

In 711 Islamic forces from North Africa conquered the Visigothic kingdom, forcing the Visigoths to the far north. For the next five centuries the nascent Portuguese nation would struggle to regain this area of the peninsula, a struggle that is commonly known as the *reconquista*. The papacy recognized Portugal as an independent kingdom in 1143. Then in 1179 the pope declared Afonso I king of Portugal. Finally in c. 1249 the southernmost area of present-day Portugal, known as the Algarve, was recovered from the Moors. In 1255 the capital of Portugal was moved to Lisbon, its present-day capital. After the era of exploration and discovery in the 15th and 16th centuries, the Portuguese entered a period of decline, or *decadência*, in the 17th century.

There were many factors to explain this perceived decline, such as Spanish rule over Portugal from 1580 to 1640, diminishing returns from their colonies around the world, and the increased competition of Portugal's European neighbors for dominance over these colonies. Portugal never again achieved the imperial heights it possessed in the 15th and 16th centuries.

See also Henry "The Navigator," Prince; Reconquest of Spain.

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Jeffery L. Irvin, Jr.

Printing, invention in China

Paper and printing were both invented by the Chinese, with immense importance for the advancement of civilization in China and worldwide. Papermaking was invented in China around 100 C.E.. The technology spread to the Muslim world in the eighth century by Chinese papermakers taken prisoners by Muslims in Central Asia; it spread to Spain by the Moors in the 12th century. In 175 leaders of the Han dynasty (202 B.C.E.–220 C.E.) ordered that the Confucian classics be engraved on stone slabs to ensure their correct transmission. Scholars began to make rubbings from the stones with paper; copies made from rubbings were the precursors of block printing.

The popularity of Buddhism in China in the post-Han centuries created a demand for printed charms, holy pictures, and religious texts by the pious. The earliest printed books were made during the TANG (T'ANG) DYNASTY (618–909). They were Buddhist texts carved onto pear-wood blocks, which were inked with India ink (made with soot from oil lamps). A sheet of paper was pressed over the block, which became a printed page. Some Tang era printed texts (including a copy of the *Diamond Sutra* printed in 868) have been preserved in the caves in Dunhuang (Tun-huang), an important early center of Chinese Buddhism in northwestern China.

Feng Dao (Feng Tao) is regarded in China as the publisher of the first books. He lived in the 10th century in Chengdu (Chengtu) in Sichuan (Szechwan) province, then a center of the printing industry. He received a commission from the government and spent 21 years between 932 and 953 editing and printing a set of the Confucian classics. Since Confucianism was China's state ideology and school curriculum and the state examinations were based on the Confucian canons, it was important for the government to issue a definitive text. The technology quickly spread to Korea and Japan. Private printers were soon printing histories, Buddhist and Daoist (Taoist) treatises, and other works, using both wood and metal blocks. Under the SONG (SUNG) DYNASTY (960–1279) Chinese printed books reached their high point. The next step in printing was development of the movable type, which a contemporary work credits to a man named Bi Sheng (Pi Sheng), who experimented with movable fonts made of iron during the 1040s. This invention made books more available and cheaper.

In 970 the printing press in China began to print money, the first country to use paper currency. Paper currency was common during the following YUAN DYNASTY (1279–1368), and it was one of the marvels MARCO POLO described in the book of his travels. Papermaking spread from China westward via the Silk Road, to the Arabs in the eighth century, and the Arabs spread the technology to Europe. The first paper mill in Europe was built in France in 1189. Printing also spread westward from China during the 13th century when China met Europe under the Mongol empire.

See also GUTENBERG, JOHANN.

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JIU-HWA LO UPSHUR

Puranas

The *puranas* (ancient lore) are a genre of the religious literature of India. They were the scriptural basis for the development of many of the Hindu sects. The name *purana* is derived from a Sanskrit word meaning "old stories." There are a great many *puranas*, but only 18 are considered as the authoritative core of the form of Hindu sacred writing, known as the Puranas. They developed into the popular literature about gods and goddesses (such as Sati and Parvati) to which the people even of the lowest castes could become devoted (*bhakti*). The Puranas are *smriti* (remembered) texts. The Vedas, in contrast, were *shruti* (heard) by the ancient *rishis* (holy men). The Vedas were for the "twice born" of the highest caste and were felt to not be for the lower castes. The Puranas became the sacred literature of many of the lower castes for whom the Vedas were a closed book.

Tradition set the main Puranas as the great 18 (*mahapurana*). There are an enormous number of *upapuranas* (secondary or smaller *puranas*). Eighteen *upapuranas* were chosen to be the Upa-Paranas, which attached "beneath" their respective *purana*. The vast body of writings that became the Puranas began as a body of oral traditions. Since they were not the exclusive preserve of a priestly class they enjoyed wide circulation. As a result there are many versions and variants of the Puranas. Some of these can be traced to the Mauryan dynasty. However, the Puranas are only clearly known historically from the Gupta dynasty (c. 320–500) and beyond.

The Puranas tell about the gods and goddesses of India. They are chiefly concerned with the divine order of the world, which is told in stories. These stories are often theogonies, cosmogonies, and cosmologies that explain the origin of the gods and the world. They also include legends about ancient kings, saints, and royal dynasties. Some sections are devoted to law, science, history, medicine, dance, and religious discussions on iconography and astrology. They form the basis of Hindu mythology.

The Puranas are central to *bhakti* (devotion) in Hindu religious development and practice. They are the central scriptures for the worshipers of Brahma, Vishnu, and Shiva (Siva). The Puranas have been organized into Bhramana-Puranas, Vishnava-Puranas, and Shaiva-Puranas. In the Puranas the Trimurti (three modes of the one ultimate) of Brahma (creator), Vishnu (preserver), and Shiva (destroyer) are presented in ways that related to the common people. This enabled them to develop a vital spirituality.

There are six Brahmana-Puranas: Brahma-Purana, Brahmavaivarta-Purana, Vamana-Purana, Brahmanda-Purana, Markandeya-Purana and Bhavishya-Purana. The six Vaishnava-Puranas are Vishnu-Purana, Bhagavata-Purana, Padma-Purana, Narada-Purana, Garuda-Purana, and Varaha-Purana.

The six Shaiva-Puranas are Matsya-Purana, Linga-Purana, Skanda-Purana, Kurma-Purana, Shiva-Purana, and Agni-Purana. The devotees of each of the three Trimurti separated themselves into sects of Brahma, Vishnu, and Shiva. However, almost everyone who became a devotee chose either Vishnu or Shiva. The oldest Purana is the Vayu-Purana. Some scholars believe that it originated in the 500s. Most Puranas developed between the 500s to the 1300s. The Vayu-Purana is substituted for the Agni-Purana on occasions. The most famous of the Puranas are the Vishnu-Purana and the Bhagavata-Purana. The Bhagavata-Purana (10th century) was written in south India. It tells the story of Krishna. In it he declares that devoted hearts move him more than yoga, brilliant logic, Vedic chanting, ascetic practices, or brilliant logic. It has been of enormous importance in the religious development of India.

The Puranas are set in the Kali Yuga or post-Vedic age, tradition said began in 3102 B.C.E. The Puranas assume that it is a period of degeneration. Human spirituality has reached a low ebb; however, the gods (*devas*) give mercy to humanity through devotion (*bhakti*). Most of the Puranas have five characteristics (*pancha-lakshana*) or themes. The themes are creation, destruction, and renewal of the world; genealogies of gods and heroes (*vamsa*); the deeds of various gods and heroes (*vamsyanucarita*); the rule of the various Manus during the various stages of human development, and the life and works of the descendants of the Manus (*manvantara*). Some Puranas, however, do not carry this form. Many of them are like encyclopedias—filled with a mass of material on a variety of subjects.

In addition to the Puranas and the Upa-Puranas there are a number of Sthala-Puranas. The Sthala-Puranas are associated with the history and spiritual power of sacred sites (*sthala*).

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Andrew J. Waskey

Quetzalcoatl

Quetzalcoatl evokes one of the great tales of Middle American (Mesoamerican) mythology. In Nahuatl, the language of the Aztecs of Mexico, the name *Quetzalcoatl* can be translated as "feathered serpent." There is in fact a quetzal bird, prized for its plumage and highly priced on the international bird market. However the figure of Quetzalcoatl is not just confined to Mexico, where the Spanish under Hernán Cortés overwhelmed the Aztecs in 1521. The Maya of Mexico's Yucatán Peninsula know Quetzalcoatl as Kukulcán, and their cousins the Quiché Maya of Guatemala know Quetzalcoatl as Gugumatz. There are three main interpretations to this profound myth. They are that Quetzalcoatl appears as the creator god, a civilizer coming from the east, and the last king of the Toltecs, the greatest warrior race in Mexico, before the advent of the Aztecs in Mexico in about 1100.

The *Codex Vaticano*, one of the few surviving Aztec documents (most were destroyed by zealous Spanish priests and friars), remarks that the supreme god Tonacatecutli created Quetzalcoatl. The description of Quetzalcoatl is remarkably similar to that of the story of Christ in the New Testament, and one cannot discount that fact the friars or priests may have added to the *Codex Vaticano* their own interpretation in order to make Christianity more palatable to the Aztec people. The *Codex Vaticano* notes that Quetzalcoatl was "sent as an ambassador and announced this to a [virgin, much like the visit of the archangel Gabriel to Mary, announcing she would give birth to Jesus] in Tula. He said that he was sent to save the world with penance [for the people] since his father had created the world but all humanity had fallen into sin. And that Tonacatecutli (known also by the name of Citinatonali) had sent his son to save the world."

The idea of god-kings was as common among the Aztecs and Mayas as it had been earlier with the Egyptians and their pharaohs. Therefore the people of Middle America very easily accepted the idea that Quetzalcoatl could become king of Tula, a Toltec city. The Aztec emperors presided over the massive human sacrifices of their empire as the direct representative of the people with their gods. Mayan god-kings would shed their own blood by passing thorny twigs through their tongues in order to connect their people to the earth and the gods in the heavens by the sacrifice of their own blood. In Yucatán the pyramid dedicated to Quetzalcoatl, or Kukulcán, at the sacred site of Chichen Itza dominates the landscape.

The most intriguing part of the legend of Quetzalcoatl is its ending. The people and priests turned against their god-king because of his attempts at reformation. Most of all, Quetzalcoatl had forbidden the practice of human sacrifice. (In the legends, he appears as a tall, white man, much different from the Indians of Middle America.) In the end his own people force him into exile and he leaves across the ocean to the east on a raft of his serpents, promising to return. When Hernán Cortés arrived at what is now Veracruz in Mexico in 1519, Moctezuma II's scouts rapidly bore word of the

appearance of this strange man—a white man—from the east. Moctezuma may have been reluctant to use force against the small band of Spanish adventurers because he thought that Cortés was Quetzalcoatl.

See also Mesoamerica: Postclassic period; Mesoamerica: southeastern periphery.

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John F. Murphy, Jr.

Quiché Maya

Today's Quiché Maya live in Chichicastenango, Chichi for short, in the part of Quiché located in the Western Highlands of Guatemala. They survive as one of Mesoamerica's (Middle America's) earliest developed cultures, the Maya. According to Michael D. Coe in *The Maya*, the first organized agriculture in the Mayan region "was an innovation of the Preclassic period, which lasted from about 1800 B.C.E. to about 250 C.E." Mayan culture would grow to encompass the Yucatán and Chiapas regions of Mexico, Guatemala, and even parts of El Salvador. The total area once occupied by the Maya was around 400,000 to 500,000 square kilometers and is referred to collectively as El Mundo Maya or in Spanish "the Maya World."

Researchers examine a Mayan artifact. Mayan culture encompassed regions of Mexico, Guatemala, and parts of El Salvador.

The Mayas, as with the later Aztecs, developed their own writing. This is in stark contrast to the earlier Olmec, from whom the Mayas may have been descended. Aside from their enigmatic monumental stone sculptures, with apparently African faces, little has been found to document the Olmec civilization. Unfortunately, as with the Aztecs, few of the Mayan written records, in books called codices, which were often made from deerskin or tree bark, survived the Spanish conquest. Only four known Mayan codices are known to have survived the Spanish destruction, the Dresden Codex, the Madud Codex, the Paris Codex, and the Grolier Codex. More permanent records were kept in the elegant stone hieroglyphic writing, featured on almost every public building, which defied Spanish efforts to destroy it.

Today's Quiché Maya in Guatemala occupy a land that before the Spanish conquest of the Mayas in about 1524 was the home to "by well over 25 different tribes or clans of natives who were direct descendants of the original ancient Maya. The most numerous, largest, and most influential of these tribes was the Quiché and the Cakchiquel (meaning 'those from the red tree')." As the Public Broadcasting System writes in *Hernán Cortés Arrives in Mexico*, "The first land Cortes and his crew spotted was the coast of Yucatán, at one time the central nervous system of the Mayan empire. Although never a fully unified empire, distinct groups of Mayans occupied these areas, all sharing cultural characteristics such as a highly developed calendar, a complex writing system, and sophisticated mathematics. Even today, the Maya occupy some of these same lands and heartily preserve their significant cultures and languages. Meanwhile, General Alvarado, one of Cortés's men who had traveled ahead, attacked a Maya temple. Cortés reprimanded the general: it was impetuous aggression like this that could bring their expedition to a disastrous and quick end. At Punta Catoche, Cortés came across Aguilar, a man who had survived a shipwreck and spent nine years as a slave to a warlord. Cortés enlisted the man; his knowledge of Maya would be invaluable to the explorer."

Pedro de Alvarado destroyed the Quiché capital city of Utatlán. Indeed, Alvarado was perhaps the most homicidal of Cortés's "great captains." While Cortés

was off in June 1520 to confront Pánfilo de Narváez, who had been sent to capture Cortés, Alvarado carried out the massacre in the Aztec capital of Tenochtitlán, the site of today's Mexico City. The massacre led to a full Aztec revolt, which almost led to the destruction of Cortés and his entire army in La Noche Triste, "The Sad Night," of July 1, 1520.

The main source on Quiché history and culture is their book, the Popol Vuh. The author came from the Quiché Mayas, who were among those educated by the priests and friars who accompanied the Spanish. As with those who faced the Aztecs, some of them realized the value of the indigenous Middle American cultures they had encountered and dedicated their lives to preserving what had been spared in the wreckage that accompanied the conquest and its immediate aftermath.

See also Mesoamerica: Postclassic period; Mesoamerica: southeastern periphery.

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John F. Murphy. Jr.

Qur'an

The Qur'an, the holy book of Islam, contains the revelations from Allah to the prophet Muhammad. The Qur'an was revealed in Arabic, a language that therefore holds a special place of respect and admiration for all Muslims. The Qur'an contains instructions for governing every aspect of human life. Under the caliph Omar the suras, or verses, were codified and arranged in order of ascending length with the shortest first. The longer ones, usually revealed in Medina, tend to pertain to matters of civil government and law; thus the Qur'an does not separate matters of religion from those of the state. The Qur'an's main focal point is the existence of one God who is omnipotent. Muslims accept all of the prophets of the Old and New Testaments with Muhammad as the last and greatest of the prophets.

Qur'anic injunctions are a combination of forgiveness and obedience. The Qur'an deals with proper modes of behavior for all humankind including dietary laws (pork and alcohol are forbidden), adultery (four witnesses are necessary), and slavery (Muslims are to treat slaves kindly and laws are set down for the manumission of slaves). Women are given specific rights, including the right to own and inherit property, rights that women did not achieve in the West for many centuries. Although women are not considered as equals to men in matters of property or divorce, Islam improved the lot and rights of women from those of the era.

The caliph Uthman declared one text of the Qur'an as the one and only definitive copy and all others were suppressed; because of both Omar and Uthman there is therefore only one accepted text of the Qur'an, unlike the numerous texts of the Bible. For millions of Arabic speakers, Muslims and non-Muslims alike, the language of the Qur'an remains the model for grammar, syntax, and literary beauty.

Muslims also consider the Sunna, the collection of the customs of the Prophet, as guidelines for proper behavior. The Hadith, the collection of sayings and traditions of the prophet Muhammad, is another guideline for the community. Several different texts of the Hadith exist. Some hadiths are considered more reliable than others. Reliability is gauged by who transmitted the saying or deed of the Prophet and his companions. Firsthand accounts are considered more valid than those passed on by third or fourth parties or by those whose veracity is held in doubt. The chain of transmission is known as *isnad*. In general, the Shi'i criteria for validating hadith are somewhat more flexible and broader than those of the majority, orthodox Sunnis. Muslim scholars have produced massive volumes on the Hadith with various interpretations of given sayings and traditions.

See also Caliphs, first four; Shi'ism.

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Janice J. Terry

R

Rajput confederacies

Rajputs were members of the approximately 12 million landowners of northern India who claimed to be descended from the Kshatriya warrior caste. The name derives from the Sanskrit term *Raja-putra,* or "son of the king."

Rajputs were particularly strong in Rajputana. However any ruler who could attain temporal status in central or northern India might be liable to claim Rajput status, since there were no defining tests of ethnicity and status. Rajput confederacies were any of a variety of more or less loosely joined alliances aimed at offensive or defensive military actions under the command of Rajput leaders.

Rajput leaders became more prominent during periods of political upheaval, when central states were unable to maintain control over geographically remote areas and local warlords could enforce autonomy for some period. The ruggedness of the terrain was a considerable advantage in warfare and enabled, for example, the Gurjara-Pratiharas Confederacy to maintain independence from the Arab conquest of Sind. Bhoja I (836–885) extended Rajput territory until it reached the Himalayas, Sind, and the Ganges Valley. This empire dissolved within two centuries, at which time princes rose in what is now Rajasthan to seize their chance for power. A number of independent states flourished across northern India, including the Guhilas, whose territory was centered on Mewar; the Cauhans at Ajmer; and the Bhattis and Rachors.

This period of independence was brought to an effective end by the victory of Muhammad of Ghur over Prthviraj III at the second Battle of Tarain in 1192, after which northern India was gradually brought into the Muslim sphere of influence. The fiercely independent Rajputs were able to use their terrain to resist absolute control, although their influence was greatly reduced as they became surrounded. This period gave rise to the romantic conception of the noble and valiant Rajput warrior defending home and heartland against the foreign Muslim invaders. The Mughal prince Babur conquered the Rajputs in the 15th century; consequently Rajput power waned.

The Rajput romances feature such elements as wives jumping into the burning funeral pyres of their husbands and desperate attempts to obtain access to beautiful princesses cloistered in remote mountainous fortresses. These romances reveal something of the nature of life for women and the less privileged in this northern Indian society. Artistic expression in various forms reached a high point during the Rajput confederacies.

See also Delhi Sultanate.

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John Walsh

Reconquest of Spain

In the decades after the prophet Muhammad's death in 632 c.e., Islam spread rapidly across North Africa, and within a century was knocking on the doors of Europe. In 711 an invading Muslim army crossed the Straits of Gibraltar into Iberia, and by 718 had conquered most of the peninsula. For the next eight centuries, a complex struggle developed between Iberia's Islamic caliphate and the surviving Christian kingdoms: tiny Navarre in the Pyrenees, Portugal on the Atlantic seaboard, Castile in the broad central plateau, and Aragon in the northeast. In the West and among Christians, this 774-year-long process of struggle and accommodation came to be known simply as the Reconquista, or Reconquest (718–1492)—a term that obscures as much as it reveals about this fascinating period.

The Spanish Christian narrative tends to portray the Reconquest as a period of more or less constant warfare, resulting in a gradual rollback over the course of nearly eight centuries. The realities were far more complex. Christians and Jews living under Islamic (or Moorish) rule were generally allowed to retain their religion, language, and customs, while a great deal of cultural borrowing and intermingling, as well as violence and conflict, marked the centuries of Muslim-Christian-Jewish coexistence.

Around the year 1100 the four Christian kingdoms intensified their efforts to defeat the Moorish polity and expel its inhabitants from Iberia. Portugal gained its independence in 1139, while by the mid-1100s Castile and Aragon had regained many of the lands lost in the initial Islamic invasions. In the Battle of Las Navas de Tolosa in Andalusia in the year 1212, a combined Castilian-Aragonese army inflicted a decisive defeat of the Muslim forces. By the late 1200s the Moorish domains had been substantially reduced, limited mainly to Granada in the far south, which remained a tribute-paying caliphate from 1275 until its final defeat in 1492.

On October 19, 1469, the marriage of Isabella of Castile and Ferdinand of Aragon marked the dynastic union of the two largest and most powerful Christian kingdoms, setting the stage for the consolidation and centralization of state power; the end of the civil wars that wracked Iberia's Christian kingdoms in the late 15th century; the creation of the Spanish Inquisition (1478) to forge religious uniformity across the realm; the expulsion of the Jews; and the final Moorish defeat. Castile was by far the larger and more populous of the two kingdoms, with three times more territory than Aragon (which also included Catalonia and Valencia in the east), and around 6 million of the two kingdoms' combined 7 million inhabitants. It was thus poised to play the leading role in the conquest and colonization of the Americas after 1492. The year 1492 also saw the forced expulsion of some 150,000 Jews from Castile and Aragon for their refusal to convert to Christianity, and the final defeat of Granada, the last remaining Moorish territory in Iberia, thus marking the end of nearly eight centuries of Reconquest.

Overall these eight centuries produced among Iberia's Christians a highly militarized, zealous, and intolerant form of Christianity; a dense intermingling of church and state; a highly hierarchical and rigid class structure; an ethos of territorial expansionism; and a series of practical templates for the conquest and subjugation of foreign lands and peoples. All of these broad themes would prove crucial in Spain's conquest and colonization of the Americas in the years after 1492.

See also Muslim spain.

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Michael J. Schroeder

Richard I

(1157–1199) *king of England*

Richard I (r. 1189–1199) was the third son of King Henry II of England and Eleanor of Aquitaine. Known as "the Lionhearted" because of his numerous military exploits, Richard became king of England and Normandy when Henry II died in 1183. Within a year he was leading forces on the Third Crusade. His goal was to return Jerusalem to Christian rule. Richard's quest almost bankrupted the English treasury and led to increased taxes to pay for the expedition. Arriving in Sicily Richard attacked Messini and after capturing the city, looted and burned it to the ground. He sailed to Rhodes, part of the Byzantine Empire, and traveled to the island of Cyprus. Richard's larger and better-equipped army soon defeated the rulers of Cyprus. The crusaders then looted the island and massacred their opponents. While in Cyprus, Richard married his fiancée, Berengaria of Navarre. By his own choice Richard was frequently estranged from Berengaria and the marriage produced no children. Richard left no legitimate heir to the throne.

In the summer of 1191 Richard arrived at Acre to assist French and Austrian crusaders in their two-year siege of the city. He soon quarreled with the French King PHILIP II AUGUSTUS and after the city fell Philip returned to France. Following their earlier pattern of conquest, Richard's forces looted the city and killed many prisoners. However Richard was badly isolated and the strategy of "scorched earth" of SALADIN (SALAH AD DIN, YUSUF) left his army short of supplies. Richard and Saladin, both keen military strategists, maneuvered over territories around Jerusalem and developed mutual respect for the other's abilities. Recognizing that he would be unable to hold Jerusalem militarily, Richard agreed to a negotiated settlement in 1192 whereby the crusaders kept Acre and the Muslims kept Jerusalem. Christian pilgrims were allowed access to the holy sites in the city. Eager to return to England, where rivals threatened his throne, Richard set sail for Europe but was shipwrecked off the coast of Venice. He was captured and held hostage by Leopold of Austria and was only released in 1194 after the payment of an enormous ransom. He died from an arrow wound to the shoulder while fighting in Normandy in 1199.

See also CRUSADES.

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JANICE J. TERRY

Roland, Song of

The anonymous *Song of Roland* is the most famous Old French epic, or *chanson de geste*. It was composed c. 1090 but was not committed to writing until nearly 100 years later. The oldest written copy, discovered by Francisque Michel in 1835, survives in Oxford Bodleian MS Digby 23. As all *chansons de geste*, the *Song of Roland* was performed aloud in front of an audience by a minstrel (or *jongleur*). It is unlikely the whole poem was recited in one sitting: It consists in some 4,000 decasyllabic lines, assembled into 291 *laisses* or verses.

The *Song of Roland* is loosely based on historical events narrated by Einhard in his ninth century *Vita Karoli*. CHARLEMAGNE, the Holy Roman Emperor, invaded Spain in 778 to free the country from the impending Muslim threat. A stained-glass window in Chartres cathedral suggests the emperor had a vision of St. James, whose body is buried at Compostela in western Spain. James asked Charlemagne to liberate his home from the pagans. Returning from battle, the Frankish army marched through the Pyrenees. Without warning, the Basques attacked the rear guard at Roncevaux and brutally killed everyone. The author of the *Song of Roland* substitutes the Saracens for the Basques, making the epic about the religious war between the Christians and the infidels.

The *Song of Roland* is divided into two distinct parts. The first recounts the death of Roland and his men. The second describes the revenge of Charlemagne. When the poem begins, the emperor has been fighting in Spain for seven years. The Frankish army has conquered the whole country with the exception of one city: Saragossa, ruled by King Marsile and Queen Bramimonde. Following the advice of the Saracen lord Blancadrin, Marsile sends a message to Charlemagne announcing his intent to become the emperor's vassal and to convert to Christianity. Charlemagne accepts the offer and must choose an envoy to send to Marsile's court. Roland—Charlemagne's best knight—nominates his stepfather, Ganelon. Erroneously believing Roland has selected him for this dangerous mission out of spite, Ganelon conspires against Charlemagne with the pagans. He tells Marsile that Charlemagne will not continue fighting if the Saracens kill Roland, who will probably lead the rear guard as the Franks march over the Pyrenees. He and his men will be the most vulnerable in the narrow and treacherous pass at Roncevaux.

Ganelon returns to Charlemagne and falsely attests to Marsile's good intentions. As predicted Roland volunteers to lead the rear guard, and Charlemagne's strongest vassals, the "twelve peers," go with him, including Olivier (Roland's best friend) and the archbishop Turpin. At Roncevaux, they are attacked by the Saracens, who vastly outnumber them. Olivier (characterized as wise) advises Roland to sound his horn and call Charlemagne back to fight. But Roland (characterized as proud, brave, and dutiful) refuses; to do so would demonstrate weakness and might place the life of the emperor in jeopardy. The rear guard fights bravely and kills a great number of the enemy. Eventually Olivier, Turpin, and all of the Frankish soldiers lie dead. Roland blows his horn (or *oliphant*) until his temples burst, signaling to Charlemagne his defeat. Before dying he attempts to break his sword, Durendal, on the surrounding black rock so that it does not fall into the hands of the pagans (a gap in the rock along the border between France and Spain is known as the Brèche de Roland). Roland dies a hero's death: He lies down facing the enemy's land and angels and saints escort his soul into heaven.

Charlemagne arrives with the rest of the Frankish army. Overwhelmed with grief, he resolves to avenge the death of his men. God miraculously ensures the sun remains high in the sky so that the enemy cannot flee under the cover of night. The Franks kill the remaining Saracens by forcing them into the river Ebro; thousands drown. King Marsile escapes to discover that Baligant, the emir of Babylon, has arrived to help the Saracens in the war. Baligant rides with his men to Roncevaux, where the Franks are burying the dead. A great battle ensues. When Charlemagne slays Baligant, the remaining Saracens flee; the Franks march on Saragossa and finally take the city. Angry with the Saracen god for abandoning her people, Queen Bramimonde accompanies Charlemagne back to France. By the end of the poem she converts to Christianity of her own free will.

When the Frankish army arrives in Aix (Charlemagne's capital), the emperor informs Roland's fiancée, Aude, of the deaths of Olivier and Roland. Charlemagne offers to her his son as a substitute. Out of grief for Roland, Aude swoons and falls dead and is buried in great honor. Meanwhile Ganelon awaits trial for treason. His kinsman, Pinabel, defends his honor during a duel with Roland's friend, Thierry. Thierry, who is by far the weaker knight, overcomes his formidable adversary. The Franks interpret this as a sign that God has revealed the guilt of Ganelon. They sentence Ganelon to death by dismemberment. For good measure, they also condemn 30 of his relatives to be hanged. The war is finally over and the Franks prepare to rest. But that night as he sleeps, Charlemagne has a vision of the angel Gabriel, revealing that the Franks must depart on a new crusade. Weary from battle Charlemagne nonetheless obediently vows to do God's will.

The *Song of Roland* was composed around the same time as the Council of Clermont (1095), at which Pope Urban II exhorted all Christians to fight in the Crusades in order to recapture the Holy Land. The poem became a testimony to the virtuous courage of Western Christendom in the fight against the pagans. It is also an intensely nationalistic work. In the *De gestis Anglorum* (1125), William of Malmesbury writes that Roland's tale is sung before the Battle of Hastings to give strength to the French soldiers who are about to fight.

See also Holy Roman Empire; Muslim Spain.

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K. Sarah-Jane Murray

Rome, medieval

Medieval Rome lacked the structured government that was the norm in other Italian cities. The presence of the pope and the attending church bureaucracy meant a sometimes-uneasy relationship between the church and the state. What organized government that existed was centered on the senate. The number of senators fluctuated from as few as one to as many as 56. The length of a senatorial term was equally flexible. An 1188 treaty signed by Pope Clement III between the city of Rome and the papacy provided official papal recognition of the senate in exchange for senatorial allegiance to the pope. The pope also promised some financial support to the senate and aid in the maintenance of the city's defensive walls. The papal signor appointed by the pope, who usually represented the interests of one or more Roman families, ruled Rome.

Rome was divided into a series of neighborhoods that were associated with a particular craft. These neighborhoods were also associated with noble families who dominated the area with their family-controlled towers. The towers were defensive structures where families would retreat during times of conflict. The 13th century in Rome was a period especially noted for the tower wars between prominent noble families as they fought for control of the city. Often these wars were an outcome of the rivalry between the Guelf, or papal party, and those who supported the Ghibelline, or Imperial party. Two of the most prominent families of this era were the Orsini (Guelf) and Colonna (Ghibelline) families.

Orsini family legend dates their arrival in Rome to 425. They claimed to be descended from a lost boy who was nursed by a bear; *orso* is the Italian word for "bear," the symbol of the Orsini family. The Orsini's claimed Pope Stephen II, Pope Paul I, St. Benedict, St. Scholastica, and the brothers S.S. John and Paul as part of their family lineage. In contrast the Colonna family did not subscribe to as ancient or colorful family legend regarding their origins. Records indicate the first individual to use the name of Colonna was Pietro de Colonna (1064–

c. 1118), yet the origin of the name remains a mystery. Family lore draws some connection to the Italian word for column with the story that early in the 13th century, Cardinal Giovanni Colonna returned from the east with the very column used during the scourging of Christ and placed the column in the Santa Prassede.

Orsini dominance of Rome lasted from the middle of the 12th century until late in the 13th century. Family dominance of Rome, whether by the Orsini or Colonna, was typically won through membership in the college of cardinals or the papacy, which led to the granting of prosperous fiefs to other family members. The rise of the Colonna family to predominance and the beginning of a back-and-forth battle between the two families can be dated to the election of Nicholas IV (1288–92), a Colonna supporter, to the papacy.

The rise and fall of family fortunes were largely tied to control of the papacy and papal curia. The battle between the Orsini and Colonna families took a particularly vicious turn when the Colonna family supported the attack on Boniface VIII in September 1303 at Anagni, while the Orsini family continued their pro-Guelf tendencies and supported him. Boniface responded by destroying Colonna holdings in and around Rome. Fortunes were often in the balance even when the occupant of the papal throne was from neither family. The Orsini would attempt to enlist the support of the pope against their Colonna rivals, such as being granted the use of papal troops against the Colonna by Sixtus IV. The result of this aggressive pursuit of the papacy was 22 cardinals and three popes for the Orsini family between 1144 and 1562 versus 11 cardinals and one pope for the Colonna family. In the end both families were named as princes entitled to attend to the papal throne.

Yet the rivalry among noble families was not so intense that rivals removed one key tool for advancement from consideration—marriage. Saint Margherita Colonna (d. 1280) was the product of a Colonna-Orsini marriage. Lorenzo de' Medici (Florence) and his son Piero both took Orsini wives. Family ties and rivalries dominated medieval Rome, her government, and her daily life.

See also Italian Renaissance; Papal States.

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Abbe Allen DeBolt

Rome, papacy in Renaissance

The Renaissance popes comprise the series of Roman bishops between 1447 and 1484, best exemplified by Nicholas V (r. 1447–55), Pius II (r. 1459–64), and Sixtus IV (r. 1471–84), who ruled the Western Church according to the spirit of Renaissance literary culture. They have often faced criticism by biographers, both contemporaneous and modern, for subordinating their ecclesiastical responsibilities to personal ambition.

NICHOLAS V

Nicholas, born Thomas Parentucelli in 1397, was a humanist who rose through the ecclesiastical ranks until he became pope. A man of tremendous intellectual endowments, tact, and courtesies of manner, Thomas was educated at Bologna, where he became archbishop in 1444, and on his return from Germany as papal legate, he was appointed cardinal in 1446. Four months later he was elected unanimously to the papal throne, and his interest in the classical world led him to repair the buildings, bridges, aqueducts, and great churches of Rome. Nicholas proclaimed 1450 a Jubilee Year to rebind the European nations closely to Rome and to reignite the fires of devotion that languished during the Babylonian Captivity (1309–77) and Great Western Schism (1378–1415).

Forty thousand pilgrims traveled to Rome, where relics were displayed throughout the city, featuring the supposed heads of Peter and Paul every Saturday and the handkerchief of St. Veronica—which allegedly bore the outline of Christ's face—each Sunday. Nicholas was both diplomatic and successful in his administration of the properties of the Holy See. He expanded the borders of the Papal States farther than their perimeter before the Babylonian Captivity by regaining Bolsena and the castle of Spoleto and procuring the submission of Bologna, to which he dispatched Bessarion as papal legate. To underscore the supremacy of his spiritual power to even the highest temporal authority, Nicholas crowned the German Frederick III as Holy Roman Emperor in 1452, the last emperor to be so installed in the history of the empire. When Stephen Porcaro attempted to seize the papal throne in 1453, Nicholas quickly suppressed the conspiracy. He proved judicious in his selection of cardinals, including the prominent dialectical theologian Nicholas of Cusa.

Despite his successes in the west Nicholas suffered the most notable failure of his reign when he unsuccessfully attempted to prevent the fall of Constantinople into the hands of the Ottoman Turks, which transpired on

May 29, 1453. His impotence was due in large part to his insisting that the Eastern Orthodox Church first come to terms with the Roman Church, from which it had been separated for four centuries, before he would furnish military support. The Greek people violently resisted union with Rome, even to the point that Lucas Notaras, the most powerful man in the Byzantine Empire, announced his preference for Islam over Catholicism.

More than a year elapsed before the Greeks, faced with too imminent danger to reject the papal condition, acquiesced by ratifying the Ferrara Articles of Union between the Greek and Latin confessions. Although Nicholas responded in April 1453 by sending ships from Naples, Venice, and Genoa along with a guard of 200 troops, by this time it was too late to stop the Turkish conquest. Rightly perceiving that this catastrophe would be regarded by future generations as a blot upon his pontificate, Nicholas summoned the Christian nations to a crusade for the recovery of Constantinople, identified the Ottoman leader Mohammed II as the dragon depicted in the book of Revelation, and offered absolution to anyone who would spend six months in the enterprise or maintain a representative for that length of time. However Europe repudiated the papal order at the 1454 Councils of Regensburg and Frankfurt, as the time of crusading enthusiasm had passed and the Turks were universally feared. While Nicholas died a year later, his fame abides as the erudite and genial patron of the arts and letters.

PIUS II

Pius II ranks as one of the most conspicuous figures of the 15th century by virtue of his diplomatic shrewdness and his constant yet successful seeking of personal interests. Born Aeneas Sylvius de' Piccolomini in 1405 as one of 18 children, he enrolled in the University of Siena at the age of 18, when he was captivated by the spellbinding preacher Bernardino and proceeded to study Greek in Florence. After completing his studies Aeneas successively served as secretary to Cardinal Capricana, the bishop of Navaro, and Cardinal Albergati, which enabled him to embark on a tour of the major cities of the Continent, England, and Scotland. Aeneas then settled in Basel, where he became the leading figure in the city council and was repeatedly dispatched as ambassador to Frankfurt, Trent, and Rome. His political ambition led him to ingratiate himself to Emperor Frederick III, and his creative brilliance, displayed in his Latin epigrams and verses, soon won him the appointment of poet laureate.

Upon proving his usefulness to the pope he was appointed papal secretary in 1447 by Nicholas V, who awarded him the bishoprics of Trieste and Siena and promoted him to the college of cardinals. Rising by tact and an accurate knowledge of European affairs, Aeneas was elected as pope at the age of 53. Contemporary biographers described him as a thorough man of the world capable of grasping any situation at a glance. Moreover Pius lived in moral profligacy, engaged in many love affairs, and fathered at least two illegitimate children, thus bringing disgrace upon the papacy and fanning the flames of anticlericalism among the European populace. Pius also wrote tales of erotic adventures, and his *History of Frederick III* contains graphic details that even many modern authors would deem inappropriate.

Pius's most enduring theological contribution to the church lay in his denunciation of conciliarism, or the position that final ecclesiastical authority resides in general councils, in favor of papal supremacy over councils. In his famous 1460 bull *Execrabilis*, Pius declared it an unthinkable abuse to make appeal for a council to overturn a decision of the pope. To safeguard the church from any such future attempts, Pius anathematized anyone who would make such an appeal, which condemnation could not be absolved except by the pope himself and in the article of death. He proclaimed the divine origin of the monarchical form of church government (Latin *monarchicum regimen*), in which the militant church has in the Vicar of Christ one who is moderator and arbiter of all.

For Pius the pope receives his authority directly from Christ without mediation and constitutes the prince (Latin *praesul*) of all the bishops, the heir of the apostles, and stems from the priestly line of Abel and Melchizedek. Concerning the recent Council of Constance (1414–18), which ended the Great Western Schism, Pius expressed his regard for its decrees only insofar as they were approved by his predecessors, contending that the decisions of general councils are subject to the sanction of the supreme pontiff, Peter's successor. Pius foreshadowed the later doctrine of papal infallibility in his claim that while his theological reflections prior to his elevation lacked binding power, his decisions from Peter's chair on matters of faith must be obeyed (Latin *Aeneam rejicite, Pium recipite*—"Reject Aeneas and follow Pius"). Pius's treatises contributed greatly to the final triumph of papal authority over conciliarism at the Council of Trent (1545–63). Pius died in 1464.

SIXTUS IV

Although he was a leader of great decision and ability, a renowned scholar, and a benefactor of the fine arts,

the reign of Sixtus IV, the last of the Renaissance popes, is best characterized by the insolent rule of his numerous nephews and their wars with the Italian states in which their intrigues and ambitions involved their uncle. Notorious for his nepotism Sixtus unblushingly promoted the interests of his relatives, many of whom displayed incompetence, such that the avenues of the Vatican were filled with upstarts whose lineage served as their only claim to recognition.

At the time of his election to the papacy Francesco Rovere, born 1414, was general of the order of the Franciscans. Rising to academic stardom from humble stock, Francesco, whose father was a fisherman near Savona, earned the doctor of theology degree at the University of Padua and served as professor successively at the universities of Bologna, Pavia, Siena, Florence, and Perugia. His predecessor Paul II (r. 1464–71) appointed him cardinal, and strong support came to him in the conclave because of the influence of his nephew, Peter Riario, who made substantial promises in exchange for votes. Sixtus's relatives soon became the leading figures in Rome, and in wealth and pomp they soon rivaled or eclipsed the old Roman noble families and the leading members of the college of cardinals. Sixtus appointed eight of his nephews to the college of cardinals, and two nephews in sequence as prefects of Rome. In addition, Sixtus heaped benefice after benefice upon Peter Riario and Julian Rovere, the latter of whom was elected to the papacy as Julius II (r. 1503–13).

When Peter died in 1474, his brother Jerome, who came into great favor with Sixtus, became engrossed in feuds against Florence and Ferrara and organized a conspiracy to seize the former from the outstanding Medici banking family by assassinating its ruler, Lorenzo the Magnificent. While he may not have consented to murder, Sixtus fully approved of the plot to seize Lorenzo and overthrow the republic. After the bloody deed was enacted by two mercenary priests during mass in the cathedral of Florence on April 26, 1478, the citizens of Florence demonstrated their fidelity to the Medicis by executing the two priests and hanging the president, Archbishop Salviati, from the signoria window.

Furious over the death of his archbishop, Sixtus placed Florence under interdict, deemed Lorenzo as the son of iniquity and the ward of perdition (Latin *iniquitatis filius et perditionis alumnus*), and entered into an alliance with Naples against Florence. Only after King Louis XI of France, along with the rulers of Venice and several other Italian states, took up the cause of Florence did Sixtus lift the interdict and dissolve the alliance. Again in the interest of Jerome, Sixtus seized Ferrara and its ally Forli, sparking a war in which all Italy became engrossed. Although surpassed by his readiness to enjoin violence in support of his kin, Sixtus's place as both patron of ancient Roman culture and theologian should not be overlooked. He was responsible for cataloging the archives of the Vatican in four volumes, and he officially extended the efficacy of indulgences to souls in purgatory. Sixtus died in 1484.

See also Avignonese papacy; Constantinople, massacre of; Holy Roman Empire; Italian Renaissance.

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Kirk R. MacGregor

Rus (also Rus')

Kievan Rus (860s–1238), the first state of the Eastern Slavs, received its name from its capital city Kiev, located along the middle Dniepr River (modern Ukraine). Founded and ruled by the Riurikid princes, during its height in the 11th and 12th centuries Kievan Rus spanned most of modern Belarus and Ukraine, extending northward to the Republic of Novgorod, which controlled lands extending from the Baltic to the White Seas and the northern Ural Mountains. The medieval state stretched across four latitudinal landscape zones, each favorable for different forms of economic exploitation: tundra (hunting-gathering), boreal forest and intermediate forest-steppe (hunting-gathering and agriculture), and the steppe (pastoral nomadism). The Western Dvina, Volkhov-Lovat, Dniepr, and Volga river systems linked these diverse resource zones. It was the economic and political unification of these territories that made Kievan Rus one of the wealthiest and most cosmopolitan kingdoms in medieval Europe during the 11th and 12th centuries.

The history of Kievan Rus is best divided into three developmental periods: foundation period (750s–988), the golden age (988–1050s), and fragmentation into

principalities (1050s–1238). Mongol armies under Batu Khan brought the period to its end with the destruction of Kiev, Riazan, Vladimir, and many other towns from 1237 to1239.

FOUNDATION PERIOD

The main written account for the foundation period is the *Russian Primary Chronicle*, compiled by monks at the Kievan Caves Monastery in the early 12th century. Archaeological and numismatic evidence serves as a supplement and corrective to this problematic account. These sources trace the early formation of the Rus lands to the Volkhov-Il'men river basin of northwestern Russia. Finno-Baltic hunter-gatherers inhabited this densely forested marshy region. In the mid-eighth century Slavic agriculturalists began migrating to the area from the south. At the same time Scandinavians began small-scale raiding/trading expeditions to the region. The convergence of these groups served as the initial catalyst for the development of a new political-commercial community.

Forces at play in both northwestern Europe and the Middle East explain Scandinavian movement into Russia. Lacking locally exploitable sources of silver, which was needed for northwestern European political and commercial expansion, the early medieval kingdoms of the Anglo-Saxons and Franks looked to the Near and Middle East, where, from the mid-eighth century, the Abbasid Caliphate centered in Baghdad minted millions of silver coins (*dirhams*) annually. The Vikings acted as the middlemen for this trade. Beginning sometime in the mid- to late-eighth century, small groups of Vikings set up way stations in the Volkhov-Il'men and Upper Volga basins. They collected furs from the Finno-Balts and Slavs in northwestern Russia and sailed south to trading ports on the Volga River and Caspian Sea, where they would exchange furs, Frankish swords, and walrus ivory for eastern luxury items, especially silver.

Yaroslav the Wise sponsored major building campaigns in Kiev, which imitated the architecture of Constantinople. He imported Byzantine master builders to construct the Church of St. Sophia (which was also decorated by Byzantine mosaicists).

According to the *Chronicle*, in 859 the Vikings were expelled from Russia by the local tribes, probably for taking excessive tribute, but three years later in 862 a confederation of Slavs and Finns invited the Viking Riurik and his clan "to come and rule over them." Establishing a base first at Staraia Ladoga and then Riurikovo Gorodishche, Riurik proceeded to create tributaries of the Slavic tribes to the west, in Pskov, and to the northeast in Beloozero. After his death in 879 his kinsman Oleg seized Kiev, thereby assuming control over the tributary relationships with nearby tribes previously exploited by the Khazar empire. By the late 10th century the Riurikid clan, which had become increasingly Slavicized through marriage, had subjected all of the Slavic and Finnic tribes to their rule.

The foreign policy of the Riurikids was directed toward creating stable commercial relations with one of the largest markets in the known world, the Byzantine Empire. From 860 to 1043 the Vikings (and later Slavicized Riurikids) attacked the Byzantine Empire six times (860, 907, 941, 944, 971, and 1043). Most of the campaigns resulted in commercial treaties regularizing trade between Kievan Rus and Constantinople. Each year the Riurikids spent the winter collecting tribute from subject tribes, and in the spring the commercial delegation sailed to Constantinople, where it spent the summer trading their furs, honey, wax, and slaves for Byzantine finery (glass, jewelry, hazelnuts, spices). Commercial contact with the Greek empire via the so-called road from the Varangians to the Greeks helped introduce the Eastern Slavs to Greek culture, diplomacy, and religion.

In 955 Grand Princess Olga converted to Byzantine Christianity. Her son, Sviatoslav (d. 972), a committed pagan who was more interested in war than diplomacy, waged an unsuccessful campaign to capture Byzantine Bulgaria and was killed by nomadic Pechenegs in the Byzantine hire. His son, Vladimir I (Vladimir the Great) (d. 1015), was a champion of Slavic paganism as well, but he recognized the problems inherent in Kiev's increasing religious isolation from its neighbors. While the Rus considered converting to Islam, they chose instead Byzantine Christianity. Vladimir was baptized in 988 and married the sister to the Byzantine emperor, Anna, an incredible honor for a "barbarian" from the north. This move forged an enduring relationship between the Eastern Slavs and Byzantines, with Rus princes providing goods of the north and military assistance to Constantinople in exchange for Greek cultural and religious knowledge, including a written script (Cyrillic), church architects, clergy, and craftsmen (mosaicists, glassmakers, icon painters, manuscript copyists).

GOLDEN AGE

Vladimir's son, Yaroslav the Wise (c. 980–1054), is credited with the golden age of Kievan Rus. He created foreign alliances by marrying Ingegerd, the daughter of the Swedish king, and marrying his daughters to German and French kings. Under his reign Kiev's buffer zone separating it from the Pechenegs expanded from a one- to a two-day march. Yaroslav sponsored major building campaigns in Kiev, which imitated the architecture of Constantinople. He imported Byzantine master builders who constructed the Church of St. Sophia of Kiev (which was decorated by Byzantine mosaicists), the Golden Gates, a palace, and a massive defense works surrounding the capital. In order to support Kiev's new religion, Yaroslav founded monasteries and invited Greek clergy to Kiev, who taught Byzantine religious practices to the native and often illiterate clergy. In 1051 Yaroslav appointed the first native metropolitan, which helped establish the Russian church's autonomy from Constantinople. He also commissioned the first Church Statute and the first Russian law code, the Russkaia Pravda.

In a testament left to his sons, Yaroslav tried to establish an order of succession, with the oldest son, Iziaslav, ruling Kiev, and the younger sons appointed to cities of importance commensurate to their place in the line of succession. When an older prince died, the younger moved up the line of succession and to larger and more lucrative towns. The inheritance tradition of Kievan Rus was one of lateral succession, with brother succeeding brother. The system, however, promoted acrimony during the lifetimes of Yaroslav's sons, and the problem increased as family lines multiplied. Vladimir Monomakh (1053–1125), the grandson of Yaroslav the Wise, was the last Kievan monarch to exercise any real authority over much of Kievan Rus. Vladimir derived much of his authority from his ability to lead his cousins in several successful campaigns against the Polovtsian nomads, who had terrorized the kingdom's southern frontier, including Kiev itself, from the second quarter of the 11th century.

FRAGMENTATION INTO PRINCIPALITIES

Evidence suggests that during the 12th century, Kiev entered a period of decline, a theory that is contradicted by archaeological evidence of burgeoning industrial production and continued commercial relations with Constantinople. However Kiev's political sway over the kingdom dissipated with the growth of other Rus towns. The towns of Vladimir-Suzdal, Polotsk, Pskov, Smolensk, Pereiaslavl, Turov, and Chernigov were ruled by branches of the Riurikid family who had come to

view these towns and their hinterlands as their patrimonies absolutely independent from Kiev. To promote their legitimacy, the rulers of these towns built stone churches and palaces modeled after those in Kiev. They sponsored the foundation of monasteries and commissioned the monks to write detailed chronicles of their family's branch of the Riurikid dynasty and the history of their town. In addition to master builders they imported master craftsmen from Kiev, who established workshops in their new towns specializing in the manufacture of glass bracelets, jewelry, textiles, and other Kievan-Byzantine luxuries. In this way Kievan-Byzantine culture came to dominate throughout much of the Rus principalities, homogenizing the Eastern Slavic lands by spreading an elite culture through its cities. Local cultural forms developed as well during this period, with icon painting schools emerging in Pskov, Novgorod, and Vladimir-Suzdal.

An alternative to the pattern of centralized princely rule established in Kiev and followed by the independent principalities was the city-state of Novgorod. Founded in the mid-10th century, Novgorod was the second largest city of Kievan Rus, and possibly wealthier, because of its importance as medieval Europe's key source of furs. Because of its wealth and status, the Kievan princes treated Novgorod in a special manner, appointing their eldest sons or close associates to rule the town. In 1136 Novgorod's population expelled their prince and claimed the right to choose from any branch of the Riurikid clan. The prince protected the town and received revenues from its trade but had to reside beyond the town walls. The town assembly (*veche*), governor (*posadnik*), and archbishop became major determinants in Novgorod's administration. These principal actors in Novgorodian politics had the power to remove the prince. Because it was located so far to the northwest, Novgorod was one of the few towns not touched by the Mongol invasion. In the 14th and 15th centuries Novgorod became one of the most powerful states in Europe, serving as one of the Hanseatic *kontor*. In 1478 the grand prince of Moscow annexed Novgorod and cut one of the main sources of its revenue when, in 1494, he closed Peterhof.

Although Kievan Rus comes to its official close in 1237–39 with the Mongol invasion, there were signs of weakening beforehand. Already in the early 12th century, the Swedish kingdom began militarily driven efforts to convert the Eastern Slavs in the Novgorod lands to Latin Christianity. Crusading campaigns fought by German knights gained momentum during the 13th century under the organization of the Teutonic Order in Livonia. Although not in danger from the northern crusades, Kiev became the victim of the southern crusades when, in 1204, an army of crusaders seized and sacked Constantinople, holding the Byzantine capital until 1261.

Heavily dependent on trade with Constantinople, Kiev entered upon a long period of economic depression, which contributed to its weakened defenses, which were ill equipped to organize a resistance the Mongol army in 1238. In 1223 several Rus princes fought a small Mongol army, which turned out to be a scouting party, on the river Kalka. While the Russian sources attribute the Rus princes' inability to defend Rus in the late 1230s to political infighting and lack of Christian brotherhood, it is doubtful that even an army united under all of the surviving Riurikids could have defeated Batu Khan's army of more than 150,000 horsemen.

See also Byzantine Empire: political history; Mongol rule of Russia; Vikings: Russia.

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Heidi M. Sherman

Saladin (Salah ad Din, Yusuf)

(c. 1137–1193) *Muslim leader*

Of Kurdish ethnicity, Saladin was born in Tikrit, Iraq, and was raised in northern Syria. After a religious education, he served with his uncle, Asad ad Din Shirkuh, for Abu al-Qasim Nur ad Din (1118–74), who had inherited rule over Syria from his father, Imad al-Din Zangi (1084–1146), founder of the Zangid dynasty. After military successes in repelling Crusader States in Syria and acting on Shirkuh's advice, Nur ad Din extended his control into Egypt. After Shirkkuh's death his nephew Saladin was appointed vizier over Egypt. Saladin quickly moved to eradicate Fatimid control over Egypt. In 1171 he abolished the Shi'i Fatimid Caliphate and returned Egypt to orthodox Sunni rule.

Saladin then established the Ayyubid dynasty in Egypt and joined with the weakened Abbasid Caliphate based in Baghdad. After Nur ad Din's death, Saladin, using Egypt as his base of support, extended his control over Syria, Palestine, and northern Iraq and established Damascus as his capital. Recognizing that warring local rulers and political forces had enabled the crusaders to establish control over the coastal areas of the eastern Mediterranean and Palestine, Saladin sought to unify Iraq, Syria, and Egypt under his control. He established new religious schools and mosques as a means to encourage the regeneration of Islam.

By 1187 he was strong enough to attack the crusaders and to win a major military victory at the Battle of the Horns of Hattin. He then quickly moved to take Jerusalem after over 80 years of Christian rule. However, in notable contrast to the bloody massacres inflicted on Jerusalem's inhabitants by the crusaders, Saladin was magnanimous in victory and even the Church of the Holy Sepulchre was left untouched. His tolerance and diplomacy earned him the praise of Muslim and Christian envoys alike.

To wrest Jerusalem away from Muslim control, a Third Crusade under King Philip II Augustus of France and Richard I of England, the Lion Hearted, was mounted. The two monarchs soon quarreled but Richard successfully enlarged crusader control over the coastal areas. The battle between Richard I and Saladin's forces for control over Jerusalem resulted in a standoff. Tired of the battle and recognizing the balance of power in the region, Richard I negotiated an agreement, the Peace of Ramla, with Saladin in 1192. Under this agreement the coastal area of Palestine remained under Christian dominance but Muslims retained control of Jerusalem. Saladin returned to Damascus, where he died shortly thereafter. His family continued the Ayyubid dynastic control over Egypt until 1250, when it fell to the Mamluks.

See also Crusades; Fatimid dynasty.

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Janice J. Terry

Salutati, Coluccio

(1331–1406) *humanist scholar and civic leader*

Salutati was born in Stignano, a village northwest of Florence. Educated in Latin grammar and rhetoric and certified as a notary, he was employed in secretarial and notarial duties in several communities in Italy and was a secretary in the papal curia in Rome. Access to Petrarch's works at Rome strengthened Salutati's study of antiquity and influenced the nature of his humanism. In 1375, he was appointed to the post of chancellor of the Republic of Florence, a position he held until his death in 1406.

As chancellor, Salutati was responsible for the official correspondence of the republic. He was recognized in his own lifetime for the persuasive power of his rhetoric and for his ability to utilize examples from the literature and history of ancient Rome to bolster support for Florence in its conflicts with the papacy and the Visconti rulers of Milan. Salutati identified Florence as the defender of liberty, praised it for its republican institutions, and traced its origins to republican Rome. In doing so, he laid the groundwork for the laudatory writings of Leonardo Bruni and other Florentine humanists.

In his public career Salutati demonstrated that it was possible for a humanist to combine a scholarly interest in antiquity with the pursuit of a civic career. He firmly believed that the scholar had an obligation to use his knowledge for the benefit of society. Salutati encouraged budding humanists and opened his library to them.

Although his knowledge of Greek was minimal, he encouraged its study and was instrumental in inducing Manuel Chrysoloras, a Byzantine scholar from Constantinople, to institute Greek studies in Florence. In a controversy over the use of pagan literature in the grammar schools of Florence, he sided with the humanist innovators in opposition to the traditionalists, but with a strong caveat that pagan literature should only be used to bolster Christian belief.

Salutati's writings demonstrate that his humanism was, like that of his idol Petrarch, a blend of pagan ethics and Christian piety. However he did not have Petrarch's aversion to Scholastic thought.

Several of Salutati's treatises are worthy of mention. *On the Secular and the Religious* contrasts the active life with the monastic and makes a strong case for the latter. *On Fate and Fortune* focuses on God's providence, free will, and chance. *On Shame* examines whether shame is a virtue or a vice. *On the Nobility of Law and Medicine* favors law over medicine and the active life over the contemplative. The controversial *On Tyranny* makes a strong case for monarchy in certain circumstances. In his last years, Salutati was working on his unfinished *On the Labors of Hercules*, a work that stresses the allegorical use of pagan poetry for Christian purposes. Salutati also wrote poetry in Latin and in Italian vernacular. His private letters were often consolatory, advisory, and even remonstrative. Eulogized when he died, Salutati continues to be revered in Italy for his achievements and for his making Florence the locus of humanism.

See also Italian Renaissance; Scholasticism.

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Louis B. Gimelli

Samarkand

Samarkand and the neighboring city Bukhara were oases along the valley of the Zeravshan River. Agriculture thrived in the region from the eighth century B.C.E. Formerly known as ancient Afrasiab, the city was founded during the seventh century B.C.E. Samarkand was surrounded by walls and was famous for its opulent architecture. Its strategic location along the Silk Road, which spanned China and Europe, contributed to its economic success and cultural vibrancy. One route along the Silk Road known as the Golden Road was of particular importance to the rise of Samarkand and Bukhara as key trading hubs. The Golden Road passed through the principal cities of Mesopotamia and was extremely busy, frequented by many traders.

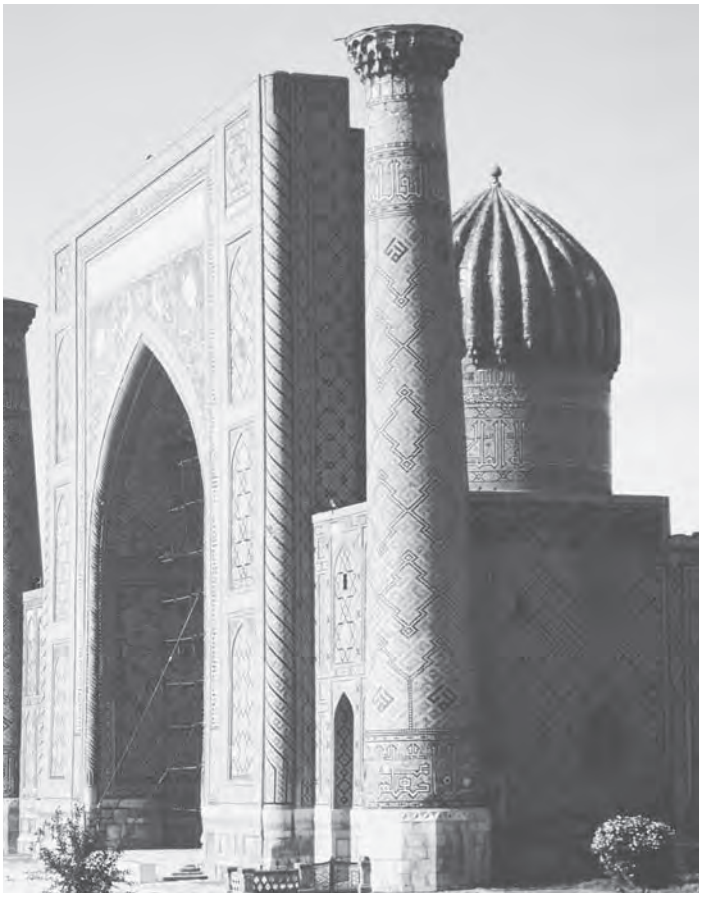
Samarkand became a cosmopolitan center of science and art, as new scientific and artistic ideas were transmitted rapidly along the Silk Road. For most of its history, the Achaemenid Persians made Samarkand the capital of their empire. Alexander the Great conquered Samarkand (or Marcanda, as it was then known) in 329 B.C.E. after overthrowing the Persians.

By the eighth century trade and culture flourished in the city. An Arab chieftain, Qutaiba ibn Muslim, the governor of Khurasan, invaded Samarkand in 712 C.E. Qutayba's alliance with local Khwarazmians (who supplied him with knowledge of the surroundings as well as use of new technology in the form of *mangonels*, a heavy war engine for hurling large stones and other missiles) enabled his forces successfully to invade the city. Qutayba reneged on his promise to the Khawarazmians and expelled non-Muslims from the city. From the eighth century, Samarkand became the center of the UMAYYAD DYNASTY. It was during this period that Samarkand was established as the center of Islamic civilization. In the ninth and 10th centuries Samarkand was ruled by the ABBASID DYNASTY and continued to be a major center of Islamic civilization. The city retained its prominence as the capital of the Samanid dynasty and later, of the Seljuks (Turks) Empire. Sometime during the 13th century, the Venetian traveler MARCO POLO reached Samarkand, and he described it as "very large and splendid."

In 1220 the Mongols led by the powerful ruler GENGHIS KHAN attacked the city. The destructive siege left Samarkand devastated. The city was left in ruins, but it did not experience total destruction for the Arab traveler IBN BATUTA recorded his observations of Samarkand as "one of the largest and most perfectly beautiful cities of the world," supporting the view that certain vestiges of the city were still standing.

Among all its conquerors the fourth one, TIMURLANE (TAMERLANE), a nobleman originally from a little-known Turkic tribe, made the biggest impact on Samarkand. The despotic ruler made Samarkand the capital of his empire and rebuilt it in 1370 south of the old site. By sparing all master craftsmen, including architects, from death upon his invasions, he was able to employ them in his service. Samarkand developed into a well-planned urban civilization. Timurlane's patronage led to the construction of many religious schools known as *madrassas*, grand mosques, mausoleums, and palaces. Timurlane also made popular the use of turquoise ceramic. The enormous Bibi Khanum mosque added to the splendor of the city. Upon returning from his victory in India, Timurlane built the Bibi Khanum mosque in honor of his consort, Saray Mulk Khanum.

The Timurid phase occupies a distinct place in Islamic architecture, because of the wide use of ceramics. Building materials were not found in Samarkand and builders made mud bricks (out of clay, chopped straw, and camel urine) that were faced in glazed tiles in blue (Timurlane's favorite color). These were then fashioned into minarets, portals, and domes. The new city of Samarkand built by Timurlane was vastly different from the old city and was based on the Tatar concept. Under Timurlane, the city of Samarkand was home to Arabs, Persians, Turks, and North Africans of diverse sects as well as Christians, Greeks, and Armenians. Timurlane's grandson Ulugh Beg succeeded him, making Samarkand a major scientific hub by building an observatory. In his zeal to make Samarkand a center of learning Ulugh Beg also built two *madrassas* in the neo-Persian style, the Shir Dar and the Tilla Kari.



Looking to make Samarkand a center of learning, Timurlane's grandson Ulugh Beg built two madrassas*, including the Shir Dar.*

See also SELJUK DYNASTY.

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NURFADZILAH YAHAYA

samurai

The originally Chinese term *samurai* means "a person who serves in close attendance to nobility." Its original pronunciation was *saburau*, which later became *saburai*. Warriors known as *bushi* or samurai dominated the Japanese landscape from roughly the sixth century to the end of the 19th century. *Samurai* literally means "to serve," which they did with a loyalty, bravery, and honor that have made the samurai one of the best-known icons of Japanese history. Samurai rule ended in 1868 with the arrival of Commodore William Perry and American gunships. The Meiji Restoration of the same year abolished the samurai class and opened Japan to the rest of the world. The samurai are symbols of Japan's feudal past before the rapid modernization that began immediately after Japan's doors were forced open.

The rise of the warrior class in Japan was not a result of dramatic revolution, but rather a gradual evolution. Around the turn of the eighth century the imperial house and its supporters secured their position at the apex of Japan's sociopolitical hierarchy with the introduction of several governing institutions modeled largely on those of the Tang (T'ang) dynasty in China but adapted to meet Japanese requirements. The system had many flaws and by the mid-700s, the court began to reevaluate its military needs and to restructure its armed forces. A new utilizable system was established around the late 10th century placing the warriors as guards at the imperial court in Kyoto and as members of private militias employed by provincial lords known as *daimyo*. Attempts by the imperial court to create a conscript army out of peasants and small landowners had failed. In response nobles in the capital and wealthy landowners created their own military forces composed of young members of the gentry who were skilled in the martial arts. The first samurai were thus mercenaries, privately trained and equipped. The result of these developments was the emergence of a group of professional soldiers known as *bushi*.

The word *bushi* first appears in an early history of Japan called *Shoku Nihongi*, which is written in the eighth century. Some of *bushi* were originally farmers who had been armed to protect themselves from the imperially appointed magistrates sent to govern their lands and collect taxes. *Bushi* class-consciousness—a sense of the warrior class as a separate entity—did not materialize until the 13th century when the Kamakura Shogunate (ruled by a military generalissimo) took power. The new institution created a new category of shogunal retainer who held special privileges and responsibilities and narrowed the scope of social classes from which the *bushi* class was composed. Its founder, Minamoto Yoritoto, consciously helped foster this new warrior ethos by holding hunts and archery competitions that helped to solidify the warrior identity. With promising protection and gaining political power through political marriages, they surpassed the ruling aristocrats.

Gradually the warrior code, or *bushido*, evolved as the ethical guidelines for the samurai class. The samurai mentality or ethos put honor as the most important trait of the samurai. *Seppuku*, ritual suicide by disembowelment, became the dominant alternative to dishonor or capture. Splitting open the belly with the short sword was so painful that the ritual was eventually modified to allow a second person to cut off the head of the person committing seppuku once he had started the cut to the abdomen. This became the general practice instead of allowing the person to die slowly.

Bushido was strongly influenced by the philosophies of Gautama Buddha, Zen (or Ch'an) Buddhism, Shintoism, and Confucius. For samurai Zen was a means to reach calmness, Buddhism a way to reincarnation and rebirth, Shinto a way to connect his soul to the surrounding nature, and Confucianism a way to reach order and organization. A samurai was not just a warrior; he should be able to read, write, and even know some mathematics and have interests in Japanese arts as dance, poetry, Go, and the tea ceremony.

Easily identified by their two swords— the longsword or *katana* and the short sword the *wakazashi*—the samurai could be seen wearing *kimono* over flowing, skirtlike trousers, known as *hakama*, and a short loose jacket. The samurai's hair was shaved on top with the sides pulled into a neat topknot. The samurai could often be seen on horseback, poised for battle.

Battle for the samurai was also a ritualistic affair. In early medieval days combatants faced off in a structured, well-mannered style. Early samurai idealized single combat, preferably fought on horseback with bow and arrow. A warrior in search of a worthy opponent would gallop to the front lines and call out his ancestry and a list of his accomplishments. Once introductions were complete archers fired their arrows and samurai with swords and lances charged their adversaries. The personal and individual combat on the battlefield gradually disappeared as samurai armies grew in size and footsoldiers began to out number those on horseback. However combat remained a ritualistic event and the source of honor and pride for the warrior class, who were willing, and at times almost eager, to give their lives for their liege lord.

Even today the samurai is a prevalent image associated with Japan and the subject of movies and television dramas, in Japan and abroad. Bushido has been given credit for the loyal and hard-working Japanese businessmen who have made the Japanese economy one of the largest in the world. The samurai may be extinct, but the warrior spirit lives on.

See also MING DYNASTY.

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MOHAMMAD GHARIPOUR AND ETHAN SAVAGE

Schism of 1054

The Schism of 1054 marks the official breach that separated Roman Catholic Christianity from Orthodox Christianity. It occurred when delegates of Pope Leo IX (1049–54) excommunicated Michael Keroularios, patriarch of Constantinople (1043–58), and his associates. The patriarch, in turn, excommunicated the papal delegates. These mutual condemnations tore Christendom into its Catholic and Orthodox branches. The ecclesiastical division became permanent in the following decades, particularly because of the effect of the CRUSADES and their impact on Orthodox-Catholic relations.

The quarrel that led to these events surfaced by the ninth century when Byzantium was emerging from the long controversy called ICONOCLASM and was engaging in a new period of missionary activity in eastern Europe (and elsewhere). At the same time Western Christians were expanding, moving Latin Christianity farther east into the Slavic kingdoms of eastern Europe. Missionaries bearing their respective forms of Christianity (Greek and Latin) met in the kingdoms of MORAVIA and Bulgaria. During this interaction certain differences in practice became evident. The two forms of Christianity used different languages in their liturgy (Latin in the West and Greek in the East, though the Eastern Christians also supported the use of native languages for worship and Scripture and developed the Cyrillic alphabet for this purpose among the Slavs); they had different rules on fasting; they differed in their eucharistic practice with leavened bread used by Eastern Christians and unleavened by Western. Another distinction was the official acceptance of married priests among the Eastern Christians, though bishops could not be married.

Furthermore the two forms of Christianity were at odds over their understanding of papal leadership. From the Eastern perspective the pope received the primacy of honor among the bishops, since his was the church diocese of St. Peter, but he was simply one of the five great regional leaders called patriarchs who were all needed to hold an ecumenical council (churchwide) to decide doctrine. From the Western perspective, however, the bishop of Rome was also the heir of St. Peter, and the supreme voice in Christendom. Finally another important distinction was a small difference in the profession of the Nicene Creed by Western Christians. This creed was established by the First Ecumenical Council of Nicaea in 325 and augmented by the Second Ecumenical Council in 787.

This creed was used as a simple definition of faith, professing belief in the Father, the Son, and the Holy Spirit, "which proceeds from the Father." In the West the term *filioque* (and the son) was added to the latter phrase to exclude heretics from professing it. This addition received official sanction by the papacy in the early 11th century. Eastern Christians viewed this as a mistake both theologically (arguing that it confuses the proper understanding of the Trinity) and ecclesiastically (arguing that only an ecumenical council could change the creed).

In addition to these matters the breach in 1054 is connected to other historical developments in the 11th century. This period witnessed the development of the papacy as an institutional entity freed from lay control and able to assert its authority in Italy and abroad. One 11th-century pope, for example, asserted that he had the power to depose and reinstate bishops and emperors and that he was above any earthly judge. At the same time, the Byzantine Empire had reached its political apogee and its church was led by one of its strongest willed patriarchs, Michael Keroularios. The revived papacy and the powerful patriarchate crashed together in the summer of 1054.

A final factor influencing the breach was the arrival of the Normans in Italy in the 11th century. The Normans (from Normandy in France) passed through Italy en route to the Holy Land for pilgrimage and, because of their renowned military skills, were hired as mercenaries by rulers in southern Italy. The Normans soon took advantage of this situation and seized southern Italy. This brought them into conflict with both the

papacy, whose lands were threatened, and Byzantium, which also had holdings in southern Italy. The Byzantine emperor wanted to maintain good relations with the papacy to ensure an alliance against the Normans, but the patriarch of Constantinople was little concerned with this political perspective. Furthermore the Normans closed churches in their territory that used the Greek ritual, while the patriarch of Constantinople did likewise for those of non-Greek ritual in his territory.

When the legates of Pope Leo IX arrived in Constantinople in 1054, they demanded that the Eastern Church accept the Western view on the papacy and certain other practices. When this failed, they excommunicated (cut off from communion) the patriarch and his associates. Keroularios, in turn, anathematized (condemned) the authors of the excommunication. There had been numerous schisms before between Constantinople and Rome that had been mended afterward, but the Schism of 1054 became permanent.

Historical circumstances in the following decades transformed the theological condemnations into a seemingly permanent cultural divide between Catholic and Orthodox. The first change occurred shortly after the schism when the papacy shifted its policy toward the Normans from one of hostility to one of support. The Normans now acted with the support of the papacy as they finished off the Byzantine possessions in southern Italy and seized Sicily. With these positions the Normans began to eye the Byzantine Empire as their next goal for conquest.

This threat to the Orthodox empire was augmented by new challenges from the north (a pagan, Turkic tribe called the Pechenegs) and a massive challenge from the east in the Muslim Seljuk dynasty, who took control of Anatolia as well as much of the Muslim world. The emperor Alexios I Komennos (1081–1118) appealed to Pope Urban II for military assistance. Pope Urban called for a massive undertaking, not simply to assist Byzantium, but to recover the Holy Land from the Muslims. Thus the First Crusade was born. Tens of thousands of Western soldiers as well as clerics passed through Byzantium. This movement of Westerners, including the Normans who were already actively hostile to Byzantium, increased tension between Orthodox and Catholic.

The emperors were concerned that crusaders might not simply move through the empire, but conquer parts of it. This fear greatly increased during the Second and Third Crusades in the 12th century and was fully realized when the Fourth Crusade was diverted to Constantinople. In 1204 Western crusaders sacked this city and conquered the Byzantine Empire. A Catholic patriarch was installed at Constantinople (until 1261). These events, most particularly the last, transformed the Schism of 1054 from a theological dispute to a near permanent cultural divide between East and West, Orthodox and Catholic.

See also Constantinople, massacre of; Crusades; Nicaea, Second Council of; Norman kingdoms of Italy and Sicily; Papal States.

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Matthew Herbst

Scholasticism

Scholasticism is the system of education, especially in theology and philosophy, that dominated European schools and universities from the ninth to the 15th century. These institutions blossomed in the High Middle Ages of the 12th century. It was at this time that the mendicants, or begging orders, arose in the midst of a wider wave of religious revival. They aimed to foster religious renewal among the urban populations and counter heretical movements. The two pioneering mendicant orders, the Franciscans and the Dominicans, opened schools that combined to create the first universities.

Scholasticism was marked by formal and material characteristics. The first formal element was the application of the rules of Latin grammar to all kinds of problems, on the assumption that the laws of language correspond to the laws of thought. Thus analysis of language was prominent. Second was the use of dialectic, or disputation. This lies at the heart of the *quaestio*, the most typical literary form of Scholastic thinking, in which an issue is set, for example, the question of whether or not God exists. The question is then settled by setting out objections to the proposition one intends to defend, stating a contrary position to that of the objector, and finally offering counterarguments to the objections. Despite limitations dialectic could produce rigorous critical thinking and encourage consideration of all sides of a question.

SCHOLASTIC AUTHORITIES

The material characteristic of Scholasticism was its use of authorities, texts that were consciously and deliberately treated with deference. A large part of Scholastic education consisted of commentary on such texts. Authorities were commonly cited to back up a position in debate. Yet authorities were not treated uniformly. The Bible held a unique position as unerringly teaching the truth; disputes arose over its interpretation. The great teachers of the first eight centuries of Christian theology held the next place, though the best Scholastic thinkers did not pretend that their authority extended to, say, medicine or natural philosophy. By far the most important of these authors was Augustine of Hippo, whose thought was the subject of constant discussion.

Next most important was Aristotle, though his acceptability at times was a matter for intense debate. His thought arrived in Europe in three stages. From the beginning of the Scholastic period his *Categories* and *On Interpretation* were known and used. These works treat the interpretation of texts and the categorization of entities, such as man or horse, and their characteristics, such as quantity and color. The second entry, in the 12th century, was the discovery, through contact with Arab civilization, of Aristotle's works on the nature of reasoning. From this time the *quaestio* becomes the dominant form of thought and expression in theology and philosophy. Finally in the later 12th and early 13th centuries, Aristotle's works of natural philosophy (what we would call natural science), anthropology, and metaphysics—the study of the principles common to all entities—came into the hands of the West. Much of the Aristotle the Europeans encountered in this phase was laced with the Neoplatonist philosophy of Arab commentators. In addition the works of Pseudo-Dionysius enjoyed great prestige. Pseudo-Dionysius was thought to be a direct disciple of St. Paul but was actually a fifth century Christian who espoused a Christian form of Neoplatonist philosophy.

GREAT SCHOLASTICISTS

The medievals' genius lay in synthesizing and reworking these material elements in new and subtle ways. Four of the most important thinkers of this epoch were Albertus Magnus, Thomas Aquinas, John Duns Scotus, and William of Ockham. Albertus, born near the end of the 12th century, probably in southern Germany, entered the Dominicans in 1229. He studied in Cologne and elsewhere and became a master of theology at Paris in 1245, where Thomas Aquinas was his pupil. Albertus returned to Cologne to found a Dominican house of studies in 1248, taking Thomas with him. Thereafter he devoted himself to a mixture of study and pastoral and diplomatic work, including brief service as a bishop. In addition to commentaries on the Bible and Pseudo-Dionysius, Albertus produced a corpus of commentaries and paraphrases on the works of Aristotle, taking a special interest in his newly discovered natural philosophy, which he was instrumental in defending to church authorities. His enormous output included works of botany, zoology, cosmology, psychology, logic, metaphysics, ethics, semantics, and, above all, theology. Albertus advocated the use of the full range of available learning in Dominican houses of study and championed the Dominican commitment to the serious study of philosophy.

The towering figure of Scholastic thought is Thomas Aquinas. Born in 1224 or 1225, he was educated at the Benedictine abbey of Monte Cassino, then at the University of Naples, where he entered the Dominican order in 1244. After studying in Paris and Cologne with Albertus, Thomas returned to Paris in 1252, received his license in theology in 1256, and lectured there until 1259. He also taught in the papal court and later established a Dominican house of studies in Naples. At the end of his life, he abandoned writing without completing his great *Summa theologiae*, and died several months later, in 1274. Thomas produced voluminous biblical commentaries and commented on most of Aristotle's works. He wrote two *summae*, vast guides to theology intended to equip his fellow Dominicans for pastoral and missionary work, as well as a smaller, more popular compendium of theology. His other works range from hymns to polemical essays. Altogether, he wrote some 10 million words.

Thomas is best known for his understanding of God as the completely indivisible and self-existent creator, the source of all being. God not only is the origin of creation, but all beings continually depend on him for their existence; their being is a participation in the being of God. Similarly God is the source of all goodness, and so for Thomas, knowledge of God is the goal and the final happiness of all rational creatures. In keeping with that principle, he reworks the Aristotelian ethical theory of virtues to cohere with the Christian doctrines of creation, sin, and grace: Human beings come from God, have fallen away from God, and in Christ return to him and to the perfection of their own being. Thomas's thought, far from a closed system, is marked by openness to ever-deeper, more refined understanding. The variety of the schools of interpretation of his thought testifies to its intrinsic vitality.

John Duns Scotus was born around 1265 in southern Scotland. He joined the Franciscans and was ordained a priest in 1291. He studied theology in Oxford until 1301, and then lectured in Paris and Cologne, where he died in 1308. Scotus and Thomas agree that God can be known as the cause of all things by observing his effects, creatures. Similarly they agree that we cannot know God's essence in this life. Yet Thomas held that our language about God, which always derives from our sense-based knowledge of creaturely things, has a different sense when applied to God; we can truly say God is wise, because he is the cause of whatever is called wise in creatures, but wisdom in God means something beyond our grasp. To say God is wise—or even that God is—is only analogous to what we mean in saying creatures are, or are wise. The analogy allows us to think and speak logically of God, but the meaning finally remains shrouded in mystery. Scotus, on the other hand, asserted that we can and must be able to speak of God as wise. The difference is that God's wisdom and being are infinite, but that of creatures is finite.

William of Ockham (1280–1349), a Franciscan, studied at Oxford and Paris, where he taught from 1315 to 1320. Probably a student of Duns Scotus, he developed a number of Scotus's leading ideas, some of them in a sharply different direction. He is best known as the father of nominalism. Scotus believed that universal concepts, such as human nature, have a formal existence.

They exist, but always concretized in an individual. Ockham held that universals, such as human nature, exist only in the mind, or nominally, by abstracting from individual examples those elements they have in common. Universals do not exist apart from our thinking them. This rejection of the real existence of universals, in favor of taking such ideas as nature or being, to be the products of mental acts, fueled the increasing concentration of late Scholasticism on analysis of concepts and mental acts.

See also medieval Europe: educational system; medieval Europe: sciences and medicine; universities, European.

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John P. Yocum

Scotland

Scotland is a European country located in the northern part of the island of Great Britain, off the coast of northwestern Europe. Scottish territories have sea borders; the only land border is with England on the southern part of the island. The geographical union of these two countries has historically brought many disputes between the cultural inhabitants of Great Britain regarding borders and political, economic, religious, and cultural affairs.

During the early times of the Roman Empire (c. 27 b.c.e.–395 c.e.), the south of Great Britain was invaded and conquered by Roman military forces. Despite Roman efforts to conquer the northern part of the island, named Caledonia by the Romans, the Picts, a fierce and warlike people settled in the north, successfully resisted for hundreds of years. After some victories but many lost battles, the Romans decided to keep the southern part and established the Hadrian and Antonine Walls to set a physical border between their domains and the Picts'. After the Roman withdrawal from Britain in 409, the Picts systematically started to invade the territories of their southern neighbors. During the fifth and sixth centuries several kingdoms struggled to gain power over a larger area of the island. In this period Scotland was divided into four kingdoms: Pictavia, Dalriada, Gododdin (later Northumbria), and Strathclyde.

Pictavia was the last stronghold of the Picts, the original inhabitants of the lands north of Hadrian's Wall. Of the four kingdoms, Pictavia's inhabitants were the most powerful and the ones that would leave the largest cultural impact. In the Viking age (793–1066) Norse (Norwegian people) invaders conquered much of northern Pictland—Caithness, Sutherland, the Western Isles, and Ross—leaving long-lasting footprints in their culture. A legend states that they were "the painted people," as the name *Pict* probably derives from the Latin word *Picti* meaning "painted folk" or possibly "tattooed people." This refers to the dark blue color they painted on their bodies and faces to have a more terrifying look in battle in the face of their enemies. Influences also came from the Christian missionaries who converted many Picts to Christianity. St. Columba, an Irish missionary who came to Dalriada from Northern Ireland in 563, disseminated the Christian faith among the Picts. The missions came to an end in the seventh century.

The Scots occupied the adjacent region to Pictavia in the north toward the beginning of the sixth century. They were a Celtic people from northern Ireland who established a kingdom called Dalriada. It was associated with Irishmen who would later call themselves Scots

and rule all of Scotland. Having a strong devotion for the sea, Scotland's kings built and maintained a strong navy and waged aggressive war. They also managed a large fleet to capture fish and sea-based resources that were the basis of their economy and culture.

Strathclyde was the third kingdom, populated by native Welsh. Bordered on the south by the English, their culture was not as separate as the Picts and Scots— they were strongly influenced by the Viking invasion in the ninth century. This cultural mixture remained for centuries with influence seen in their language, shipping activities, religion, and warrior spirit.

The fourth was the kingdom of Northumbria. It was famous as a center of religious learning and arts. Initially monks from the Celtic Church Christianized Northumbria, and this led to a flowering of monastic life, with a unique style of religious art that combined Anglo-Saxon and Celtic influences. Between 655 and 664 Scottish missionaries were active in Northumbria. Apart from standard English, Northumbria had a series of closely related but distinctive dialects, descended from the early Germanic languages of the Angles and Vikings, and of the Celtic Romano-British tribes.

THE KINGDOM OF ALBA

In 843 the Picts and Scots united to form the kingdom of Alba, a term used by the Gaels, a linguistic group speaking Gaelic, to refer to the island. Tradition says Dalriadan Kenneth MacAlpin, who is today known as the first king of Scotland, unified the tribes. In 1034 Strathclyde began its gradual incorporation into the kingdom of Alba, as did Northumbria around 1100 after William the Conqueror and his son, William Rufus, invaded. From the middle of the 11th century Alba, which later became the kingdom of Scotland, received strong cultural influences from the Normans and Vikings, especially because of the establishment of a Norman reign in England with William the Conqueror in 1066.

In Scotland this period is sometimes referred to as the "Anglicization of Scotland," meaning the expansion of the Angles' culture in most of Scotland. During the 11th and 12th centuries the Anglo-Norman feudal system was established in Scotland. The reorganization was confined at first to ecclesiastical reforms but gradually affected all sectors of Scottish life. For instance Celtic religious orders were suppressed, English ecclesiastics replaced Scottish monks, several monasteries were founded, and the Celtic church was remodeled in agreement with Catholic practice. Norman French supplanted Gaelic language in court circles, while English was spoken in the border areas and many parts of the Lowlands. The traditional system of tribal land tenure was abolished. David I (king from 1124 to 1153) also instituted various judicial, legislative, and administrative reforms, all based on English models; encouraged the development of commerce with England; and granted extensive privileges to the Scottish towns or "burghs."

The Normans militarized large sections of Scotland, building strong stone castles and establishing the feudal system upon the peasantry; they came into frequent conflict with the native nobility. The concentration of the population was in burghs, later colonized by Normans, Flemish merchants, and Englishmen. The burghs were an autonomous unit of local government with rights to representation in the parliament of Scotland. They were in use from at least the ninth century until their abolition in 1975 when a new regional structure of local government was introduced across Scotland. The word *burgh* is related to the well-known English *borough*.

WARS OF SCOTTISH INDEPENDENCE AND THE STUART DYNASTY

In the late 13th and early 14th centuries there were a series of military campaigns fought between Scotland and England known as the Wars of Scottish Independence. The First War (1296–1328) began with the English invasion of Scotland in 1296, and ended with the signing of the Treaty of Edinburgh-Northampton in 1328. The Scottish struggle against England was mainly encouraged by patriot Sir William Wallace recruiting from all sections of the nation. Although Wallace had a heroic sense of freedom and won many battles, in 1305 Wallace was betrayed to the English, convicted of treason, and executed. After his death Robert de Bruce assumed the leadership of the resistance movement, which ended victoriously in 1328 when the regents of the young Edward III of England approved the Treaty of Northampton. By the terms of this document, Scotland obtained recognition as an independent kingdom. The Second War of Independence (1332–57) began with the English supported invasion of Edward Balliol and the "Disinherited" in 1332, and ended around 1357 with the signing of the Treaty of Berwick, through which Scotland retained independence.

Under the first two kings of the Stuart dynasty, Robert II (r. 1371–90) and Robert III (r. 1390–1406), the country was further devastated by the war with England, and royal authority was weak. James I (r. 1406–37) attempted to restore order in the country. To do so James imposed various curbs on the nobility and secured parliamentary approval of many legislative reforms. But without the cooperation of the feudal

David I established a priory on an island in the Firth of Forth, which became the Augustinian Inchcolm Abbey in 1235. It is now the best-preserved group of monastic buildings in Scotland and was used as a defense in both world wars.

barons, however, these reforms were unenforceable. James I was murdered in 1437.

SOCIETY, LAW, AND SCOTTISH PARLIAMENT

From the time of Kenneth I (Kenneth MacAlpin), the Scottish kingdom of Alba was ruled by chieftains and petty kings under the control (technically the *suzerainty*) of a high king, all offices being filled through selection by an assembly under a system known as *tanistry*, which combined a hereditary element with the consent of those ruled. After 1057 the influence of Norman settlers in Scotland saw primogeniture adopted as the means of succession in Scotland as in much of western Europe. These early assemblies cannot be considered parliaments in the later sense of the word and were entirely separate from the later, Norman-influenced, institution.

The Scottish parliament evolved during the Middle Ages from the King's Council of Bishops and Earls. It is perhaps first identifiable as a parliament in 1235, described as a colloquium and already with a political and judicial role. By the early 14th century the attendance of knights and freeholders had become important, and from 1326 burgh commissioners attended. Consisting of the Three Estates, of clerics, lay tenants in chief, and burgh commissioners sitting in a single chamber, the Scottish parliament acquired significant powers over particular issues. Most obviously it was needed for consent for taxation but it also had a strong influence over justice, foreign policy, war, and all manner of other legislation, whether political, ecclesiastical, social, or economic.

The parliament had a judicial and political role that was well established by the end of the 13th century. By the late 11th century Celtic law was applied over most of Scotland, with Old Norse law covering the areas under Viking control. In following centuries as Norman influence grew and more feudal relationships of government were introduced, Scot-Norman law developed, which was initially similar to Anglo-Norman law, but over time differences evolved. Early in this process David I of Scotland (r. 1124–53) established the office of sheriff with civil and criminal jurisdictions as well as military and administrative functions. At the same time burgh courts emerged dealing with civil and criminal matters, developing law on an English model, and the Dean of Guild courts were developed to deal with building and public safety.

EDUCATION

During 600–1450 the kingdom of Scotland followed the typical pattern of European education with the Roman Catholic Church organizing schooling. Church choir schools and grammar schools were founded in all the

main burghs and some small towns; early examples include the high school of Glasgow in 1124. The Education Act of 1496 introduced compulsory education for the eldest sons of nobles—a first in Scotland since it forced all nobles and freeholders to educate their eldest sons in Latin, followed by the arts and Scots law. The children were sent to a grammar school to be taught Latin when they reached the age of eight or nine. Once they had learned Latin, they had to attend a school of art or of law for a minimum of three years. After that basic education, the children of the nobles could attend university. The first universities in Scotland, all ecclesiastical foundations, were built during the 15th century imitating the cultural development of England, which already had the universities of Cambridge and Oxford since the 11th century.

Saint Andrew's University was founded in 1410 when a charter of incorporation was bestowed upon the Augustinian priory of Saint Andrew's Cathedral. At this time much of the teaching was of a religious nature and was conducted by clerics associated with the cathedral.

CULTURAL DEVELOPMENTS

During 600–1450 the Scottish people introduced several music instruments, the most important the harp and the bagpipe. The harp, also called *clarsach*, is an instrument with a long history in Scotland, rivaling even bagpipes for the position of national instrument. Triangular harps were known as far back as the 10th century, when they appeared on Pictish carvings, and harp compositions may have even formed the basis for the *pibroch*, an unusual type of music used to inspire Scottish soldiers before a battle. Besides harps, bagpipes (wind instruments consisting of one or more musical pipes, which are fed continuously by a reservoir of air in a bag) became a usual and typical instrument in Scotland. However bagpipes are not unique or indigenous to Scotland. It is unknown when this instrument was first imported to Scotland, but assumptions date it back to the 10th century. It is known that there was an explosion of its popularity around 1000. Bagpipes were also used to encourage the spirit of fighters during military campaign marches. Besides musical instruments, this period (600–1450) was already rich in developments in the Scottish literature. Since Scotland received influence from different tribes and peoples (Irish, Gaelic, Norman, Picts, Scots, and Roman) its literature has accordingly been written in many languages, such as English, Scottish Gaelic, Scots, Brythonic, French, and Latin.

Most literary works in this period consisted of Gaelic literature, in the ethnic language of the Scots. Between c. 1200 and c. 1700 the learned Gaelic elite of both Scotland and Ireland shared a literary form of Gaelic. Gaelic literature written in Scotland before the 14th century includes the *Lebor Bretnach*, the product of a flourishing Gaelic literary establishment at the monastery of Abernethy. This book is the Irish translation of the *Historia Brittonum*, meaning the *History of the British*, as it was perceived in the ninth century.

The earliest literature known to have been composed in Scotland includes the following:

- In Brythonic language (Old Welsh): the *Gododdin*, attributed to Aneirin, and the *Battle of Gwen Ystrad*, attributed to Taliesin, both dating back to the sixth century.
- In Gaelic language: *Elegy for Saint Columba*, by Dallan Forgaill, c. 597, and *In Praise of Saint Columba* by Beccan mac Luigdech of Rum, both about the Irish missionary monk who reintroduced Christianity to Scotland north of England during medieval times.
- In Latin: *Prayer for Protection*, attributed to Saint Mugint, c. 650, and *Altus Prosator, The High Creator,* attributed to Saint Columba, c. 597.
- In Old English and c. 700: the *Dream of the Rood*, one of the earliest Christian poems, where the poet describes his dream of a conversation with the wood of the Christian Cross.

During the 13th century French flourished as a literary language and produced the famous *Roman de Fergus*, the earliest piece of non-Celtic literature to come from Scotland. In addition to French, Latin was also a literary language. Famous examples would be the *Inchcolm Antiphoner* and the *Carmen de morte Sumerledi*, a poem that exults triumphantly the victory of the citizens of Glasgow over Somailre mac Gilla Brigte. The most important medieval work written in Scotland, the *Vita Columbae*, was also written in Latin. The earliest Middle English or Scots literature includes John Barbour's *Brus* (14th century), Whyntoun's *Kronykil,* and Blind Harry's *Wallace* in the 15th century telling the story of the rebel patriot during the First War of Scottish Independence. Other important authors were William Dunbar and Robert Henryson.

See also Celtic Christianity; Norman Conquest of England; universities, European; Vikings: Norway, Sweden, and Denmark.

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Diego I. Murguía

Sejong
(1397–1450) *Korean king*

The fourth king of the Yi dynasty of Korea, King Sejong, ruled from 1418 until his death in 1450 was one of the most famous rulers in Korean history, and one of only two to have the title "the Great." During his reign there was stability in Korea, and also major advances in literature and the arts, in particular the introduction of a new script.

King Sejong was born on May 6, 1397, the third son of King Taejong (r. 1400–18). When he was 10 years old, he gained the title Grand Prince Chunghyeong. He ascended the throne in 1418, at the age of 21, and his oldest brother, Prince Yangnyong Taegun, was overlooked to become king because the royal family regarded him as too headstrong and impetuous and the second brother had predeceased his father. One of King Sejong's first moves was to secure the southern parts of Korea against attacks by Japanese pirates who were launching raids on Korean coastal villages. He did this by sending soldiers to Tsushima, where they fended off seaborne attacks. In the north, Sejong oversaw the building of four castles and six military posts, which were built to prevent problems with the new Ming dynasty in China. He also encouraged many people from central Korea to move to the north to help build the economy of the region and ensure continued stability.

King Sejong's greatest legacy to Korea was his introduction of the Han'gul script. The Chiphyonjon, a royal institute that conducted research on behalf of the king, introduced this new script. The institute compiled a long series of official histories of Korea and treatises on Confucian ideas and also organized many history talks increasing the knowledge of the royal family and the nobility in the history of Korea. With no suitable Korean script, the Koreans had been using Chinese characters or Hanja to express their language. With Han'gul, although many Chinese words remained, it was possible to have new characters that better reflected Korean pronunciation and inflexions. The new script was purely phonetic and is believed to have developed from Sanskrit, or even Tibetan. Sejong would have likely come across these scripts while reading religious books. The new script was a move heavily opposed by many scholars, but Sejong, a linguist and an autocrat, pushed for Han'gul to become accepted. This gained Sejong the title "the alphabet king." A dictionary was published soon afterward.

In 1420 after only two years on the throne, Sejong had established the Jiphyeonjeon or "Hall of Worthies" in the royal palace in Seoul, where he persuaded many visiting scholars to remain. During his reign scholars compiled 20 major works on Korean agriculture, astronomy, history, geography, mathematics, military history, science, pharmacology, and philosophy. Of particular note were encyclopedias of Chinese and Korean medicine. During the 1440s King Sejong himself wrote a number of books. *Yongbi Eocheon Ga* (Songs of flying dragons) was written in 1445 and followed two years later by *Seokbo Sangjeol* (Episodes from the life of Buddha). In June 1447 he wrote *Worin Cheon-gang Jigok* (Songs of the moon shining on a thousand rivers), a series of poems praising Lord Buddha, and in September of that year helped with the compilation of *Dongguk Jeong-un* (Dictionary of correct Sino-Korean pronunciation).

In terms of justice Sejong started a process of codifying the laws. He massively reduced the amount of corporal punishment that could be inflicted and established two levels of courts of appeal by which people under sentence of death could have evidence in their trial tested before further judges, and available for inspection by the king, prior to sentencing and execution. Sejong is also credited with the invention of the rain gauge, self-striking water clock, and the sundial. Critics of Sejong point out the pervasive nature of slavery during his reign and that he did little (if anything) to help slaves. Some had been sentenced to slavery for criminal actions, but most had been born into slavery and lived their lives in terrible conditions either as domestic hands in the cities or as farm laborers in the countryside. In addition, Sejong continued the system of court eunuchs, who wielded much power in the extravagant court.

King Sejong married Sim On (1395–1446) of Cheongsong, later awarded the title Princess Consort Soheon (or Sohon Shimn). They had eight sons and two daughters—the first son, Munjong, would succeed, followed by his son, Tanjong, and then the second son, Sejo.

Sejong and his first concubine, Kim Shinbin (1406–65), had six more sons. With his second concubine, Yang Hyebin, he had three further sons. His third concubine gave him another son, and his fourth and fifth concubines, another two daughters. King Sejong died in 1450 and was buried at Yong Nung. His son Munjong succeeded him. A street in central Seoul is named after King Sejong, as is the Sejong Center for the Performing Arts. He also appears on the South Korean 10,000 won banknote. From King Sejong's older brother descend the family of Syngman Rhee, who became president of South Korea from 1948 until 1960.

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Justin Corfield

Seljuk dynasty

In the 10th century Seljuk Turks migrated from territory around the Aral Sea into Transoxiana. Taking their name from Seljuk ibn Yakak, the Seljuks were Turkish nomadic people. They came to power following the collapse of the Abbasid dynasty when the Fatimid dynasty in Cairo and other ruling families in Spain and North Africa had already established separate ruling dynasties.

Converts to Sunni Islam, the Seljuks based their authority on their military prowess. The Seljuk leader Tughril (d. 1063) crossed into Iran by 1043 and in 1055 entered Baghdad as the new ruling sultan.

Tughril immediately faced revolts by his brothers and Shi'i rebels; after successfully crushing both threats to his authority, Tughril persecuted the Shi'i population and created a Sunni dominated empire. After Tughril's death, his son, Alp Arslan (r. 1063–73), succeeded to the sultanate. A military leader, Arslan left the administration of the Seljuk territories to Nizam al-Mulk, who governed from Isfahan. The Seljuk sultanate consisted of a highly decentralized collection of tribal families. At the height of their power the Seljuks ruled territory from the Danube to the Ganges River.

The Seljuks referred to the Byzantine Empire as *al-Rum* (from Rome). Although Arslan was not interested in actually taking over the Byzantine Empire, he permitted Turkish families to raid and loot Byzantine holdings in Asia Minor as well as into Armenian territory. Tiring of the Seljuk threats, Emperor Romanos IV Diogenes was determined to confront Arslan. The Byzantine army consisted of Greek soldiers as well as mercenaries from France and the Balkans. In the ensuing battle the latter proved to be less than loyal to their paymasters. Unbeknown to Romanos IV, Arslan was waiting in Armenia with a large number of well-trained and loyal cavalry forces. In addition, Arslan's agents followed the progress of the Byzantines as they crossed the Anatolian Peninsula. The Byzantine forces engaged the Seljuks at the Battle of Manzikert near Lake Van in the summer of 1071.

Large numbers of mercenaries deserted before the battle, which was a disastrous defeat for the Byzantine Empire. The emperor was wounded and taken prisoner by the Seljuks, who then moved in increasing numbers into Asia Minor. Although the Byzantine Empire survived into the 15th century, the Turkish population in Asia Minor would ultimately outnumber the Greeks. After the Byzantine defeat at Manzikert, western rulers, including the pope, realized that the Byzantine Empire was not strong enough to protect Christians in the east. Seljuk control over the Christian holy sites would be a major contributing factor to the Crusades at the end of the 11th century.

After the Byzantine Empire called on the Seljuks for help against European rivals, they were rewarded with the city of Nicaea (Iznik), which became the capital of the sultanate of Rum. Malik Shah (r. 1073–92) succeeded his father as the Seljuk sultan. Malik's name, taken from Persian not Turkish sources, indicated the extent of Persian influences within the Seljuk empire. With the exception of a few coastal cities such as Acre in the eastern Mediterranean, Malik Shah's territories extended from Syria to Yemen to the Persian Gulf. With no clear successor Malik Shah's death marked the end of the unified Seljuk empire, which soon fractured into a number of separate territories ruled by rival factions. The lack of political and military unity was a major factor in the Muslim losses to the crusaders. The last of the Seljuk territories fell to the Ottomans in 1300.

See also Byzantine Empire: political history; Shi'ism.

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Janice J. Terry

Shahnamah

The *Shahnamah* (various spellings) is a central epic of Persian literature written by the poet Firdawsi (various spellings) in approximately the year 1010. It is an epic poem of considerable length, which aims to recount the history and achievements of the Persian people and their kings. Using the earlier *Khvatay-namak*, which was a prose epic covering the Persian people from the mythic past to the seventh century, Firdawsi rewrote the prose in verse form and extended the tale to include the Sassanid period. He wrote this under the sponsorship of Sultan Mahmud of Ghazni and it endures as a central part of modern Persian culture, extending beyond modern Iran into Central Asia and the Indian subcontinent.

Firdawsi wrote his epic, which is known in English as the *Epic of Kings*, in a form of verse couplets known as *masnavi*. The effect of the epic was to Persianize the people within the territories claimed by Persian kings, irrespective of their original ethnic and religious affiliations. Because of the Islamization of Persia, the *Shahnamah* has been cast within a worldview strongly influenced by Islamic thought. The Persian heroes, such as Rustam, were recreated within this context. Just as in the case of Jewish verse histories, a number of which cover apparently the same incidents from a different perspective, the *Shahnamah* acts to provide a centralizing narrative, which was used by state builders to help integrate a set of diverse peoples into a single nation.

The story itself covers a bewildering variety of individuals, kings, heroes, and notable people of the past, as well as the defining events of their lives. Although the majority of individuals disappear from the narrative quickly, many have distinctive characteristics and are comparatively sophisticated in terms of characterization. Both good and evil appear to be combined in the characters. Previous religious beliefs, notably Zoroastrianism, are presented as having been defeated by the newly arrived faith. However the more than 60 stories and 60,000 couplets allow for considerable latitude in interpretation. The material is deliberately composed in such a way as to invite the reader to ponder on the events of the past and to seek the moral lessons to be learned from them. Misunderstandings, unrequited love, hubris, and jealousy are all present. The epic serves jointly as a history and a repository of moral and religious truths, and an artistic masterpiece in its own right.

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John Walsh

Shi'ism

Shi'ism is the belief that Ali and his descendants are the rightful Muslim leaders. Over the centuries a separate body of Shi'i law and practices has also developed. The Shi'i argued that Ali should have been selected as the first caliph following the prophet Muhammad's death. After having been rejected as caliph three times, Ali finally became the caliph only to have his claim immediately questioned by Muaw'iya, the governor of the powerful and wealthy Syrian province, his family the Umayyads, A'isha (the Prophet's widow), and many other Muslims. Mediation failed to resolve the dispute and for a time there were two claimants to the caliphate. After Ali's death in 661, his son Hasan renounced any claim to the caliphate and Muaw'iya became the undisputed leader. However after Muaw'iya's death in 680, Ali's younger son Husayn claimed he was the legitimate caliph not Yazid, Muaw'iya's son.

As Husayn and his supporters were moving to confront Yazid, they were attacked by a far bigger force at Karbala in present-day Iraq. Vastly outnumbered and taken by surprise, Husayn and his men were killed and their heads were severed and presented to Yazid. However several of Husayn's children managed to survive and carried on the family claim to leadership. Husayn and his followers became martyrs in Shi'i tradition and their deaths are mourned and commemorated with displays of self-flagellation and passion plays on the day of Ashura during the month of Muharram. Husayn's tomb in Karbala became a major Shi'i site of pilgrimage and his memory elicted profound sadness over the believers' failure to save him.

However subsequent disputes over the rightful imam or heir to Husayn and his family led to the creation of a number of different sects among Shi'i followers.

Twelver Shi'i accepted the line of rule from Ali to Muhammad al-Muntazar al-Mahdi. He died in 878 but Shi'i believed he merely disappeared into "occulation" where he observed life but was invisible to humans. Twelvers believed that he would return as the Mahdi, or "rightly guided one," to announce the Day of Judgment. He continued to communicate through ayatollahs, who became the intercessors between the

imam and the believers. In the contemporary era, Iran remained a Twelver Shi'i nation and large numbers of Twelvers lived in Iraq, Lebanon, and Bahrain.

Zaydi Shi'is were also known as Fivers, who split off in the eighth century. They supported Zayd, the grandson of Husayn, as the rightful imam. In the late ninth century, the Zaydis founded a kingdom in Yemen where they ruled from safe-holds in remote mountainous regions. In 1891 Imam Muhammad ibn Yahya Hamid ad Din established a hereditary Zaydi dynasty that lasted until the 1962 revolution in Yemen.

The Isma'ilis, established in 765, were another offshoot of Shi'ism. They established the Fatimid dynasty in Egypt and survived in India and scattered elsewhere around the world. In the contemporary age, they were led by the Aga Khan, a hereditary position. The Alawites broke off from the Twelvers in the ninth century, following the eleventh imam, Hasan al Askari (d. 873), and his student Ibn Nusayr (d. 868). They were sometimes, rather prejoratively, referred to as Nusayris. The Alawites venerated Ali as an incarnation of God and also assimilated a number of Christian influences. Alawites ruled Aleppo in northern Syria for a short period but were attacked by both the Isma'ilis and ethnic Kurds and were persecuted as a religious minority by the Mamluks and Ottomans.

Alawite practices seemed to deviate so far from orthodox Sunni practice that some Muslims claimed they were not true believers. Under the Ottomans they were disaffected socially and economically. The coastal area of northern Syria around Latakia remained an Alawite region and in the second half of the 20th century they used positions in key army posts to become the long-term rulers of Syria.

The Druze were another Shi'i splinter group, who broke off under the Fatimid caliph al-Hakim in the 11th century. Some of al-Hakim's supporters, including Muhammad al-Darazi, taught that he was the incarnation of God. Al-Darazi was assassinated in 1019 and his followers became known as the Druze. Al-Hakim disappeared in 1021 and the Druze took refuge in the remote mountains of Lebanon. They developed an elaborate secret ritual and belief system known only to adult male members of the sect. The secrecy surrounding Druze beliefs gave rise to numerous speculations about their practices. Although the Druze are historically an offshoot of Islam, their belief system seemed so far from general Muslim practice that they were generally considered to practice a separate religion. Tight knit Druze communities and their reputation for military prowess, coupled with the fragile confessional nature of the modern Lebanese state, enabled the Druze to exercise political power in excess of their actual population in the contemporary era. Small Druze populations are also found in modern-day Syria and Israel.

The Shi'i often composed the lower social and economic strata in Muslim states. Throughout most of Muslim history, the rulers have generally been orthodox Sunnis, even in areas such as Iraq or Bahrain where the Shi'i made up a large part or even the majority of the population. After the 1979 revolution in Iran there was a resurgence of Shi'i activism that spread throughout much of the Muslim world.

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Janice J. Terry

Shinran

(1173–1263) *Buddhist philospher*

Shinran was a Japanese Buddhist philosopher who was primarily concerned with the fate of the mass of the people who would be unable to achieve enlightenment through their own efforts. He emphasized the role of faith as a means of salvation and placed it in the context of action and attainment of enlightenment. His school of Buddhism was called the Jodo Shinsu (the True Pure Land), and it has become one of the largest such schools in modern Japan.

Shinran became a monk at childhood after the deaths of his parents and he studied at the Tendai school on Mount Hiei. He underwent a process of asceticism in the search for enlightenment but failed to achieve his goal in this way. Granted a short sabbatical in the Rokkaku-do (Hexagonal Temple in Kyoto), he encountered Honen and was inspired to follow his Pure Land Buddhist form of belief, which held that calling out the name of the Buddha in true faith would be sufficient for people to achieve enlightenment in the practice known as nembutsu. Shinran abandoned his

previous asceticism and became an advocate of nembutsu. When this was outlawed in 1209, he was exiled. He subsequently married, despite the requirement for monks to remain celibate. His son, Zenran, followed him into the religious life but this led to conflict later when Shinran felt compelled to disown Zenran on the basis of the young man's different (and hence heretical) religious beliefs.

Shinran spent around 20 years in Kanto after his exile, where he continued his studies, wrote extensive tracts, and attempted to convert the local people. After the Kanto years, Shinran returned to Kyoto, where he then had a confrontation with his son, who had been leading followers in the absence of his father. Shinran died in Kyoto at the age of 90. His followers commemorated his life, in part with the creation of an organized form of his religious beliefs.

True Pure Land Buddhism focuses on the worship of Amitabha Buddha and anticipation of paradise lands to the west, where those saved by their worship will make their perpetual home. Worshipping the Buddha as an individual is contrary to the Buddha's own intention, since he considered that he had successfully eradicated his own ego and, therefore, there was nothing left to worship. Further the Buddha stressed the need for all people to search for and evaluate all stages on the road to enlightenment individually and systematically. True Pure Land Buddhism, therefore, was far more democratic than the Buddhism of the Buddha himself and offered happiness in the next world to a much larger group of people. It could be used, therefore, as a powerful force for modernization and social reform.

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John Walsh

Shiva

Shiva (Siva), along with Vishnu and Brahma, is one of the Trimurti deities of Hinduism. He is worshipped throughout the Hindu world. His beautiful consort Parvati usually accompanies him. Her avatars are Uma, Durga, or Kali. Shiva's sons are Skanda (six-faced) and the elephant-headed Ganesha.

Shiva is depicted in the *Vedas* as Rudra (the Howler). Rudra was described as the destructive power of rainstorms. With a red face, a blue neck, matted hair locks, and his body smeared with ashes, he dwelled in the Himalayas, where his servants were thieves and ghosts. He wore an animal skin, a cobra as a garland, and a crescent moon as a hair ornament. He carried a trident and used arrows and thunderbolts. He was worshipped in fear without the assurance that worshipping would provide protection. Other weapons used by Rudra included fever, coughs, and poisons. However, he was also a sustainer of life because he had 1,000 remedies for diseases and poisons. In the *Svetasvatara Upanisad,* Rudra and Shiva were identified as one and the same.

During the 100s B.C.E. shrines to Shiva were built, which included phallic symbols. Eventually these developed into a symbolic phallic *lingam*. Sometimes there would be four faces depicted on the sides of the symbol. These were representative of the omniscient character of the deity. In the development of Shiva worship the *lingam* was eventually seated in a shallow dish with a symbolic *yoni* representing a vulva. These were representative of Shiva's *sakti* (female reproductive power). As a symbol of Shiva's potency as a power for generating life the *lingam* and *yoni* were interpreted as symbols of creative power. Sometimes Shiva has been represented as half male and half female (Lord Ardhanarisvara).

In epic poems and in the Puranas, Shiva's destructive side was modified by the development of a kinder, gentler side. In myths and in art Shiva (Rudha) was represented as the great *yogin*. Seated on Mount Kailas in Tibet he would meditate and thereby sustain the world. He was Parvati's lover, and the "lord of the dance," who trampled on time and enacted the destiny of the universe. Philosophical interpretations of Saivism interpreted him as the Great God or as the timeless, absolute consciousness that underlies the cosmos. In other myths Shiva was presented as an uncouth ascetic. Dwelling in cemeteries and on cremation grounds, he would smear his body with the ashes of the dead, or mark his forehead with three horizontal stripes of white ash. Myths told of the destructive power of Shiva declared that he wore a necklace of the skulls of deities he had outlived or had killed. As Shiva theology slowly expanded, he became a universal preserver or protector of life.

Eventually Shiva devotees (Saivas) organized themselves into orders. Some engaged in shocking behaviors—living in cremation grounds, using skulls as alms bowls, and practicing bloodletting rituals and sacrifices.

In the 400s several sects of Saivism developed, and Sanskrit manuals (*agamas*) were written by some sects. The *agamas* described beliefs and gave directions for building temples, carving images, and for practicing sect rituals. The sects were generally ascetics who also had a lay following. Among these sects were the Pasupatas founded by Lakulisa, the Kalamukhas, Kapalikas, Trikas, and Kashmiris.

In the 700s the Saivas sect developed the Saiva Siddhanta theological tradition in South India. The Saivas used the Sanskrit word for wisdom (*siddhanta*) to expound the wisdom of Shiva as the supreme lord. The Saiva Siddhanta taught that souls and matter are created by the power that comes from Brahman (*maya*) and that they do really exist. Souls were in bondage to karma but could be delivered from their ignorance by the liberating power of Shiva. Spiritual power can be acquired from an authentic guru who serves as a spiritual director.

In the 600s Saivite religion was promoted by a series of talented religious poets who wrote in the South Indian language of Tamil. Within 100 years religious poetry was set to music and sung over wide areas. The music invited a mystical union with the deity. However the union was not like that of Indian mystics, because the Saivite mystical union was not one of absorption into the divine; nor was there a loss of personality. Nonbelievers challenged the theology of the early Tamil poets. The philosopher Sankara developed arguments for the impersonal power of Brahman.

The Saivasiddhanta theologians defended Saivite beliefs against opponents by stressing the protective role of Shiva. Meykandar and his disciple Arulnandi, both Saivasiddhanta theologians of the 1200s, called Shiva Siva Pasupati, or "the Lord of Cattle" (like a "good shepherd") who cared for the cattle. Saiva theology taught that ignorance kept souls from knowing their real nature. Ignorance made them blind to spiritual realities and to Shiva's helping powers. Consequently they remained bound to the sufferings of this world by three ropes: the rope of ignorance, the rope of the penalties of karma, and the rope of *maya* (illusions about this world). Shiva came to be addressed as *pati*, or Lord, because he offered many spiritual aids that could be used by people to gain liberation from the three bonds.

See also Hindu epic literature.

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Andrew J. Waskey

Shona

The Shona is the name used to describe a number of tribes with similar cultures who have lived in the eastern part of Zimbabwe. The main tribes are the Zezuru, the Karanga, the Manyika, the Tonga-Korekore, and the Ndau. All speak Bantu and have survived in farming communities. They made up some 80 percent of the population of Zimbabwe in the year 2006, with the president of Zimbabwe, Robert Mugabe (prime minister 1980–87, president from 1987), being from the Shona, as was the prime minister of Zimbabwe-Rhodesia, Bishop Abel Muzorewa. There are also many Shona in neighboring countries: Botswana, Mozambique, South Africa, and Zambia. Some also lived in the short-lived Republic of Venda, one of South Africa's homelands or "Bantustans," established 1979–94.

Traditionally the Shona were farmers of millet, sorghum, and maize, the last being their major staple food. They currently grow many other crops, including beans, groundnuts (peanuts), rice, and sweet potatoes. For meat, the Shona hunt animals. Cattle are raised—not for beef but for milk, and also for a measure of wealth, especially for paying dowries. The main migration of the Shona to modern-day Zimbabwe was largely associated with finding grazing land for their cattle. Living conditions largely consist of villages that involve clusters of huts around a central area where granaries and common cattle pens are located. Huts are made from mud and wattle, with thatched roofs, and generally accommodate extended families. The kinship system involves exogamous clans, with family trees and traditions, succession, and inheritance generally following the male line, although a few groups of Shona in the north of the country are matrilineal. Chiefs who inherit their position in the male line run the villages.

In the ninth century the Shona built the great stone buildings of Great Zimbabwe, one of the most important archaeological sites in southern Africa. The word *Zimbabwe*, which became the name of the country, means "royal court," and they were the centers of power in the land. There are three sections that make up Great Zimbabwe: the Hill Complex, the Great Enclosure, and the Valley Complex. The Hill Complex has been called

In the ninth century the Shona built the stone buildings of Great Zimbabwe, with towers that may have been used for keeping watch.

the Acropolis by some historians and was the center of royal events in the whole site. Although it has a number of enclosures, they were probably for animals rather than for protection. Archaeologists have been able to show that it was built in a number of stages, and modified at different times. Some of the buildings collapsed, and the site was then leveled before new building work was started. The eastern section is known as the "ritual enclosure" and is connected with ceremonies involving Shona chiefs. Large statues of carved soapstone birds looked over the site but were removed long ago. There is also some evidence of gold smelting in one section nearby. There are various theories for the small towers, with some scholars suggesting religious purposes, and others that they provided lookout positions.

The most famous part of Great Zimbabwe is the Great Enclosure, which is one of the most regularly photographed parts of the entire area, appearing regularly in books and on Rhodesian and Zimbabwe postage stamps. Nearly 255 meters in circumference and 100 meters across, it remains the largest surviving ancient structure in sub-Saharan Africa.

Scholars have long surmised it was a royal compound where the king's mother and his main wives would reside. There was a belief that the large conical tower on the site held treasure, and it was marked on some plans as being the site of the royal treasury. Many people have dug in the hope of finding gold, but it is also believed that it was the grain store for the king. The Valley Enclosures date from the 13th century and have yielded the largest amount of archaeological finds. There was much speculation on whether the Shona actually built the enclosures at Great Zimbabwe, with some writers surmising that they were Arab, Egyptian, Ethiopian, Greek, Jewish, or Phoenician in origins. Some have sought to link them to the queen of Sheba or the legendary Prester John. Others have seen connections with the famed King Solomon's mines. However not a single archaeological link connects the ruins with any of these. Some Chinese porcelain, Persian crockery, and beads and a few trinkets from India were found, indicating that the people at Great Zimbabwe traded, probably through intermediaries such as the Arabs, with peoples in the Indian Ocean.

The first Caucasian to see Great Zimbabwe was Adam Renders, an American sailor, who arrived in the area in 1867. He married the daughter of an African chief and remained nearby until his death in 1881. The first to write an account of the ruins was Carl Mauch, a German who came to Great Zimbabwe in September 1871. Subsequent travelers started taking pieces of the ruin away with them. British archaeologist Gertrude Caton-Thompson spent three years working at the site in the 1930s and concluded that they were Bantu in style, and part of the legendary Shona civilization. Great Zimbabwe remains the second most important tourist site in Zimbabwe, after Victoria Falls. In recent years Shona culture and customs has been revived with an interest in Shona wood and stone carving, and music.

See also BANTU.

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JUSTIN CORFIELD

Shotoku Taishi

(574–622) *Japanese political leader*

Prince Shotoku Taishi was crown prince and regent of Japan between 592 and 622. His rule opened an era of great reforms that advanced Buddhism and Chinese political and cultural influence in Japan. For his role he is called the Great Civilizer.

Up to the sixth century Chinese cultural influence had grown gradually in Japan. After the mid-sixth century the process quickened. One reason was the gradual

strength and reach of the Yamato state, which required more complex institutions than the clan government of Japan had provided. Second, China became unified in 589 under the Sui dynasty after three and half centuries of division. The great Tang (T'ang) dynasty followed, one of the greatest in China's imperial history and worthy of emulation. The third factor was the introduction of Buddhism to Japan from China via Korea (the southern Korean state Paekche had a very close relationship with Japan) in 552.

Buddhism was attractive to many Japanese but was also resented because it was foreign and not associated with Japanese mythology and the shamanistic practices of its native Shintoism. In 587 the Soga clan won ascendancy at the Yamato court; the chief's niece, Suiko, became empress, and her nephew Shotoku, descended from both the imperial and Soga clans, became her regent. Shotoku began a great era of reforms that would advance Japanese civilization in the pattern of China. He was a devout Buddhist; in fact a legend has him clutching a statuette of the Buddha at his birth. He proclaimed Buddhism the preferred state religion, promoted the building of temples, welcomed monks and missionaries from China and Korea, lectured on Buddhist teachings, and wrote commentaries on three Buddhist *sutras*. Thus Buddhism became the most important vehicle for the advancement of Chinese culture. However Buddhism did not provide a structure for the organization of government and society, and for those he turned to the imperial structure of China of the Sui-Tang dynasties.

In 604 Prince Shotoku promulgated the Seventeen Article Constitution (or Injunctions). Article II promoted Buddhism stating: "Sincerely revere the three treasures, viz. Buddha, the Law and the Priesthood, are the final refuge of the four generated beings, and are the supreme object of faith in all countries. Any person of any age should revere Buddhist law. Few persons are really bad. If they are taught well, they will be obedient. But if they are not converted [to the truth of] the Three Treasures, how can their wrongs be corrected?" The other 16 articles promoted Confucian precepts such as the supremacy of the ruler, a centralized government, a bureaucracy based on merit and correct principles, and social relationships that promoted harmony. In the same year Prince Shotoku also adopted the Chinese calendar, thereby accepting the Chinese view of world order. China required its tributary states to adopt the Chinese calendar as sign of vassalage. Japan adopted it voluntarily and did not become a Chinese vassal state. He also adopted major features of a Chinese style bureaucratic rule and system of court ranks for officials.

In 607 Shotoku broke new ground by sending an official embassy to the Chinese court. He would send a total of three, the two subsequent ones in 608 and 614, but the embassies would continue until the mid-ninth century, long after Shotoku's reign had ended. Each of the later ones had a contingent of four ships with between 500 and 600 students, some staying in China for up to 10 years. After returning to Japan the students, including government officials, monks, musicians, painters, and scholars, became transmitters of what they had learned to the wider society. His initiative resulted in one of the greatest technology transfers in premodern times. In addition to government-sponsored students, private individuals also began to travel to China to study, and trade also increased between the two countries. Educated Japanese read Chinese books and wrote in Chinese. The common written script came to unite Chinese, Koreans, and Japanese in a common literary heritage and a shared moral and historical tradition. Many Chinese and Koreans immigrated to Japan during this period, which accelerated the spread of Chinese culture.

The Soga clan continued to dominate the Japanese court after Shotoku's death. His opponents had feared that he sought the throne. But his son Prince Yamashiro refused to press his candidacy for the throne when Empress Suiko died in 628. In 645 the Soga clan was defeated and lost its influence at court. However Prince Shotoku's legacy continued, and even accelerated, during the next century as Japan continued to catapult forward in adopting Chinese culture and institutions.

See also *Kojiki* and *Nihon Shoki*; Taiho Code; Taika Reforms.

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Jiu-Hwa Lo Upshur

Siamese invasion of the Khmer kingdom

The emergence of Thai kingdoms in the 13th century changed the power configuration of mainland Southeast Asia. Angkor and Pagan both felt their military might. The conquest of Nan Chao by the Mongols accelerated the process of Thai migration. The kingdoms emerged from alliances between the leaders of *muangs* (unit of cluster of villages). Prince Mengrai (1239–1317) had

established the kingdom of Lanna. In 1281 he conquered the kingdom of Haripunjaya and crushed the Mon-Khmer outpost of the area. The founder of Sukhothai, Sri Indraditya (r. 1238–70), overthrew the Khmer overlordship in Thailand. Rama Khamheng (1239–98), the third ruler, carved out a vast empire ruling over ethnic groups like the Burmese, Mon, Lao, and Khmers. After the emergence of Ayutthaya, the tables were turned and the Siamese attacked the Khmers.

In 1350, Rama Tibodi I (1312–69) founded the kingdom of Ayutthaya, which dominated Siamese history for four centuries. A new capital city was established and Tibodi named the capital after Rama, the hero of the *Ramayana*, an important Indian epic. The strategic location of the capital city facilitated attacking the Khmers. Tibodi was bent upon claiming overlordship of the region. The first Siamese invasion began in the year 1352 under the command of Prince Ramesuan (r. 1369–70 and 1388–95). The Khmer ruler Jayavarman Paramesvar (r. 1327–52) became a vassal of Ayutthaya. However, control of Ayutthaya did not last long and the Khmer ruler Kambujadhiraj (r. 1377–83) recovered Angkor.

Among the rulers of Ayutthaya, two different policies alternated. The Lopburi faction wanted to establish Siamese hegemony over the Khmers. But the Suphanburi faction was interested in subduing the Thai kingdoms and visualized Sukhothai, rather than Angkor, as a rival. Borommaracha I (r. 1370–88), who was from Suphoburi, did not follow an active policy toward the Khmers and concentrated his energy in subduing Sukhothai. Tibodi and his son Ramesuan along with grandson Ramatacha (1395–1404) were from Lopburi and perceived the threat from Angkor as greater than that of Sukhothai. Ramesuan attacked the Khmers for the second time in 1389. The immediate result of the invasion was the capture of Chonburi and Chantaburi by the Khmer ruler Dharmasokaraj (r. 1383–89), who also captured the majority of the population.

The troops of Ayutthaya seized Angkor for seven months and took 90,000 Cambodians as prisoners. In 1431 the Ayutthaya King Borommaracha II (r. 1424–48) invaded Angkor again, killing the ruler Srey (sometimes called Tammasok). Prince Intaburi, son of Borommaracha I, was installed as the new king. But Intaburi's reign was short-lived and after his death, Angkor again became independent. The Khmers shifted their capital to Phnom Penh in 1432 and their domain was confined to a small area. The objective of making Angkor a vassal state was not realized. Trailok (r. 1448–88), the eldest son of King Boromaraja II, was one of the greatest Thai monarchs and reformers. He did not pay attention to Angkor and was involved in continuous war with Chieng Mai.

The Siamese attack against the Khmers did not result in Angkor's becoming a part of Audhya for a long time. After the attack was over and Thai forces retreated back to Ayutthaya, the Khmers reasserted their independence. The sacking of their capital incurred heavy losses in terms of men and material. From the Siamese viewpoint, they had gained the upper hand and Ayutthaya was safe from attack by the Khmers. The domination of Cambodia over Thailand was a thing of the past. A general pattern was also emerging in the internecine wars of the Burmese, Khmers, and Thais. Apart from ransacking the towns and imposing tributes, the victorious power was taking much of the population to make up for those killed in the wars. The result was an ethnic mix in mainland Southeast Asia. The Angkorean features in both the social and cultural domain percolated to Siamese society. The Thais were influenced by the Khmer concept of monarchy, and the system of slavery.

See also Burma; Khmer kingdom.

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Patit Paban Mishra

Silla dynasty

The Silla dynasty was a Korean kingdom with origins in the southeast of the country, in the area around modern-day Pusan (Busan). It is said to have begun in about 57 b.c.e. when the Saro tribe and its allies in that region established a confederation of the tribes, led by Pak Hyeokgeose. However many historians feel that date was the invention of 12th-century Korean historians, as found in the *Samguk Sagi*, written by Kim Bu-sik, to try to show that the Silla predated their main rivals. The early years

of Silla saw a rotated monarchy with members of the Pak, Kim, and Sok families sharing the title of ruler, although not using the title of king until later.

As the kingdom of Koguryo was emerging as a major power in northern and central Korea, Silla was taking over tribes in the south. Originally they only targeted the Saro tribe, taking tribute to the Mahan confederation as their vassal in 19 B.C.E. However Silla grew dramatically in prosperity and many historians have seen this as the influence of many Chinese merchants who came to settle in the area and brought with them much resultant trade. There were also influences from Japan—the envoy that took the tribute to Mahan in 19 B.C.E. was of Japanese ancestry. In the year after this mission, the king of Mahan died and although Silla sent over a delegation for the funeral, they rapidly drew up plans to take land from Mahan and enlarge their area. In 250 C.E. the Mahan confederacy, which had controlled much of central southern Korea, was finally absorbed, not by Silla, but by the kingdom of Paekche (Baekje), which had a common border with Silla. This was initially thought to be dangerous as it left the Korean Peninsula under the control of three kingdoms, Silla, Paekche, and Koguryo, with little in the way of buffer states that had existed beforehand. Silla and Paekche feared invasion from the emerging power of Koguryo, which had ejected the last Chinese base in 313.

To counter this threat, Kim Naemul (356–401) of Silla assumed the title of *maripkan* or king ensured that the succession to the throne was hereditary. The end of the rotating monarchy resulted in the ability to establish a more centralized administration, which adopted many of their methods of government, customs, and some Chinese culture. Initially Silla sided with Koguryo to attack Paekche, which had been aiding Japanese pirates. However when Koguryo moved its capital south to Pyongyang in 427, and its focus also moved south, Koguryo and Silla had to form an alliance. Silla also built up trade ties with Japan.

King Peopheung (r. 514–540) established Buddhism as the state religion of the kingdom of Silla and embarked on military expeditions that eroded the power of the nonaligned tribes in the region. His successor, King Jinheung (r. 540–576), enlarged the army and used it to help Paekche take lands around modern-day Seoul. However in 553 he decided that his forces were strong enough to seize the whole area for itself, ending the 120-year alliance of convenience between Silla and Paekche.

The war in 553–555 led to Silla's massively enlarging its landholdings, with Paekche forced to cede over half of its territory. This was followed by a long period of peace when scholars in Silla devoted much time to Buddhism. King Pak-jong, who ascended the throne in 576, abdicated to become a monk and his wife became a nun. A considerable part of the wealth of the country was sent in missions of tribute to China, which weakened Silla economically but bought them a firm alliance.

Gradually Silla came to ally itself militarily with Tang China and in a series of lightning military campaigns, King Muyeol (r. 654–661) managed to capture most of Paekche just before his death, even though the Japanese sent a fleet bringing an expeditionary force with them to help Paekche in 662 and again in 663. The war ended with Silla's being victorious and immediately accepting Chinese overlordship. Silla then persuaded China that Koguryo should be the next target, and Silla sent General Kim Yu-shin to attack Koguryo. It took 10–12 years to defeat and destroy the kingdom of Koguryo, and by 668 Silla was in control of Koguryo, and this resulted in the whole of the Korean Peninsula's being unified under the Silla, the period being known as that of the "Unified Silla."

Confident in the superiority of their soldiers after these wars, the kings of Silla became ambitious and decided to attack the Chinese soldiers on the Korean Peninsula and stop paying tribute to the Tang. The first attack on the Chinese was in 671 and the Chinese responded three years later by sending in more soldiers, but the Silla not only were able to withstand the attacks, but also defeated the Chinese at Maechosong, near Yangju, and at Chonsong near the mouth of the Yseong River. The Silla were also able to drive the Chinese garrison out of Pyongyang and force the Chinese soldiers to be pulled back to Liaoting. Although China protested that some of the land of Paekche and Koguryo belonged to them, because of the increasing weakness at the Tang court, it was impossible to press these claims, and in 735 the Chinese formally acknowledged Silla as an independent kingdom with the rights to all the lands south of the Taedong River.

During the reign of King Kyongdok (r. 742–764), Silla was at the peak of its power, but the Unified Silla period did not last long. Initially its power was eroded by dynastic struggles. King Hyegeong succeeded King Kyongdok. Kim Yang-seng, who made himself King Sondok, assassinated King Hyegeong. He ruled for four years and then was deposed by King Wonsong. Violent court struggles and intrigue wrought havoc at the Silla court and when Sinmu became king in 839, the authority of the king had been destroyed with much of the country in the hands of nobles who formed alliances to attack other aristocrats. There were many local lords

who started to plot against the central authority and rebellions were followed by civil wars, and a large peasant rebellion.

Kyon Hwon (Gyeon Hwon) attacked the royal capital and killed the king, Kyong-ae, proclaiming his Later Paekche Kingdom at Wansanju (Chonju) in 900. In the following year Kung Ye (Gung Ye), in central Korea, captured the city of Kaesong (Songak) and made it the capital for his Later Kingdom of Koguryo. Near Kaesong, another rebel leader, Wang Kon, joined Kung Ye and was made the prime minister in Kung Ye's government. In 918 he overthrew Kung Ye and made himself ruler of the Later Kingdom of Koguryo. With these two new kingdoms established, it was not long before Silla was totally overthrown. It could no longer call on China for help, and with the overthrow of the Tang (T'ang) dynasty in 908, Silla was totally isolated. The Later Kingdom of Koguryo emerged as the new Koryo dynasty of Korea.The system of government of Silla relied heavily on the king and the royal family. Outside the royal family were the nobility, who each controlled parts of the country. The system of exerting control over the people was similar to that in China, with up to a quarter of the population being slaves.

The capital of the kingdom of Silla was at Gyeongju (Kyongju), which had, at its height, a population of about 1 million, making it one of the larger cities in the world at that time. Many remains of Silla can still be seen in the city, the center of which is called Tumuli Park because of the 23 burial mounds that have survived. These were for members of the Silla royal family and were designed to prevent tomb robbery. A large round hole was dug, and lined with gravel and then stone slabs, then a wooden chamber was constructed, and the deceased was interred. After this chamber was sealed, the whole structure was covered with heavy stones, then with earth, and the area covered in turf. As a result jewelry and other artifacts have been found in many of these graves, which have helped historians reconstruct aspects of life in the Silla court. The amount of gold found has shown the wealth of the kingdom, being used for jewelry and foil worked into pots, utensils, and weapons.

Also at Gyeongju, along with places such as the Bunhwangsa pagoda, there is the oldest surviving astronomical observatory in East Asia, the Cheomseongdae, which was built between 632 and 646 when Unified Silla was at its height. Although the building looks simple, it was set on 12 rectangular stone bases (one for each month) and set in such a way for astronomers easily to work out the relative positions of different stars. Gyeongju was sacked in 935 and many of the old wooden buildings were destroyed, and the large gardens in the center of the city that commemorated the unification of Korea were wrecked.

In 1975 archaeological work on the site of the gardens unearthed many wooden objects from the Anapji Pond. In the area around Gyeongju, there are dozens of temples, and also the burial sites of King Muyeol and General Kim Yu-shin, the two men who established Unified Silla. Many tourists visit the Seokguram Grotto, a site on the UNESCO World Cultural Heritage List, to the southeast of Gyeongju, where a statue of the Buddha, surrounded by guardians and some deities, was constructed during the late Silla period in the mid-eighth century. The statue of Buddha is carved out of a large granite block that was quarried north of the capital and then carried up the mountainside to its present position.

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Justin Corfield

Sind, Arab conquest of

Sind (or Sindh) is a province of modern-day Pakistan. It is bounded by the Thar Desert to the east, the Kirthar Mountains to the west, and the Arabian Sea to the south. The Indus River passes through Sind and its irrigation was a major source of food and revenue for Sindhi people. Buddhism was established in the area during the reign of King Ashoka, and adherence strengthened over the years. Influence was exerted over the region by many different peoples, including the Scythians, Huns, Persians, Greco-Bactrians, and Mauryans. Chief Minister Chach seized the throne of Sind in 622 and established an unpopular dynasty that commanded little loyalty from the people or government officials.

Arabs had enjoyed a long and mostly untroubled relationship with Sind and its neighbors based mostly on shared commercial interests. Traders shipped goods from the Indian subcontinent and Southeast Asia westward to the Mediterranean. This continued after the Arabs embraced Islam, but in 711 a dispute broke out following the attack on and enslavement of a group of women and children who were traveling to Arabia. Hajjaj, the governor of the eastern provinces of

the Umayyad Caliphate, complained but was unable to receive justice to his satisfaction and prepared for a military campaign. Two initial forays were repulsed but a third, led by Muhammad ibn Qasim, was more successful. A force of 6,000 camels, 6,000 cavalry, and accompanying infantry and baggage train was dispatched and managed first to capture the coastal town of Dehul and then defeat the troops of King Dahar in battle, after a number of travails. The Arabs were assisted by the voluntary surrender of large numbers of Sindhi people and officials, whose loyalty to Dahar was very limited. Muhammad ibn Qasim was able to establish control over the whole of Sind, which was subsequently integrated into the Umayyad Caliphate, where it remained during the succeeding Abbasid dynasty until central power loosened and it became possible to establish local dynasties. The Abbasid governor, Hisham, who arrived in 757, undertook military expeditions against neighboring states, but there were no further territorial expansions throughout Arab rule.

Arab rule of Sind followed a similar pattern to that employed elsewhere, with most official posts remaining in local hands while an Arab governor administered the area with the assistance of troops who garrisoned the major towns and cities. Some people converted to Islam but comparatively few, and there was little effort expended on forcing people to change their religion at that time. The Arab period of rule led to the creation of a fusion of cultures that have helped to characterize subsequent Sindhi society. The city of Mansura was established as the capital and its people benefited from Arab learning and knowledge.

See also Umayyad dynasty.

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John Walsh

Sixtus IV

See Rome, papacy in Renaissance.

Song (Sung) dynasty

The Song dynasty (960–1279) was founded by Zhao Kuangyin (Chao K'uang-yin), r. 960–976, and is known posthumously as Song Taizu (Song T'ai-tsu) or Grand Ancestor of Song. After the fall of the Tang (T'ang) dynasty in 907 China had been divided with the northern part ruled by a succession of short-lived regimes called the Five Dynasties of China, while southern China was divided between 10 province-sized minor ruling houses. Zhao Kuangyin was an important general serving the last of the Five Dynasties, the Later Zhou. He became emperor as a result of a mutiny conducted by his troops. Fearful that the same soldiers and their officers could depose him as easily as they had raised him to the throne, he immediately set out to persuade the leading generals to retire on generous pensions, replacing them with junior officers loyal to him. In forming his new government Taizu made the military subordinate to civilians and rotated commanders and garrisons to discourage the formation of strong bonds between them. He also made the army a professional one based on long-term enlistment and fostered policies that discouraged martial pursuits. According to a popular saying, "Good iron is not used to make nails; good men do not become soldiers." No military uprisings or significant domestic revolts troubled the dynasty.

NORTHERN SONG, 960–1127

Taizu used a combination of persuasion and military action to annex the 10 states in the south. However he did not take on two border states: Liao in the northeast, ruled by nomadic people called Khitan, and Xixia (Hsi Hsia) in the northwest, ruled by seminomads called Tangut, even though they occupied territories that had been part of the Tang empire. To prevent a repetition of the Song dynasty's falling after Taizu's death because of no able heir to take over, Taizu's mother made him promise to make his younger brother his heir, rather than his young son, when she lay dying in 961. The younger brother, who was already a seasoned general, succeeded in 977 and reigned until 997 as Taizong (T'ang-tsung). When Taizong died the Song dynasty had been in power for almost four decades and was well established.

Taizong twice attempted to recover lands inside the Great Wall that Liao had seized; they totaled 16 prefectures and included an important city that is today called Beijing. He failed both times. In 1004 Liao and Song concluded the Treaty of Sangyuan, which defined the boundary, established frontier markets, and stipulated annual payment by Song to Liao of 100,000 ounces of silver and 200,000 bolts of silk (the amount was increased by 100,000 units each later) that Song called gifts and Liao called tribute. Except for minor wars the two sides lived in peace for a century. Song also fought an inconclusive war against Xixia between 1040 and 1044, which ended when Song agreed to give Xixia annual gifts of 200,000

ounces of silver and 200,000 bolts of silk. Song was willing to buy peace rather than fight, arguing that the total gifts amounted to no more than 2 percent of its annual income. The Song government focused on defense, rebuilding sections of the Great Wall, fortifying frontier towns, and deploying a large army of 1,250,000 men. Finding good horses for a cavalry was a problem because Song had inadequate horse breeding lands and Liao and Xixia, which did, would not sell horses to Song. An alternate policy of subsidizing farmers to raise horses, which the government could requisition in war, failed.

Taizu and his successors strengthened the central government by expanding the school and examination systems from which the bulk of civil servants were recruited. Advancement in printing and a fast growing economy produced a large and prosperous middle class whose educated sons found honor in serving the government. A Confucian revival that began in the late Tang dynasty gained dynamism under Song. Confucian scholar-officials reinterpreted the teachings of Confucius and his early followers that successfully challenged Buddhist teachings. Cut off from contact with India, Buddhism's original home, by Muslims and others who ruled Central Asia, Chinese Buddhism lost its vitality during the Song era. The reinterpreted Confucianism that matured during Song is called Neo-Confucianism and was accepted as orthodox in China, Korea, and Japan until the 20th century. Song scholar-officials formed two parties called Conservatives and Innovators that debated each other on taxation and other government policies. Each party implemented policies according to its ideals when in ascendancy.

At its height around 1100 the Song population totaled around 100 million, more than that of the larger earlier Han and Tang empires. Urban centers flourished, a national market system boosted trade, new seeds and crops increased food production, and many crafts provided a wide range of products. True porcelain was produced for the first time in the world with high temperature kilns; the products of the many kilns were exported by land and sea throughout Japan, Southeast Asia, the Middle East, and Egypt. The many craftsmen required in producing the ceramic wares worked in a fashion that resembled the division of labor of modern assembly lines. Song is also famous for literature of many forms and paintings; they reached their zenith under the eighth emperor, Huizong (Hui-tsung), who reigned between 1101 and 1125.

Huizong's extravagant patronage of the arts and lavish spending on palaces and gardens strained the treasury, and his neglect of governing resulted in factional conflicts. Finally his disastrous foreign policy almost ended the dynasty. Huizong stopped appeasing Liao and made an alliance with a new nomadic people called Jurchen in northern Manchuria who had newly established a state called Jin (Chin). Their common goal was to destroy Liao by a pincer attack and to share the spoils. The war fought between 1118 and 1125 destroyed Liao but the alliance collapsed, and Jin then marched on the Song capital, Kaifeng (Kai-feng).

Ill prepared, Huizong abdicated, leaving his son Qinzong (Ch'in-tsung) to face the consequences. An abortive peace ended when Jin renewed its attack, capturing Kaifeng, then called Bian (Pien), in 1127 and taking both Song rulers and 3,000 members of their family and court to captivity in Manchuria. In retrospect the period 960–1127 is called Northern Song.

SOUTHERN SONG

The period 1127–1289 is called Southern Song. A younger son of Huizong eluded capture, rallied Song troops, and continued fighting until a peace treaty was signed in 1142 when Jin realized it could not conquer southern China; the new Song ruler, Gaozong (Kao-tsung), r. 1127–1162, was resigned to losing northern China. The most important military hero of the Song era, General Yue Fei (Yueh Fei), had been signally successful in resisting Jin forces and had advanced to the Yellow River valley.

But Song appeasers led by Qin Gui (Ch'in K'uei) had General Yue imprisoned on false charges and murdered in jail, perhaps as a peace offering to Jin. Yue became a great Chinese hero, admired and venerated in popular religion for his patriotism, while Qin has been despised for his treachery.

There were two revisions of the Song-Jin treaty, each adjusting the payment Song made to Jin. Gaozong is regarded as a second dynastic founder; he salvaged a desperate situation and gave the Song another lease on life, albeit in a smaller territory. Most of his successors were undistinguished and relied on powerful chancellors and ministers.

The capital of Southern Song was Hangzhou (Hangchou), once called Linan, near the coast south of the Yangzi (Yangtze) River. The Huai River became the boundary between Jin and Southern Song. Southern Song was required to recognize Jin as a superior state and became its vassal and paid it an annual tribute of 200,000 ounces of silver and 200,000 bolts of silk. Southern Song prospered and Hangzhou became a great metropolis, surpassing Kaifeng. Learning flourished, and

southern China flourished as never before. Many great seaports grew along the southern coast because seaborne trade replaced land trade along the Silk Road (now traversing lands beyond Southern Song control).

Chinese ships, navigated by the compass (first used by Chinese navigators around 1100), with capacity between 200 and 600 tons, dominated the seas, carrying Chinese ceramics and other goods to Japan, Southeast Asia, and southern Asia. Taxes on trade produced the revenues needed to pay the annual tribute to Jin and to pay for the army.

Around 1200 the situation in northern China was dramatically changed by the rise of Mongols under Genghis Khan. After uniting the Mongol tribes under him, Genghis began attacking Jin in 1210. His forces took and destroyed Jin Central Capital (modern Beijing) in 1215 and many other cities in northern China. Genghis left the Jin campaign unfinished to turn westward, destroying Xixia in 1227. In 1232 Song repeated the mistake that Huizong had made in 1118 when he made a treaty with Jin against Liao—it made an alliance with the Mongols against Jin, which was destroyed in 1234. However instead of regaining parts of northern China, Song was faced with the formidable Mongols in 1245. Song forces resisted desperately, both sides using gunpowder and firearms.

Mongol forces were initially stymied by the strongly fortified Song cities and had problems fighting in the river- and canal-intersected terrain of southern China. The great Song fortress Xiangyang (Hsiang-yang) in modern Hubei (Hupei) province north of the central Yangzi valley held up for four years in 1273. Finally Persian siege engineers and starvation forced Xiangyang's surrender, which opened up the route to conquer the south. The Mongols also built a navy. The last adult Song emperor died in 1274; two years later Hangzhou surrendered without a fight. Three infant emperors succeeded one another until 1279 when the last one drowned near Guangzhou (Canton) in 1279 as his remnant navy was overwhelmed by the Mongol fleet.

See also Jin (Chin) dynasty; Liao dynasty.

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Jiu-Hwa Lo Upshur

Srivijaya kingdom

The Sailendra dynasty was based in the Kedu plain in Java. They first appeared in the sixth century, around 570. The name *Sailendra* means "lord of the mountain," a title derived from the Funanese kings, from whom they claimed descent. By the middle of the eighth century the Buddhist dynasty had consolidated its territory in Java, ruling about two-thirds of its eastern area. Bali, Lombok, coastal areas of Kalimantan, and southern Sulawesi fell under Sailendra control. Their sphere of influence extended to the Malay Peninsula and parts of Siam as well. Their greatest feat was building the Borobudur temple. Prince Patapan cut their prosperity short; the neighboring Sanjaya dynasty usurped the throne in 832, forcing the Sailendra prince to hide in the forest. The latter returned in 850 but was defeated and fled to the Srivijaya kingdom.

The Buddhist kingdom of Srivijaya was located on the large island of Sumatra. The name *Srivijaya* means "great victory." Most likely the Srivijaya kingdom was on the southeastern coast of Sumatra, including Palembang, another city farther inland along the Musi River. Palembang was probably the center of the ancient Malay kingdom. Evidence supporting this view includes a rectangular enclosure encircled by a moat, forming a fort known as Bamboo Fort. Chinese porcelain shards were discovered in the settlement along the coast. According to a stone inscription dated 683, the founder of the kingdom was a Malay war chief who lived along the river. He waged war against his rival, the Jambi-Melayu, and emerged victorious. The ruler managed to gather support from neighboring polities along the Musi River, which led to the formation of the Srivijaya kingdom, with Palembang as the core area. The Srivijaya kingdom achieved commercial dominance as a maritime power because the mouth of the river Musi was rich with silt and therefore very fertile for the cultivation of crops, including rice.

The ancient Malay polity was a coastal power that controlled the Malacca Straits as well as the Sunda Straits, from the late seventh century to the 12th century, though the kingdom might have been in existence since the third century. The straits were busy routes as ships often passed through them as they traveled between China and India. Among the many ports in the area, Srivijaya was the most powerful. It ruled over the coasts of the Malay Peninsula, Sumatra, western Kalimantan, western Java, and the Isthmus of Kra. Srivijaya was mainly a maritime power; its control did not extend to territories far inland. Because of its widespread dominion, Srivijaya, together

By the middle of the eighth century the Buddhist dynasty consolidated its territory in Java and built the Borobudur temple.

with its rival, the kingdom of Jambi, was able to spread Malay culture throughout the Malay Archipelago in the Malay Peninsula, Java, Sumatra, and Borneo. Srivijaya consisted of three main zones—the estuarine region of the capital city Palembang, the hinterland formed by the Musi River basin that maintained a relative amount of independence but with loyal pledges to the Srivijaya ruler, and former rival estuarine zones.

The Buddhist king built monasteries, visited them often, and gave money to Buddhist monks traveling to India who frequently stopped in the fortified city. A trunk of a large statue of Buddha, remains of a stupa, old bricks, and other Buddhist statues from the late seventh to eighth centuries have been found on the slope of a hill about 100 feet high, known as Bukit Seguntang. A Chinese monk, I Ching, who visited Srivijaya in 689, wrote that many Chinese monks stayed in the monasteries of Srivijaya long enough to learn the Malay and Sanskrit languages, before continuing their journey to India.

Srivijaya was sometimes referred to as Jinzhou, or the "Gold Coast." This was because Srivijaya's wealth and fame were mainly due to the reserves of gold found within its kingdom.

Srivijaya influence began to decline in the 11th century, weakened by attacks from the Javanese, and the Singhasari dynasty was followed by the powerful Majapahit dynasty. Aceh achieved prominence in the region as a center of Islam, as it was one of the first ports frequented by Indian Muslim and Arab merchants. The spread of Islam undermined Srivijaya authority in the region. Finally in 1414 the last Srivijaya ruler, Parameswara, became a Muslim. He founded a sultanate in Malacca, a coastal town on the western coast of the Malay Peninsula, and it thrived as an important port.

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Nurfadzilah Yahaya

Stephen I
(1096–1154) *English king*

Stephen I of England was born to Stephen, count of Blois and Chartres, and Adela, daughter of William the Conqueror, in 1096. The exact date of Stephen's birth is not known; he had four brothers and three sisters. Stephen's father died while taking part in the First Crusade. In 1113 while he was still quite young, Stephen's mother, Adela, sent him to make his fortunes at the court of her brother, Henry I, king of England and duke of Normandy. Stephen's uncle warmly received his nephew. Henry quickly bestowed upon Stephen many honors including lands in England and Normandy, as well as the title of count of Mortain. In 1125 Henry orchestrated Stephen's marriage to a wealthy heiress, Matilda of Boulogne.

In December 1120 Henry I's only surviving legitimate son, William the Aethling, drowned when the *White Ship* capsized in the English Channel. After his son's death, Henry I became very concerned about the succession. As his first wife had died in 1118, Henry quickly remarried with the hopes of fathering a new male heir. Despite the fact that Henry was the father of several bastard sons by various mistresses, when it became clear that his second marriage would not produce any issue, Henry was faced with a difficult decision in regard to whom he should name as his heir. The most prominent contenders for the honor included Henry's only surviving, legitimate child, Maude (also known by the Latinized version of her name, *Matilda*); his bastard son, Robert of Gloucester; and Stephen, his nephew. Among Henry's magnates, Stephen was the most popular

choice given his gender and his legitimacy. Stephen was well liked for his bravery and skill in battle, his easygoing disposition, and his kind nature.

However instead of Stephen, Henry named his daughter Maude as his heir. Henry argued that, despite her gender, Maude held the best hereditary claim to the throne of England. In December 1126 Henry insisted that all of his magnates, including Stephen, swear an oath of loyalty to Maude as his heir. In 1128 Henry negotiated the widely unpopular marriage of Maude to Geoffrey la Belle, count of Anjou and Maine. However Henry was quite pleased with the marriage, and Maude further secured her father's favor when she produced a son in 1133. The baby was named Henry in the king's honor.

Henry I died on December 1, 1135, while in Normandy. As soon as word reached Stephen of his uncle's death, he set sail from Boulogne for England. Securing the royal treasury at Winchester, Stephen immediately proclaimed himself king. Stephen claimed that upon his deathbed, Henry I had renounced his support of Maude as his heir in favor of Stephen. He also asserted that the oaths of loyalty he had pledged to Maude were null and void, as his uncle had forced him to swear fealty under duress. On December 26, 1135, Stephen was crowned and anointed by William de Corbeil, archbishop of Canterbury. As soon as word reached Maude that Stephen had usurped the English throne, she immediately made plans to fight her cousin for the succession. She first appealed to Pope Innocent II for support despite the fact that Innocent had already declared Stephen as the rightful heir to Henry's throne. When the pope failed to grant Maude any political support, she chose to undertake a military solution.

Between 1139 and 1153 civil war raged in England. One monk noted in *The Anglo-Saxon Chronicle* that the anarchy of Stephen's reign was a time when "men said openly that Christ and His angels slept." Maude initially waged a successful war against Stephen. She captured Stephen on February 2, 1141, at the Battle of Lincoln. Proclaiming herself Anglorum Domina or "Lady of the English," Maude made ready to be crowned queen in London. However several unpopular political decisions resulted in rebellion against Maude. Fighting soon resumed under the command of Stephen's wife, Matilda of Boulogne. In September 1141, Matilda's forces captured Robert of Gloucester. Maude was forced to agree to a prisoner exchange—Stephen for Robert. Stephen's restoration and Maude's retreat to Robert's stronghold at Bristol marked the end of the first phase of the civil war.

The second phase of the civil war began in 1148. Maude left the fighting in England to her eldest son, Henry. Known as Henry FitzEmpress, Henry had a rise to power that was amazingly swift. He acceded to the dukedom of Normandy in 1151, became count of Anjou and Maine upon his father's unexpected death later that year, and consolidated his power base by marrying Eleanor of Aquitaine in 1152. Eleanor's wealth provided the money and soldiers that Henry needed if he were going to successfully take up his mother's claims to the English Crown. Fearful of Henry's growing power, Stephen wished to ensure that his eldest surviving son, Eustace, would succeed him as king of England. In 1150 Stephen took steps to solidify Eustace's position as his heir by having him crowned and consecrated as king during Stephen's own lifetime. Pope Celestine II refused to comply with Stephen's request.

On August 17, 1153, Stephen's main impediment to peace with Duke Henry was removed when Eustace suddenly died. Shortly thereafter, Stephen's leading magnates, tired of the fighting, forced a peace settlement upon Stephen and Duke Henry. In the Treaty of Westminster, Henry agreed to allow Stephen to rule as king for the remainder of his lifetime. In return, Stephen adopted Henry as his son and named him as heir to the throne of England. Sick and worn out from years of fighting, Stephen died on October 25, 1154. He was buried next to his wife, Matilda, at Faversham Abbey in Kent, having ruled as the last of the Norman monarchs in England.

See also Henry II; Norman Conquest of England; Norman and Plantagenet kings of England.

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Deborah L. Bauer

Su Shi (Su Shih)

(1037–1101) *Chinese poet*

One of the most famous and easily recognizable voices in China's 3,000-year-old history, the great poet Su Shi left behind an impressive body of writing that underscores

the major themes of Chinese civilization. In Su Shi's poetry, the reader encounters traditional Chinese values such as the appreciation of others, friendship, fraternal harmony, reverence for nature, and the preoccupation with time—all addressed in a special, elevated mode of feeling, tone, and expression that the Chinese would term *shiqing*, or lyricism.

In the Chinese tradition this elevated mode of expression is akin to what in the Judaeo-Christian tradition is ordinarily understood as religious sentiment and the expression of religious feeling.

For the Chinese people literature and culture (*wen*), especially poetry, were experienced as a religious engagement, a spiritual exercise. Thus when Su Shi in his most characteristic poems, such as the "Rhapsody on the Red Cliffs" (I and II), expresses sadness over the Chinese collective memory of great heroes and ages gone by, the poet is partaking in what the Chinese believed was a most exalted vocation; he serves as a bridge between the past and the present, ensuring the continuity of culture.

To the Chinese people, to participate in the preservation and creative transformation of culture over time was to help ensure that Chinese culture attained the same divine immortality as nature.

The Chinese ascribed to nature and her aspirant, culture, a kind of basic tendency toward the good, the nurturing, and the generally positive qualities of existence that many Westerners would tend to find somewhat naïve. While it is true that Chinese culture places far greater emphasis on the lighter, more optimistic, side of existence, the Chinese were hardly immune from suffering. The life of the poet Su Shi is a case in point. Su Shi's career as a high official in Chinese government was full of unpredictable turns. He was exiled from the capital to two of the harshest backward regions of his day.

One of them, Hainan Island, was a kind of tropical version of Siberia. In Su Shi's writings it may at first glance seem as if none of these harsh experiences had registered in his mind at all. Yet that is only the case because of the different aesthetic and cultural demands for poets to submit their voices to standards of restraint, moderation, and, in cases of taboo subjects or very negative experiences, omission.

Given Chinese culture's tendency to shy away from the darker side of experience, the true legacy of a great Chinese poet like Su Shi is the expression of sadness over the passing of time, as seen in the perennial theme of the gap between human mortality and the immortality of nature in Chinese poetry. Because of the Chinese reverence for nature and belief in nature's propensity to goodness, the true source of tragedy in Chinese existence is the gap between the human and cosmic scales of time, the recognition that no matter how great the man or woman, how significant that person's contributions to culture, humanity, and the world, the person must ultimately pass away, whereas nature, quite oblivious to the fact, simply continues. Because this discrepancy between human and cosmic time is the main source of tragedy in Chinese conceptions of life, the result is that in lyric expression, the poets mostly hold to the old Chinese ideal of "joy without excess, sorrow without pain," as in one of Su Shi's celebrated poems, "Harmonizing with Qin Guan's (Ch'in Kuan) Poem on Plum Blossoms":

Ten thousand miles of spring scenery follow the traveler,
Ten years of flowering blossoms send the beauty to her old age.
Last year when the flowers bloomed I was already ill,
This year facing the flowers I am still a mess.
Who knows when the winds and rains will send spring home,
When I will collect the leftover fragrance and return it to Heaven.

See also Chinese Poetry, golden age of; Song (Sung) dynasty.

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Maggie Chiang

Subotai

(1176–1248) *Mongol general*

Subotai was probably the greatest Mongolian general of the period of Mongolian empire and played an important role in its establishment and expansion. He was likely from Uriyangqai, the region lying between the Onon and Kerulen Rivers, and came into the service of the young

Mongol chieftain Genghis Khan (r. 1206–27) primarily through a long-term family association. Subotai was an important member of Genghis Khan's guards by the early part of the 13th century and had already distinguished himself in the latter's service.

In 1204 Genghis Khan defeated the league formed against him by Tayang-qan of the Naiman, with the active participation of Subotai. The future khan's enemies were now defeated or dead or had migrated out of Mongolia to flee his wrath. Among those fleeing were a group of Naiman survivors led by Gücülük, and another group of Merkit led by their chief Toqto'a-beki. Since such groups could recuperate quickly, ally with others, and constitute a major threat to Genghis Khan's new regime, it was vital to pursue them. Charged with the task, among others, were Jebe, another talented Mongolian general, and Subotai, initiating at first a general reconnaissance, then an advance west, extending over a decade and a half.

In 1208 Juji, the oldest son of Genghis Khan, defeated the Merkit group in a great battle on the Irtysh River. Toqto'a-beki was killed but his sons, led by Qudu, took their father's head with them and fled south into Uighur domains. Sent in pursuit were Jebe and Subotai, securing the submission of the Bešbaliq Uighurs on the way, who participated in a battle against Qudu, who was weakened but escaped, on the banks of the Djem or Cem River (1209). By that time the situation in eastern Turkistan, long ruled by the Qara-Khitan, was in flux, and the appearance of the Naiman Gücülük further unsettled things. He eventually seized power but even as a refugee constituted a major threat to the new Mongol regime.

Faced with a situation beyond their resources, Jebe and Subotai did what good Mongol commanders almost always did: They concentrated against the enemy more easily dealt with, Qudu, and kept the other under close supervision. Subotai went after Qudu, and Jebe pursued Gücülük as far as he could into Qara-Khitan territory, without coming into conflict with the still powerful Qara-Khitan ruler. Satisfied that his enemy was no longer an immediate threat, Jebe then joined with Subotai to defeat the Merkit survivors once and for all. By this time the Merkit were allied with a group of Qangli, a Turkic people, but they were all but destroyed in the battle (1209) at a site called Jade Valley, in the Chinese sources. Unfortunately before they could return home, mission accomplished, the two Mongol generals encountered a new, unexpected enemy, the Khwarazm-shah Muhammad, and engaged in a clash with him, which was indecisive. The Mongols withdrew after kindling fake campfires to mask their movements. In the wake of the advances of Jebe and Subotai, the Qangli and Qarluq, another Turkic people, submitted.

Recalled home, both Jebe and Subotai participated in the general assault on the Jin (Chin) dynasty (1125–1234) in China, leading to the fall of the Jin central capital of Zhongdu (Chungtu) in 1215, the real beginning of Mongolian control in China. Sent west again, the two Mongol generals protected Mongol interests there and participated in the final pursuit of Gücülük, leading to his death in 1218. Eastern Turkistan and large chunks of southern Siberia were under Mongol control, making the latter a serious threat to the Khwarazm-shah Muhammad. War came soon after the famous Otrar Incident (1218), in which some merchants under the protection of the Mongol ruler were massacred at the orders of a local Khwarazmian official. Faced with a general assault from, as was the Mongol custom, as many directions at once as possible, the Khwarazmian empire crumbled and the Khwarazm-shah, now a refugee, died on an island in the Caspian in 1220. At the suggestion of Subotai, who with Jebe had actively participated in the campaign, the Mongols launched the greatest reconnaissance in force in history, an expedition through northern Iran, into the Caucasus, and then across the south Russian steppe, to link up again with other Mongol armies. The expedition was a success, although Jebe died. On June 16, 1223, the two generals defeated a Russian allied force on the Kalkha River, the Mongols first encounter with a western power. Subotai participated as a senior commander in the final subjugation of Jin (by 1234).

Although already an old man by 1235, about 59, Subotai was now tapped for his greatest role of all, that of strategic commander for a generalized Mongol advance to secure the palimony of Juji's sons, who by tradition, were to receive the most distant pastures of his father in the extreme west of the Mongolian world. As part of this advance, Subotai participated in the Mongol destruction of Kievan Russia (1237–40) and then was called upon to plan an even larger assault, on eastern Europe, during 1241. Advancing along multiple lines, with coordinated columns, the Mongols overwhelmed all their opponents although the Hungarians proved somewhat tougher than expected, even though the latter were only partially mobilized. Only the death of Ogotai Khan (r. 1229–41), the successor of Genghis Khan, seems to have prevented an even wider advance. Returning home, Subotai spent his last years either in the Mongolian homeland or on the borders of China. His sons and grandsons continued to serve Mongol rulers, including those of China.

See also Rus; Uighur Empire.

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Paul D. Buell

Sufism

Sufism is Islamic mysticism. The word derives from the Arabic *tasawwuf* meaning "to wear wool" or "to seek purification." Early Sufis, or practitioners of Sufism, often wore simple wool capes and sought knowledge of the higher being using both their bodies and minds. Sufism is in the same tradition as Christian and Hindu mysticism. Many became ascetics and developed a number of different rituals to achieve closeness or unity with God. These included the use of prayer beads, similar to a rosary in Catholicism, and fasting, chanting, and dance. The most famous of those using dance were known in the West as the whirling dervishes, an order of Sufis founded by Jalal al-Din Rumi. The dance involved the acolytes spinning in circles around the master much as the planets revolve around the Sun.

The *ulema* were highly skeptical of Sufi practices and often persecuted Sufi followers. Seeking to bridge the gap between the religious formalism of the *ulema* and Sufi practices, the philosopher al-Ghazzali argued that the two were not irreconcilable. Muhyiddin ibn 'Arabi (1165–1240), who was born in Andalusia and died in Damascus, was another Muslim scholar who wrote on Sufism.

A master or *shaykh* mentored students of the Sufi orders. Much like fraternal orders, the Sufis were open to all; however, initiates often had to give up their personal property and pledge obedience to the *shaykh*. They then embarked on a journey or road through various stages of membership. Religious endowments enabled some Sufi orders to establish their own complexes with a mosque, school, kitchens, and social welfare programs. Sufi complexes were established in Baghdad by the 12th century. These were often built around the tomb of the founder of the order and the tombs of Sufi *shaykhs* often became sites of pilgrimage and veneration among both the Sunni and Shi'i.

Many Sufis were prolific poets as well as musicians and made major contributions to Islamic literature as well to classical Islamic music. Hafiz and al-Rumi were among the most well known and beloved of the Sufi poets. Sufis also traveled across the Muslim world as teachers and missionaries and were instrumental in the spread of Islam, especially in Africa.

See also Islam: literature and music in the golden age.

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Janice J. Terry

Sui dynasty

This short-lived dynasty (581–618) is enormously important in Chinese history because it restored unity to a country that had been divided since the fall of the Han dynasty in 220. For 300 years before its creation China had moreover been divided between the Turkic tribal people called the Toba (T'o-pa) and Xianbi (Hsien-pi) who ruled the north and Chinese, many descended from refugees who had fled the nomadic invaders, who ruled the south. As the short-lived Qin (Chin) dynasty (220–206 b.c.e.) that it has been compared to, the Sui heralded China's second great imperial age under its successor, the Tang (T'ang) dynasty. The last of a succession of mostly short-lived states of northern China ruled by Turkic tribal people was called the Northern Zhou (Chou). The second Northern Zhou ruler was married to the daughter of a powerful nobleman named Yang Jian (Yang Chien), the duke of Sui. When he died leaving a six-year-old son as successor, grandfather Yang became regent and soon seized power and founded a new dynasty named the Sui, in 581.

SUI WENDI

Yang Jian (r. 581–603) is known by his reign title *Sui Wendi* (Wen-ti), meaning "literary emperor of the Sui." Of mixed Chinese and Turkic descent, he was a prudent, hardworking, and wise ruler and was assisted by his capable Turkic wife, Empress Wenxian (Wen-hsian). He established his capital in Chang'an (Ch'ang-an), which had been capital city of the Han dynasty, symbolizing

his goal of restoring its institutions and glories. Between 587 and 589 he subdued southern China, reunifying the country. Though a devout Buddhist, he used Buddhism, Daoism (Taoism), and Confucianism to win support and to establish a common cultural base for the country. Wendi curtailed the power of the great landed families by vesting in the central government the power to appoint all officials throughout the land and laid the foundations for personnel recruitment through a nationwide examination for which the successor Tang (T'ang) dynasty is usually given credit.

Wendi also began a nationwide land allocation system for farmers and a militia system in which all male farmers who had been given land were obliged to serve. These policies were also fully realized under the succeeding Tang dynasty. Wendi waged inconclusive campaigns against the northern Turkic tribes and the newly formed state that occupied northern Korea and southern Manchuria called Koguryo. He also rebuilt sections of the Great Wall.

Wendi was frugal in private life and worked to improve the economy by rebuilding old canals to link Chang'an with the Yellow River and expanding the waterways to link up with the waterways of central China and the Yangzi (Yangtze) River. His son and successor later expanded on the waterways, known as the Grand Canal, in the north to Luoyang (Loyang) with a branch to present day Beijing, and in the south to Hangzhou (Hangchou) on the coast, via Yangzhou (Yangchou) on the Yangzi River. Its total length was 1,250 miles, the longest canal system in the world and a huge engineering feat.

This grand project was completed by corvee labor and at great human cost, which generated popular discontent against the dynasty. Its completion was of immense importance because the system linked the rich and growing economy of the south to the heart of the empire in the north to support the needs of defending the empire. The Grand Canal also aided in the reintegration of the long divided empire.

Wendi and his empress had five sons. The second son, Yang Guang (Kuang), known to history as Yangdi (Yang-Ti), was born in 569. Talented and well educated, Yang Guang was married to a woman from the royal family of the former Liang dynasty of southern China and appointed viceroy of the newly pacified southern provinces in 589, where he remained for 10 years. He ruled from Yangzhou, which flourished as the junction that connected the Yangzi River with prosperous Hangzhou on the coast. In a series of murky events that might have implicated Yang Guang, his elder brother the crown prince was demoted, he was elevated to that position, followed shortly by Wendi's death.

YANGDI (YANG-TI)

Yang Guang reigned as Yangdi (Emperor Yang) from 604 to 617. Historians have accused him of megalomania and extravagance that brought down the Sui dynasty. His grand vision led to the simultaneous launching of huge projects that include the building of a second capital in the east, at the site of the former Han capital of Luoyang that had been sacked by the Xiongnu (Hsiungnu) 300 years before.

He further expanded the Grand Canal begun by his father, building an eastern branch to modern Beijing. Yangdi also lived extravagantly and traveled extensively along the canals and rivers in a grand flotilla of pleasure boats and held elaborate entertainments in his lavish palaces. His downfall was however triggered by his ambitious foreign policy and disastrous wars.

In the south Wendi had restored Chinese power in present-day northern Vietnam, which had been annexed under the Han dynasty but had broken away from the control of the weak southern dynasties in the era of division. Yangdi invaded the Champa kingdom in present-day central and southern Vietnam, which won acknowledgment of Sui overlordship by the local ruler after a costly campaign. A naval expedition was sent in 610 to pacify islands in the East China Sea, generally assumed to be Taiwan, but formed no permanent settlements there. Chinese ships had sailed to Japan since the Han dynasty, where Chinese cultural influence, brought via Korea, had been growing.

The first Japanese embassy arrived in Yangdi's court in 607 and addressed him as "the Bodhisattva Son of Heaven who gives the full weight of his support of Buddhist teachings." It included Japanese Buddhist monks, who sought permission to study Buddhism in China. Yangdi sent an emissary to Japan in 608 that brought back more information about that country. Thus opened a two-century-long era when 17 Japanese embassies, each with hundreds of students, arrived to study in China, with great significance for Japan's development.

In the north Yangdi, too, had to deal with the Turks. To keep them in check he rebuilt and extended sections of the Great Wall. He also resorted to traditional stratagems such as keeping sons of the Turkish khans in the Sui capitals to ensure their fathers' good behavior, conferring Sui princesses in marriages with the khans, trade and gifts (Chinese silks for Turkish horses), and Chinese titles for Turkish rulers. His

diplomats also fomented dissension among the Turkish tribes to prevent them from coalescing or forming coalitions against China. When necessary Chinese armies overawed and defeated hostile tribes. The Sui maintained dominance over the Turkic tribes and kept open trade routes between China and the west.

In the northeast in lands where the Han had established several commanderies, a state called Koguryo had formed early in the seventh century, with its capital at modern Pyongyang and that incorporated lands of modern northern Korea and Manchuria east of the Liao River. Koguryo was militarily strong and could menace China, especially if it acted in concert with Tungustic tribal people farther north and Turkic people to the west. Wendi had attempted to subdue Koguryo, without success. In 612, 613, and 614 Yangdi launched three major campaigns against Koguryo with crippling losses of life and at huge economic costs.

The Korean campaigns and natural disasters added to the economic distress and widespread revolts broke out. Ultimately the Sui were defeated by the difficult terrain and the climate, which favored the defenders; the great distance of the campaign from the heartland of China (about a thousand miles); and the weak coordination between the Sui army and navy. With the empire collapsing Yangdi left his capital for the south via the Grand Canal. Two years later he was murdered in his bath and the Sui dynasty ended.

INFLUENCE OF THE SUI DYNASTY

Historians have judged Yangdi harshly for his personal debauchery and as a tyrant who brought down the dynasty his father founded.

However the debacle his policies brought and the civil war that ensued did not last long and China would enter its second imperial age under the successor Tang dynasty. The glories of the Tang dynasty have overshadowed the contributions of the Sui. They include:

1. The sweeping away of the regional regimes and their institutions that had divided China in the preceding three centuries. It built new institutions that would ensure future political and cultural unity in a subcontinental sized nation that stretched from Beijing to Hanoi and from the East China Sea to the gates of Central Asia. At the height of Yangdi's reign the Chinese empire governed about 50 million people.
2. The modeling of a reunified China on the Han by reviving and expanding institutions such as the examination system based on the Confucian classics and the Han tradition of codified laws (the Sui code became the bases of the Tang and later codes).
3. A land tenure and militia system that would be maintained by the Tang for a century and half, which was key to its success and was copied by Japan and has inspired later Chinese governments because they were just and equitable.

The Sui succeeded in reunifying China because of the wise policies of its founder but also because despite partition, the Chinese shared a common written language, common ideology and moral values in Confucianism, and by now a religion that was deeply embedded throughout the land: Buddhism.

See also Shotoku Taishi; Taizong (T'ang-tsung).

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Jiu-Hwa Lo Upshur

Sukhothai

The Sukhothai was an early kingdom in the area around the city of Sukhothai, in north central Thailand. It existed from 1238 to 1438.

Thailand was under the Funan and Srivijaya Kingdoms before the migration of Thai people because of pressure from the Mongols. They were compelled to leave Nan Chao in Yunan. The formative stage of Thailand's history began with powerful monarchs operating from Sukhothai on the banks of the Mae Nam Yom River. The kingdom of Sukhothai's predominance was due to the fact that it had tremendous potential for agricultural production. It controlled water resources for the entire Menam Basin as it was situated at top of the main flood basin. A surplus of food made it possible to have a large army. Sukhothai was one of the early kingdoms that emerged in Thailand and Laos integrating the traditional *muang* administration with the Indian *mandala* concept of a centralized state. It borrowed art forms and administrative structure from the Khmers. Mongol influence was evident in military units. Legal traditions came from the Mons. In spite of influences from India, Sri Lanka, and neighboring

regions, Sukhothai evolved its own cultural pattern, maintaining its identity. The legacy of Sukhothai was their language, script, and religion, which became an essential part of Thai culture.

The local Thai princes Pho Khun Bang Klang and Pho Khun Pha Muang revolted against Khmer rule, establishing independent regimes. Klang became the king of Sukhothai with title of Sri Indraditya (r. 1238–70) and was succeeded by his son Pho Khun Ban Muang (r. 1270–77). The regime expanded under the younger brother of Rama Khamheng (1239–1298), who ruled from 1277 until 1298. Rama Khamheng or Rama the Great was one of the greatest monarchs of Thailand and at the time of his death left a vast kingdom. He adopted both diplomacy and warfare to expand Sukhothai's domain. Their stability was assured by a friendship with China.Many important facets of Thai culture developed under his reign. The Mons, Khmers, Indians, and Sri Lankans had close cultural contact with Sukhothai.

The Sri Lankan variety of Buddhism (Theravada Buddhism, also known as Lankavong) became predominant in Thailand. In continuity with the indigenous tradition of worshipping spirits, Rama Khamheng continued to make offerings to Phra Khaphung, the spirit deity located on a hill south of Sukhothai, even after adopting Theravada Buddhism. Thus two religious traditions were merged.

Rama Khamheng was the originator of Thai script. The Thai alphabets invented by him are basically still in use, with modifications. The reign of Rama Khamheng, the warrior and benevolent monarch, is rightly called the golden period in Thai history.

After the death of Rama Khamheng, his son Lao Thai (r. 1298–1346) ascended the throne. The kingdom of Sukhothai faced challenges from rising Thai states and Lao Thai was not very successful. Decline of the kingdom began and later rulers could not check the process of disintegration. There was a struggle for power after the death of Lao Thai and Nguanamthom ruled for some months. Lao Thai's son Luthai ultimately became the ruler with title of Mahathammaracha I (r. 1346–68). A great scholar and patron of Theravada Buddhism, he was more involved in religious affairs. He did not pay much attention to the affairs of the state.

The emergence of the powerful Lan Xang kingdom in Laos and Ayutthaya in southern Thailand resulted in loss of sizable territory of Sukhothai. Fa Nagum established the first unified state of Lan Xang in 1353. The kingdom of Ayutthaya, founded by Rama Tibodi in 1350, dominated Thai power and culture for four centuries. Neither Mahathammaracha I nor his successor Mahathammaracha II (r. 1368–98) could check acquisition of Sukhothai territory by Lan Xang and Ayutthaya.

In 1371 Borommaracha I (r. 1370–88) of Ayutthaya, bent upon a policy of doing away with his Thai rivals, invaded Sukhothai and captured several towns. Four years afterward, the important town of Phitsanulok fell to the Ayutthaya king's army. Sukhothai became a vassal state of Audhya in 1378 after 140 years of independent existence. In 1400 there was a flicker of hope for Sukhothai, when Mahathammaracha III (r. 1398–1419) declared independence from Ayutthaya's subjugation. It was suppressed and Ayutthaya installed a new king, Mahathammaracha IV (r. 1419–38). Phitsanulok was the new capital of a much smaller Sukhothai. It became a province of Ayutthaya after the king's death. The princes of royal families generally became the administrators of the Sukhothai region.

See also Khmer kingdom; Mon; Siamese invasion of the Khmer kingdom.

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Patit Paban Mishra

Sundiata

(c. 1190–1255) *king of Mali*

Sundiata is remembered as the first of the kings of Mali. A mythic figure in West African history, he is known as the Lion King. He was born to a Mandingo chief, Nara Fe Maghan, and his second wife, Sogolon. After the death of his father, he and his mother had to flee because his 11 other brothers were jealous of the love his father had shown him and were a threat to his life.

The death of Nara Fe Maghan came at a bad time for the Malinke people, for at this time Sumanguru was trying to revive the kingdom of Ghana. Sumanguru killed Sundiata's 11 brothers but either did not find Sundiata or dismissed him as a threat because the boy was lame. Sundiata gradually built up his own state of Kangaba,

without attracting much notice from his father's killer. In 1235 Sundiata challenged Sumanguru at Kirina, in a largely cavalry battle, with both armies mounted on horses and camels. The warriors would have worn heavily padded cloth coats of armor, although perhaps the more wealthy ones like Sundiata would have had chain mail and helmets imported from North Africa by the Arabs. Sundiata won by a decisive cavalry charge, which left Sumanguru dead, either killed in the fighting or executed after. With the death of Sumanguru, Sundiata became the mansa, or chief, of a federation in western Niger, with his new capital at Niani. Sundiata carefully organized his new realm. According to *Ancient African Civilizations*, Sundiata's "division of the world assigned specific occupations—warrior, ironsmith, *djeli* (storyteller), and so on—to designated kin groups, reserving the office of mansa for Sundiata's own dynasty, that of the Keita. Sundiata also set up an administrative system based on provinces, which accommodated regional desires for a degree of self-government while allowing the mansa to retain ultimate control over what was fast becoming the empire of Mali."

Sundiata himself converted to Islam but did not compel his people to become Muslims. His conversion was a pragmatic act of statecraft, in order to gain a better position with the Arabs, who held much of the trade of western Africa, as they would until the coming of the Europeans in the 15th century with the advent of the Portuguese. Following the death of Sundiata, the kingdom that would be known as Mali continued to expand during the reign of his son Uli (1250–70). There was a period of strife when a general named Sakura seized power. Sakura decided to fulfill the Islamic vow of the hajj and make a pilgrimage from Mali to Mecca. On the return journey he died, and power reverted to the family of Sundiata, and "the title of mansa returned to the Keita family, passing in 1307 to Kankan Musa, a son of Sundiata's brother Manding Bory."

Under Kankan Musa, also known as Mansa Musa, Mali reached its apex. Kankan Musa (reigned 1307–37) also made the hajj, the pilgrimage to Mecca, in 1324 and returned safely. But with him on his return, Kankan also brought Islamic scholars from Mecca. With them he established centers of learning in Timbuktu, Jenne (or Djenne), and Gao. A huge mud brick mosque in Jenne would later be restored in 1907, when Moulay Hafid ruled as sultan of Morocco. Ibn Batuta, the great Arab traveler, came to Mansa Musa's kingdom on his tour of Islamic Africa. Mansa Musa also introduced Islamic architecture to West Africa with the arrival of Ishak as-Sahili, who built a series of mosques. His development of Mali was made possible by the great wealth in gold at his disposal. According to Joseph E. Harris in *Africans and Their History*, a European atlas would chronicle that "this Negro Lord is called Mansa Musa, Lord of the Negros of Guinea. So abundant is the gold which is found in his country that he is the richest and most noble king in all the land." Under Mansa Musa, the kingdom of Mali, the creation of Sundiata, enjoyed—in all senses of the word—a true golden age.

See also gold and salt, kingdoms of.

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John F. Murphy, Jr.

Sviatoslav

(c. 930–972) *king of Russia*

Sviatoslav ruled over the Rus with the capital in Kiev c. 969–972. He was the son of Kiev's Prince Igor (r. 912–945) and Princess Olga (who ruled as Sviatoslav's regent in 945–969 after Igor's death), known in history as the first Christian princess of Rus. In historical literature Sviatoslav is often called the last Viking, the main goal of whose rule was the permanent and sometimes senseless war campaigns against the neighbors of Rus.

Olga's 25-year rule resulted in Sviatoslav's disinterest in internal state affairs, so he found a new field of activity—war campaigns in remote territories. The formal beginning of Sviatoslav's rule is dated at 964 (his first war campaign), but in fact he only minimally influenced Kievan life until Olga's death in 969. In spite of the influence of his tutor Asmoud and the military governor (*voyevoda*) Sveneld, he neglected Kiev and felt himself free from any obligations toward its population. He even announced his desire to live in another city, founded by him in Pereyaslav-on-Danube. As prominent Ukrainian historians Olexiy and Petro Tolochko state, Sviatoslav's mode of life was motivated exclusively by searches for battle and by mercantile gains from the campaigns often financed by Byzantine diplomacy. Sviatoslav's campaigns reached into the east. In 964–966 Sviatoslav was at war

with the Khazars for power of the Vyatichi Slavonic tribe. This campaign resulted in the crushing defeat of the Khazar *kaganat* (princedom) and destruction of its capital Itil and the fortresses of Sarkel and Semender. At the same time he defeated the Volga Bolgars and took their capital Bolgar. In the northern Caucasus he displayed himself in his victory over tribes of Yasy and Kasogi. Soon Volyn and the Carpathian regions had entered into the sphere of Sviatoslav's attention, and his first squads were sent there, marking the beginnings of this region's exploration, finished by his sons.

The most striking trend of Sviatoslav's wars is connected with the Danubian or Balkan region. In 967 Byzantine emperor Nikephoros II promised Sviatoslav 455 kilos of gold for his campaign. Most researchers believe that Sviatoslav also had his own interests there, so in August 968, his fleet with 60,000 troops gained victory over Bulgarian king Peter and gained control over 80 settlements on the Danube.

This campaign was interrupted by the Pecheneg siege of Kiev (968). Destruction of the Khazar princedom by Sviatoslav eliminated obstacles for their penetration into the inner Rus lands. The consequences of his war campaign caused the deep dissatisfaction of the local population. This did not worry the prince, since he was planning to transfer his capital to Bulgarian lands, and soon after Olga's death Sviatoslav started the second Balkan campaign (autumn 969), having sectioned control over major Rus lands among his three sons.

His successes in 970 and tendency to conduct independent policy in the Danubian region forced the Byzantine emperor to start his expulsion, and the spring of 971 was marked by the taking of the Bulgarian capital of Preslav (the contemporary location is unknown). Sviatoslav was in a two-month siege in Dorostol (modern Silistra), which resulted in a bloody battle and subsequent treaty with Byzantium (972), which Sviatoslav refused because of his claims on Crimea. He went home with his army. On his way near the Dnipro Rapids he was met by Pechenegs, informed by the Byzantines about his trip, which weakened his forces in numerous battles. Trying to break through the nomads, Sviatoslav died in the early spring of 972.

See also Bulgar invasions; Bulgarian Empire; Byzantine Empire: political history; Vladimir I (Vladimir the Great).

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Olena V. Smyntyna

Sylvester II

(c. 940–1003) *pope*

As a young man, Gerbert of Aurellac became a monk in Gaul and later studied in Spain at Barcelona, and under Islamic teachers at Seville and Córdoba. He was particularly skilled in the natural sciences and arithmetic. After completing his education under Bishop Hatto of Vichy, he traveled with the bishop to Rome and won the support of Pope John XIII. Upon a recommendation of the pope, Emperor Otto I sent Gerbert to Reims, where he was given a position as an instructor in the cathedral school under Archdeacon Gerannus. He was highly skilled in oratory and debated Ortricus of Magdeburg before Emperor Otto II on many theological matters. He was bestowed the abbey of Bobbio by the emperor but returned instead to Reims. He was partially responsible for the rise of Hugh Capet. Gerbert was elected archbishop of Reims in 991 by a synod of bishops. This elevation to the See of Reims was later declared invalid. Gerbert argued against the primacy of the pope in settling disputes of ecclesiastical office.

Not being able to counteract this decision Gerbert chose another path and went to the court of Otto II, where he became the emperor's teacher. Gerbert accompanied Otto to Italy and in 998 Pope Gregory V appointed him archbishop of Ravenna. Shortly thereafter, the pope died and Gerbert was elected to the Chair of Peter on February 18, 999, and took the name of Sylvester, becoming the first pope from France. He reigned until his death in 1003.

Sylvester's greatest accomplishment as pope was to fight the abuses of the bishops in regard to simony and concubinage. He argued vehemently that all men who rose to the episcopate should be innocent of sin. He became friends with Emperor Otto III and was exiled with the emperor after a Roman revolt against the politics of the emperor. He remained in exile for years. Abandoning his previous beliefs that the pope could not settle ecclesiastical disputes, Sylvester declared his

former opponent for the See at Reims, Arnulph, as the rightful archbishop. His reputation suffered some criticism from historians for this change in policy.

After the death of Emperor Otto III, Sylvester returned to Rome, though he gained no temporal power from the competing factions of the city. He established metropolitanates in Poland and Hungary and declared the ruler of Hungary to be a king and papal representative. Sylvester wrote many works on mathematics and the physical sciences. The people of Rome held him in high esteem as an exorcisor of the devil and a miracle worker. Some historians claim he introduced Arabic numbers into the West and was the inventor of the pendulum clock.

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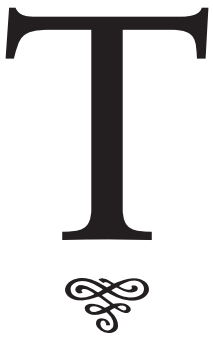
Russell James



Taiho Code

The Taiho Code went into effect in 702. It symbolized the advances Japan had made since the sixth century in the establishing of a state in the Chinese style.

Prince Shotoku Taishi had begun the practice of sending Japanese students to China in the early seventh century, a practice that continued long after his death. The returned students understood that laws, especially administrative laws, were a crucial component of the strength of the Chinese empire, because they defined the forms and function of the bureaucracy, the collection of taxes, and performance of services and justified the secular and ritual role of the emperor. Emperor Tenchi (Tenji) (r. 661–672) had ordered the compilation of an administrative code, reputedly 22 volumes long, but it has not survived. His brother and successor Temmu had ordered a reform of the laws promulgated under Tenchi, which supposedly was based on the Tang (T'ang) code of 651. Temmu's code also no longer exists.

Then came the Taiho (meaning "great precious") penal and administrative code of 702. Fragments of this code survive and more can be extrapolated from commentaries and the Yoro Code derived from it that followed in 718. It consists of several important component parts. First, it provided for a system of household registration used for assessing taxes for land and labor services from the people. A complex system of land allocation based on Tang China's equal field system was put into effect. Second, it stipulated the collection of taxes, based on individuals and not households. Third, it defined the administration of local areas: Japan was divided into 60 provinces, each containing districts and villages. They had been administered under local chieftains, which were switched to Crown appointees. Fourth, it covered the administration of the central government, which the code put under councils and ministries in the Chinese model. Fifth, it involved administration of military affairs. Another entire section stipulated state control of Buddhist monks and nuns, their training, ordination, residence, activities, and responsibilities under canon and civil law. This too was taken from the Chinese model under the Tang (T'ang) dynasty.

The promulgation of the Taiho Code was shortly followed by the building of a permanent capital called Nara on a reduced scale of the great Tang capital Chang'an (Ch'ang-an). Until now there had been no permanent capital in Japan. Each reigning emperor or empress had used his/her residence as the administrative center of the state, which changed as each reign came to an end. This impermanence was due to the simple structure of early Japanese government and the belief of ritual pollution associated with a place where the sovereign had died under indigenous Shinto belief. The change to permanent capitals was predicated on new ideals from China and the increasing complexity of Japan's government.

The Taiho Code was an ambitious attempt by Japanese leaders to implement a complex legal system on the Chinese model where the state had much greater resources and history of administration. It was well enforced during the first half of the eighth century. But

it became less effective as changing social and economic conditions weakened the imperial court's control over the land and people.

See also TAIKA REFORMS.

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JIU-HWA LO UPSHUR

Taika Reforms

Taika means "great change." It was adopted as the name of a "year period" in Japanese history (after the Chinese custom of designating the entire period or a portion of a monarch's reign with a name to signify the intentions of the ruler) starting in 645. The reforms that were made in the years following 645 were thus called the Taika Reforms. They continued and accelerated the adoption of Chinese institutions begun by Prince SHOTOKU TAISHI.

Prince Shotoku died in 622, followed by Empress Suiko, who died in 628. A succession dispute followed because of resentment of the Soga clan by rival clans. It culminated in a coup d'etat in 645 led by a prince who became Emperor TENCHI (TENJI) (r. 668–671) and a nobleman, who was given a new family name as reward for his services to Tenchi. That family name was *Fujiwara* and the nobleman, Fujiwara Kamatari, became the progenitor of the FUJIWARA CLAN that would dominate Japanese politics for many centuries.

Tenchi and Kamatari began a new wave of reforms based on the Chinese model. They had the advantage of many students sent to study in China earlier who had returned with newly gained knowledge. Five more embassies were sent to China between 653 and 669. The China specialists were appointed as state scholars. The first reforms were aimed at strengthening the government's control over the provinces and instituting ing a Chinese-style centralized taxation system. A census was taken. Adopting the Chinese concept that all land belonged to the throne, a land survey was made by imperial messengers to facilitate the collection of taxes. It started with areas around the capital city, later fanning out to outlying areas. A first attempt was made to establish a Chinese style capital city at Naniwa (near present-day Osaka) where central government ministries were set up. The ministries and officials all had names and ranks fashioned after those of China. A law code copied from the Chinese code of the TANG (T'ANG) DYNASTY was promulgated. The Taika Reforms were a very ambitious attempt to introduce the highly advanced system of government in China to Japan, where conditions were more primitive. Many of the new concepts could not be realized and compromises had to be struck. For example, the emperor did not have the power to deprive the clan chiefs of their land, nor to appoint all local officials. In reality the clan chiefs and local magnates were given official posts and ranks that confirmed them in control of their traditional landholdings.

Shotoku had begun a wave of reforms patterned after Chinese concepts and institutions. Tenchi followed in his footsteps and expanded upon them and his successors continued, making pragmatic compromises as Japanese conditions demanded. All the reforms were synthesized into law as the TAIHO CODE, which went into effect in 702. Thus the Taika Reforms were an important step in Japan's absorption of Chinese culture.

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JIU-HWA LO UPSHUR

Taira-Minamoto wars

The Taira-Minamoto wars, which led to the firm establishment of the shogunate as Japan's military government, began in the middle of the 12th century. At this time power in Japan was almost evenly divided between two families of feudal nobility, or the *daimyo* class, the Taira and the Minamoto. Save for an allegiance to the emperor, more often acknowledged tacitly rather than in reality, both families began to see Japan as a prize to be fought over. The FUJIWARA CLAN, whom both the Taira and Minamoto sought to replace, had been a power in Japan since the seventh century, serving as regents for the imperial dynasty.

Sensing a waning of the Fujiwara's ability to rule, the Taira and Minamoto mustered their forces. The Taira and Minamotos had one qualitative edge: Whereas the Fujiwaras were largely cultivated court nobles, the Taira and Minamoto were *daimyo* from the rough SAMURAI

military class, the professional warriors of Japan, who followed "the Way of the Horse and the Bow." In 1156, the first skirmishes took place in the Taira-Minamoto struggle when the clans fought in both sides of an imperial succession dispute known as the Hogen incident, named for the year it took place. The side led by Taira Kiymori won out. Ironically he owed his place of power to Minamoto Yoshitomo, who lost his father and brother on the opposing side against the Tairas. The grief-stricken Yoshitomo declared, "A man could not live under the same heaven as the murderer of his father."

In 1160 in the Heiji rebellion, named again for the year it took place, Minamoto Yoshitomo gathered his knights, his samurai, and his footsoldiers, or *ashigaru*. The fighting raged in the imperial capital of Kyoto and featured some of the most brutal warfare yet seen among the Japanese. The entire capital became a battleground, in which the highlight was the Minamoto's assault on the Sanjo Palace. In one such battle, "wild flames filled the heavens, and a tempestuous wind swept up clouds of smoke. The nobles, courtiers, and even the ladies in waiting of the women's quarters were shot down [by arrows] or slashed to death." Taira Kiyomori gained the upper hand, and the bloodied Minamoto retreated east to the region around Edo, modern Tokyo.

Taira Kiyomori began a purge of the Minamoto, hoping to kill off the opposing clan. However he left, as Stephen R. Turnbull writes in *The Book of the Samurai*, "a few young boys and an aging courtier, Minamoto Yorimasa," alive. These would prove the undoing of the Taira clan. With the Heiji uprising thwarted, Taira Kiyomori took up residence in the capital at Kyoto. Soon the Taira lost their combative edge and evolved into effete courtiers like the Fujiwara. Kiyomori even married into the imperial family. However the Minamoto had only been biding their time. In 1180 Emperor Takakura abdicated and Kitomori put his grandson Antonoku forward as the next emperor. However the rightful heir, Prince Mochito, issued a call to arms to support his claim to the throne. Minamoto Yorimasa rose in revolt against the Taira clan. A large Taira force along the Uji River confronted Minamoto Yorimasa in the Gempei War. In an overwhelming charge, the Taira cavalry forded the river and Yorimasa faced defeat. Rather than surrender to the enemy, Yorimasa committed ritual suicide as his sons held off the enemy.

Yet the Minamoto, once up in arms against their old foes, would not back down. Although Yoritomo had as yet no army to support him, his plan of action offered great booty, always an inducement to the samurai class, to any who would join him in the eastern part of the country. When Taira Kiyomori died in 1181, the hold of his clan on the country began to weaken. Two years later Yoritomo saw his chance. In 1183 he attacked. His cousin, Minamoto Yoshinaka, defeated the Taira forces at Kurikawa and again at Shinohara. In August the Minamoto forces entered Kyoto and an agreement was reached with the retired emperor Go-Shirakawa. While the compact allowed the young Emperor Go-Toba to rule, it signaled an alliance between the imperial dynasty and the Minamoto clan.

With the Taira in full retreat under Taira Munemori, Yoritomo ordered a full pursuit: He intended a complete and decisive victory. Yoritomo's brother Yoshitsune was given the orders to finish the Taira. The Taira sought refuge in a cliff fortress at Ichi-no-tani near Kobe. However in a daring nighttime attack, Yoshitsune and 150 men climbed down the cliff to surprise and rout the Taira army. The Taira force was driven back to the safety of

In a daring nighttime attack Minamoto Yoshitsune and 150 men surprised and routed the Taira army.

their fleet. There they sought refuge on the small island of Yashima, located off the island of Shikoku.

On April 24, 1185, in one of the few decisive naval battles in Japanese history, the Minamoto and Taira fleets met off the Dan-no-Ura peninsula, where the Strait of Shimonoseki separates the islands of Honshu and Kyushu. The battle began auspiciously for the Taira as, using the tide as a weapon, they attempted to surround the Minamoto ships. But during the battle, some of the Taira captains switched sides as Miura Yoshizumi attacked the Taira ships from the rear, and the Taira navy was defeated. Taira Kiyomori's widow grabbed her grandson, the young Emperor Antoku, and plunged into the water. Both were drowned. Taira *daimyo* followed their example, choosing death by drowning to surrender. Antoku's mother, who also attempted *seppuku* by drowning, was rescued. She was permitted to live out her life as a nun and died in 1191 at the age of 36. With the decisive defeat of the Taira, Emperor Go-Shirakawa appointed Yoritomo as shogun, the military dictator of Japan.

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John F. Murphy, Jr.

Taizong (T'ang-tsung)

(599–649) *Chinese emperor*

Tang Taizong (T'ang T'ai-tsung), meaning "Grand Ancestor of the Tang," is the title of the second ruler and real founder of the Tang (T'ang) dynasty in China (618–909). Born Li Shimin (Li Shih-min), he was the second son of Li Yuan, the duke of Tang, who was an important governor under the Sui dynasty. Taizong's achievements and the policies that he laid down would make the dynasty the most powerful, successful, and prosperous since the Han dynasty. The Li family was descended from Li Guangli (Li Kuang-li), a famous general under Emperor Wu of the Han dynasty. As most aristocratic families in northern China, it had intermarried with nomads who had settled in the region; Taizong's mother, the empress Dou (Tou), came from a powerful Turkic clan.

In 617 the Sui dynasty was collapsing and revolts were widespread. Eighteen-year-old Li Shimin maneuvered his father to revolt and played a leading part in defeating numerous other contenders to establish him on the throne of the new Tang dynasty in 618. Li Yuan is known in history as Tang Gaozu (T'ang Kao-tsu), meaning "High Ancestor of the Tang." As second son, Shimin was the object of jealousy of his older brother, the crown prince, who planned to murder him. In a final showdown in 624 the crown prince was killed, Shimin became crown prince and de facto ruler, and two years later Gaozu retired and Shimin ascended the throne.

Brilliant and precocious, he had by his late teens mastered the Confucian Classics and literature, had gained experience in administration and martial skills, and had led men into battle. A dashing and fearless leader who placed himself at the forefront of cavalry charges and who excelled in hand-to-hand combat, he boasted that he had personally killed over 1,000 enemies before taking the throne. Taizong was immediately confronted with a crisis along the northern frontier. Taking advantage of China's internal chaos the Eastern Turks had launched massive annual expeditions along the borders beginning in 623, to plunder and also to instigate revolts against the new dynasty. The one in 626 reached within a few miles of the capital Chang'an (Ch'ang-an). Only three weeks on the throne Taizong, who was a man of imperial and intimidating bearing, led his men to confront the enemy and secured their retreat with a combination of bravado and bribes. His long-term response was to train and bolster his army, which allowed him to launch a massive six-pronged offensive with 720 miles separating the easternmost and westernmost columns in 629.

A combination of superior Tang tactics and internal disaffection among the Turkic tribes resulted in a one-sided Tang victory at the battle at Iron Mountain in which some 10,000 nomads were killed and more than 100,000 surrendered. This campaign ended the Eastern Turkish Khanate and established Chinese dominion over the Mongolian steppes. Taizong was acknowledged "Heavenly Khan" by the Turks, the first Chinese ruler to hold that title. The surrendered Turks were treated with kindness; many were settled along the Ordos region of the Yellow River and other borderland areas. Thousands of others settled in Chang'an and served the dynasty. Peace would reign in the northern borders for 100 years.

Other campaigns broke the power of the Western Turks; established Chinese power throughout Chinese Turkistan, across the Pamirs into Afghanistan to the bor-

der of Persia; and also brought Tibet under Chinese suzerainty. The marriage of a Tang princess to the Tibetan ruler, the first of several throughout the dynasty, would bring Chinese culture to that land. In 648 a Chinese force, with Tibetan assistance, crossed into India and brought an Indian rebel who had assassinated King HARSHA VARDHANA of India (Taizong and Harsha had diplomatic exchanges thanks to the Chinese Buddhist monk XUANZANG's [HSUAN-TSANG's] journey to India) to Chang'an for punishment. Taizong also sent two expeditions to Korea in the 640s but failed to bring the king of Koguryo to heel. Taizong rode six horses to battle. Relief carvings of all six, with accompanying inscriptions detailing their names and deeds, decorate the entrance to his mausoleum.

Taizong was a rationalist and believed that men, not heaven, determined the course of history. He was conscientious and hardworking, was concerned with the welfare of the people, and respected the opinion and sought the criticism of his advisers. He surrounded himself with able ministers. Wei Cheng was the most fearless of his critics, yet never suffered from his blunt rebukes of the emperor. Taizong called Wei his mirror for showing up all his blemishes and mourned Wei's death as a great loss to good government. Because the basic institutions of the Tang were already in place when he ascended the throne, Taizong's task was to consolidate, rationalize, and improve where necessary.

He halted the growth of the bureaucracy, redrew the empire's administrative units, and continued the codification of the laws but lightened many punishments. His economic policies led to recovery and prosperity after the wars that marked the end of the Sui dynasty and led to surpluses that financed his military expansion. He established a network of granaries that provided against natural disasters and stabilized the prices. He also extended and improved the militia system begun by his father.

Taizong's last years were marred by poor health; the death of his wife, the Empress Zhangsun (Chang-sun), who had been his wise and able adviser; the demotion of his heir for plotting against him; and rivalry among his other sons for the succession. He finally settled on a younger son by the empress, who would be known as Emperor Gaozong (Kao-tsung). But in death his reputation would grow and he would be acknowledged one of the greatest rulers of all Chinese history. His reign came to represent exemplary civil government, unrivaled military might, and unmatched cultural brilliance.

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JIU-HWA LO UPSHUR

Taizu (T'ai-Tsu)

(1328–1398) *Chinese emperor*

Ming Taizu means "Grand Progenitor of the Ming"; this was the posthumous title for Zhu Yuanzhang (Chu Yuan-chang), who founded the MING DYNASTY (1368–1644) in China. He was the second commoner to found a Chinese dynasty, the first being Liu Bang (Liu Pang), founder of the Han dynasty (220 B.C.E.–220 C.E.). The Ming founder drove out the Mongols who had ruled China oppressively for a century and restored Chinese self-confidence, economic prosperity, and international prestige that equaled that of the previous great Han dynasty and TANG (T'ANG) DYNASTY (618–909).

Zhu Yuanzhang was the son of poor tenant farmers from Anhui province in southern China. Mongol misrule and natural disasters reduced the area to penury and a plague killed most of his family. Left an orphan he joined a Buddhist monastery, and when the monastery ran out of food, he went out begging, then joined a rebel movement called the Red Turbans, one of many that emerged in southern China as Mongol power disintegrated. His ability led to quick promotions and marriage to the leader's daughter (née Ma). She became his key adviser and mother to his successors.

While other rebels looted, Zhu captured Nanjing (Nanking), a key city south of the Yangzi (Yangtze) River in 1356; set up a rudimentary government; and then subdued the entire Yangzi valley by 1367. Marching north he captured the Yuan capital Dadu (T'a-tu) in 1368, ending the YUAN DYNASTY (1279–1368). Zhu assumed the reign name of Emperor Hongwu (Hung-wu), which means "bounteous martial emperor" (r. 1368–98). By 1388 Ming forces had conquered all southern and southwestern China, Inner Mongolia, Manchuria, and Xinjiang (Sinkiang). Remnant Mongols were driven beyond Karakorum to the shores of Lake Baikal. Korea, many oasis states in Central Asia, and some Southeast Asian states submitted as vassals.

Taizu built up a new centralized government on the Tang model, reestablished the examination system to recruit officials, and encouraged and subsidized local education to nurture talented young men for government

service. He also proscribed eunuchs' gaining political influence. He earned popular gratitude by freeing millions of Chinese enslaved by Mongols, confiscating large estates belonging to Mongols and their collaborators, and granting land to the landless. The people were also given free tools and seeds and tax remission to rebuild a neglected rural economy, especially in devastated northern China.

Taizu was also suspicious and insecure, and after Empress Ma's death in 1382, increasingly paranoid and cruel. He ruthlessly persecuted and purged many officials who had helped him gain power. Taizu was predeceased by his eldest son and crown prince, and according to Chinese practice, passed the throne to a youth, the son of the crown prince. This action would trigger a war of succession.

See also Yongle (Yung-lo).

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Jiu-Hwa Lo Upshur

Talas River, Battle of

In 751 a Tang (T'ang) dynasty army commanded by Gao Xianzhi (Kao Hsien-chih), military governor of Anxi (An-hsi) in the Western Regions, met an Arab army in battle at Talas River near Samarkand. The Chinese were defeated. Although this was not a major military confrontation, it had great consequences.

Tang power and prestige stood at their zenith up to 750. Tang military forces had scored major successes and secured the frontiers from Tibet to Central Asia; the northern steppes were under a friendly semisedentary people called Uighurs, while the Khitans in the northeast and the Xixia (Hsi Hsia) in the southwest were contained. International trade flourished by land along the Silk Road, and by sea routes. However soon all would change. The aging Emperor Xuanzong (Hsuan-tsung), infatuated with a young concubine, the Lady Yang (Yang Guifei), had been neglecting his duties while her corrupt family and favorites dominated the government. The military system that had made the empire strong during the previous 100 years was deteriorating. Many of the frontier garrisons were manned by nomadic mercenaries and commanded by non-Chinese generals. Meanwhile Muslim Arab power had been expanding eastward.

The conflict began as one between two local states, Ferghana, a Chinese client state, and Tashkent. It led to battle between Ziyad bin Salih, governor of Samarkand under the Ummayyad Caliphate, assisting Tashkent, and General Gao Xianzhi and his Chinese forces. Gao was badly defeated when his ally the Western Turks defected to the Arabs and retreated across the Pamir Mountains. The battle was not significant in the short term, because the Arabs did not press eastward to threaten China, but because of what followed in the long term. In the same year, nearer to home, the aborigines in Yunnan in southwestern China revolted and declared independence, creating a state called Nanzhao (Nan-chao).

Finally in 755 the Turkic general and once imperial favorite An Lushan (An Lu-Shan) began a rebellion that captured both Tang capital cities and threatened the throne. The immediate result of events in 755 was the recall of Chinese forces from Central Asia, creating a political vacuum. That left the Arabs in a strong position. Likewise the power vacuum enabled the Tibetans and the Xixia people to expand their power at China's expense. Even as an ally the Uighurs expanded their power at the Tang's expense. Without Chinese military protection the Buddhist states in Central Asia would fall to the rising power of Islam. Chinese power would not return to the region for another 600 years.

See also Uighur Empire.

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Jiu-Hwa Lo Upshur

Tamil culture

Tamil is a Dravidian language group that originated in southern India and is not linked to the northern Aryan language group. Tamil speakers are found in Tamilnadu, the region surrounded by Kerela, Karnataka, and Pradesh and parts of present-day Sri Lanka. Historically, the two largest and most influential Tamil cities were Madras and Madura. Intense trade and military expansion resulted in Tamil cultural expansion from

the second century to the 10th century. At the core of Tamil cultural identity is the Tamil language. As early as the end of the third century, Tamil script and Tamil as a distinct Dravidian language are documented. Thus literature and poetry are at the core of culture in this period. However religion, another important aspect of Tamil culture, informed art in the form of painting, sculpture, and architecture.

The fourth century began after the end of the classical period in Tamil literature and was also the beginning of the rule of Pallavas, which would dominate until the 10th century. While this dynasty is not of Tamil origin, the integration of this dynasty into Tamil society transformed the cultural identity. Pallavas encouraged the worship of Shiva and Vishnu and built lavish temples to honor them. They modeled their society after the great Aryan northern dynasties, the Mauras and Guptas. The Pallava kingdom marked the beginning of the Bakthi poetry movement. The greatest collection of religious poetry that is indicative of this movement is the *Thirumurai,* which includes hymns of Appar, Sampanthar, Suntharar, and Manikkavasagar's mystical poem *Thiruvacagam*.

The Chola kingdom (c.985–1300) began with ascension of Raja Raja I (985–1014) and the installation of his son Rajendra I. Their power and the crystallization of Tamil cultural identity provided a rich environment to facilitate cultural output. The Cholas were able to conquer vast amounts of territory as far as Malaysia. As they conquered these lands they erected glorious temples and statues including bronzes of the dancing Lord Natarajan. By the 10th century the Cholas had a well-established trade relationship with China, which aided in enriching cultural connections. Under the Cholas, epic poetry was written by three great poets: Kampan, Ottakkootar, and Pukalenthi. The masterpiece of Tamil literature from this period was poetry created from stories written by Kamban. *Ramayanam* (epics) were told in temples and were a part of worship. These were episodic public works performed in the temple, and in many ways were a reaction to the Bakthi movement. Avvaiyar was a popular Tamil female poet, whose canon of expansive work spanned many topics, including spirituality and wisdom, which was largely popular among the people.

By the 13th century the Pandyas grew in political importance and displaced the Cholas as the dominant power. The Pandyas were highly proficient in trade and education. They controlled the pearl fisheries between the southeastern India coast and Sri Lanka, which produced the finest quality of pearls. The Pandyas kings were known as far as Syria. The Nayaka period (c. 1336) was the instillation of the Nayaks of the Vijayanagar empire after the gradual spread of Muslim political authority in South Asia beginning in 711 with the Arabs and later, Turko-Afghans and Persians. The decline of Tamil literature ends with the Nayaka Viceroy period under the hegemony of Sanskrit and Tugulu languages. However there was resurgence in Tamil literature in the 16th and 17th centuries. Tamil culture from the seventh century until the mid-15th century was influenced heavily by religious devotion in the form of art, architecture, and sculpture. It was also in this period that Tamil literature underwent many transformations. This period provided the foundation for later articulations of Tamil identity.

The rule of Pallavas encouraged the worship of Shiva and Vishnu and they had temples such as these built to honor them.

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Stefany Anne Boyle

Tang (T'ang) dynasty

The Tang dynasty (618–907) brought three centuries of greatness to China, called the second imperial age, continuing and consolidating the unification of China that the preceding Sui dynasty (581–618) had begun. Its formal founder was Li Yuan, the duke of Tang, a provincial governor under the Sui dynasty. The Li clan

was descended from a celebrated general of the Han dynasty (202 B.C.E.–220 C.E.) and from Turkic aristocratic clans. But it was his 17-year-old second son, Li Shimin (Li Shih-min), who actually engineered the revolt and who led the campaigns that wrested power from the collapsing Sui dynasty and numerous other contenders and nomadic invaders after seven years of hard campaigning. Three great rulers made the dynasty militarily strong, territorially great, economically prosperous, and culturally brilliant. They were Li Shimin (r. 626–649), whose posthumous title is TAIZONG (T'ANG-TSUNG); Empress WU ZHAO (WU CHAO), who formally reigned between 690 and 705 but actually held power from 660; and Minghuang, whose posthumous title is XUANZANG (HSUAN-TSANG) (r. 712–756).

MILITARY EXPLOITS

Taizong was both a brilliant strategist and an unmatched warrior and was helped by outstanding generals. Their feats have become legend. Under Taizong the Eastern and Western Turks were soundly defeated. In submission they became vassals and proclaimed Taizong their heavenly khan, the first Chinese ruler to be so recognized. Under him Chinese power extended throughout Chinese Turkistan, across the Pamir Mountains into Afghanistan, and Central Asia, establishing a chain of client states, and for the first time Tibet came under Chinese suzerainty. In 648 a Tang force crossed into northern India and brought an offending local ruler to the Chinese capital Chang'an (Ch'ang-an) for punishment. After several invasions of Chinese forces into Korea (they had contributed to the downfall of the Sui) Empress Wu reached a compromise under which the new Korean SILLA DYNASTY acknowledged Chinese overlordship. With Tang power supreme, a new era of peace, the Pax Sinica, made travel and trade safe.

Four embassies from the BYZANTINE EMPIRE (called *Fu Lin* by the Chinese) came to Chang'an between 643 and 719, probably to enlist Chinese aid against the attacks of Islamic forces. In 638 the Sassanian king of Persia also sent an embassy to Chang'an, to enlist aid against the advancing Arabs. China did not intervene in either case but gave refuge to the fleeing Persians, including Firuz, son of the last Persian king, who was made a general in the Tang army. Persian refugees were allowed to build temples in Chang'an and other cities and practice their faith, Zoroastrianism. In 713 Minghuang received from SAMARKAND and Bokhara in Central Asia appeals for help against the advancing Arab armies, and an embassy from the caliph. Minghuang did not intervene in Central Asia. Chinese and Islamic forces fought in 751, in a minor battle with big consequences. The Tang army, without court authorization, clashed with them and was defeated at the BATTLE OF TALAS RIVER. With the outbreak of the AN LUSHAN (AN LU-SHAN) REBELLION in 756 Tang garrisons in Central Asia were recalled, making the advance of ISLAM in this until now Buddhist region unopposed. Tang power never fully recovered even after the defeat of An Lushan and his supporters. Under warlike leaders the Tibetans would establish their power across northwestern China and dominate international trade.

POLITICAL INSTITUTIONS

The Tang government was modeled after that of the Han dynasty, with refinements. It consisted of the general administration, the censorate, and the military; the head of each division met the emperor daily. The general administration consisted of six ministries, with different responsibilities in supervising the local governments, receiving reports, and transmitting orders. There were 10 provinces whose borders accorded with geographic divisions; each was subdivided into counties that tied in number—there were 1,538 counties in 754.

Civil servants were increasingly selected through an examination system that began with triennial county exams; passing candidates would be eligible for provincial level exams; the successful ones could sit for the highest level exams, equivalent to a modern doctorate, held at the capital city. Those who passed were then tested on calligraphy, had their background checked for morals, and then took an oral exam to determine their ability to handle problems of administration and were checked for their appearance and speaking abilities. Successful candidates received the most coveted jobs, working for the government, where they were evaluated every three years for promotion and possible transfer. All officials received a salary.

The widespread use of paper made books more available and opened up educational opportunities for more people. The rigorous educational and examination systems were based on the Confucian Classics. China was the first civilization to develop a professional bureaucracy determined primarily by merit. The Tang legal code was based on the Han code; regular government officials administered the laws with the assistance of legal aids. The Tang legal code became the model for later Chinese codes and was copied almost verbatim by Japan in the mid-eighth century. Whereas feudal institutions remained in part under the Han, they had totally disappeared by the Tang. Noble ranks were awarded to members of the imperial family, the families

of the empress and consorts of the emperor, and meritorious officials. But the nobles were not granted land; instead they were supported by state stipends that varied according to rank.

Censors were unique to the Chinese political system. The most promising officials were regularly rotated to become censors and each government unit had censors among the officials. Censors were responsible for ferreting out abuses of power and misgovernment and could reprimand the emperor and even impeach members of the imperial family. Censors also acted as modern ombudsmen on behalf of ordinary people and could protect low-ranking officials from their superiors.

The military during the early Tang was called the *fubing* (*fu-ping*), or militia system, which young men from good families at age 21 vied to join, for glory and promotion. They became elite professional soldiers, serving in 600 garrisons that rotated between the capitals (Luoyang served as secondary capital) and the northern frontier, and were given land to cultivate to help support themselves, until retirement at 60. The Tang empire remained strong so long as the *fubing* system remained prestigious. However by the mid-eighth century martial spirit had declined; the militia could no longer rely on good quality soldiers and thus had to resort to mercenaries, and finally nomadic mercenaries recruited from among frontier tribes, commanded by their own officers. This state of affairs set the stage for the An Lushan (An Lu-Shan) Rebellion.

ECONOMIC AND SOCIAL SYSTEMS

The government took censuses at regular intervals. Government land distribution, taxes, and corvee labor assessments were based on census figures. At its height in 754 the census reported 9,069,154 households, equaling almost 53 million persons. This reflected not the total population, but the total taxpaying population, because nobles and officials were tax exempt, as were clergy, minorities (nomads and aboriginal peoples), and the poor, who were not included in census counts. Taxes were assessed in kind—grain and cloth (silk or hemp depending on location), and each able-bodied male was liable for 20 days a year of corvee labor (unpaid) on public works projects. The land tenure system in effect until the An Lushan Rebellion was called the "equal field system," loosely based on the well-field system, supposedly created by the duke of Zhou (Chou) for the new Zhou dynasty in the 11th century B.C.E. Under the Tang system all land technically belonged to the state. At age 16 each male received 80 *mou* of land (about seven *mou* equal an acre) from the state and could inherit another 20 *mou* on which he paid taxes and owed the state corvee service. At 60 years old his allotment fell to 40 *mou* and he was exempted from taxes. A widow was alotted 30 *mou* and 50 *mou* if she headed a family, and she was exempted from taxes. The equal field system was fairly well enforced on a large scale until the mid-eighth century, which brought domestic peace and presumed a very efficient bureaucracy. This system was also emulated in eighth century Japan. Improvements in agriculture, which included breast strip harnesses and draft horses, oxen-drawn plows, water-powered mills, and crude sowing machines among others, increased yield and raised the economy.

Domestic and international commerce increased. By the late Tang era merchants were using bills of credit and deposit that were the precursor of paper money. Confident and powerful, the Tang was the most cosmopolitan era in Chinese history. Chang'an was the largest city in the world with over 2 million people within a 36 square-mile walled city and beyond. Luoyang, Daming (Ta-ming), and Chengdu (Chengtu) each had around a million people. Peoples from many lands mingled in the great metropolises, worshipping in Buddhist, Daoist (Taoist), Nestorian Christian, Zoroastrian, and Manichean temples. Clothing and hairstyles from many lands were emulated by the fashion conscious. The Tang was also the golden age of poetry. In addition painting and sculpture flourished.

The Tang government never fully recovered from the An Lushan Rebellion. Few late Tang emperors were capable, and those who were did not reign long enough to assert their authority over powerful provincial leaders. The final collapse was brought about by another rebellion, lasting from 875 to 884. From that time until 907 Tang emperors were the puppets of powerful warlords, one of whom forced his captive emperor to abdicate in 907, ending the dynasty.

See also CHINESE POETRY, GOLDEN AGE OF.

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JIU-HWA LO UPSHUR

Tarascans

The Tarascans, like the Mixtec and Zapotec, were non-Aztec, non-Maya Native Americans who lived in the area of west Mexico in what is now the state of Michoacáan. The Spanish conquistadors referred to the people as Tarascans, which was actually a derogatory term that the indigenous Purépecha used for the Spaniards. In Nahuatl, a Mesoamerican language spoken by the Aztecs (their contemporary and antagonistic neighbors), Tarascan territory was called *Michoaque* (those-who-have-fish). One of the challenges to linguists is to understand the origin of the Tarascan language. It was unique, unrelated to Mayan, Zuni, or Quechua.

From the late Postclassic period until the conquest (1200–1524), these people inhabited an area of Mexico bounded on the south and west by Aztec-controlled lands and on the north by the Chichimecs, a group of roving Native Americans, inimical to whomever they encountered. The term *Chichimecs* does not refer to a specific group but a general term applied to a raiding people who varied in time and space with regard to their ethnic homogeneity, incorporating others as they traveled. The Tarascans themselves had incorporated so many Chichimecs that only about 10 percent of the Tarascans were not ethnically mixed.

At the height of the Tarascan empire, in 1450, their kingdom encompassed a huge area. Its former capital, Pátzcuaro, a group of islands in a lake of the same name (established in 1325), was moved to a larger area, Tzintzúntzan, which means "place of the hummingbirds." Consistently with other Mesoamerican sites, there were pyramids with platforms and tombs. However, a distinctive structure unlike most pyramids was built on this site. The Tarascan pyramid called a *yácata* was round, rather than rectangular, and connected to a traditionally shaped pyramid by a passageway. Kings and royalty were buried inside. When a king or ruler died, many of his servants and family were killed so that he would not be alone in his journey to the world of the dead. Their skeletons have been found near his grave goods.

The social structure was complex with a hierarchy ruling various administrative centers, and various groups of crafts people and artisans. There were masons for stonework, musical instrument makers, *curanderos* (doctors), knife makers, silversmiths, and potters. They wore ear decorations called ear spools, some made of ultra thin sliced pieces of obsidian with inlaid sheet gold and turquoise. Although Europeans looted the metallic gold and silver riches of indigenous Mexicans, the natives valued turquoise more highly than either gold or silver.

Religious leaders identified themselves by wearing a gourd container for tobacco that was carried as a backpack. Tobacco played an important part in religious and healing rituals as it did in most New World cultures. Unlike in modern medicine, the doctor (rather than the patient) took the medicine to enter the world of the supernatural and consult with spirits to find a cure for the ill person. Tobacco prepared in strong quantities caused a trancelike state, which was necessary in order to reach the world of the spirits. Hallucinations and foaming at the mouth demonstrated that the shaman (doctor) had reached such a state.

When the ruling Aztec lord, Axayacatl, invaded Tarascan territory in 1478, the Tarascan soldiers outnumbered his 24,000 troups. The Aztecs were gravely injured and were forced to retreat. Although the Aztecs tried many times to conquer the Tarascans, it was not until the arrival of Hernán Cortés and the conquistadors that both the Aztec and the Tarascan cultures were destroyed. Perhaps history would have taken a different turn if the Tarascans had aided the Aztecs upon learning of the arrival of the Spanish in 1519. Instead, the Aztec messengers sent to warn the Tarascans from Tenochtitlán were killed. The last king, Tangaxoan II, gave up when confronted with the power of the European invaders. After he surrendered, the surrounding areas followed without resistance, many already weakened by the ravages of microbes introduced by the Spanish.

See also Mesoamerica: Postclassic period; Mesoamerica: southeastern periphery.

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Lana Thompson

Tenchi (Tenji)

(626–672) *Japanese emperor*

The man who later became Emperor Tenchi played a major role in the coup d'etat that ousted the Soga clan from power in Japan in 645. His reign was remarkable for the many steps taken to advance Japan by implementing reforms modeled on China. Three men ruled as emperor after the coup d'etat until 661, when Emperor Tenchi ascended the throne. He was not formally enthroned until 668, probably because he was preoc-

cupied with a great fear regarding China's intentions toward his country.

The TANG (T'ANG) DYNASTY in China that Japan so admired and wished to emulate was at its zenith. It had sent strong forces against the states in Korea, subduing Paekche and threatening Koguryo and SILLA. Tenchi feared the resurgence of Chinese power in Korea and the impact that might have on Japan.

Even though the Soga clan had been ousted from power, the reforms that Prince SHOTOKU TAISHI, the great Soga regent, had begun were continued after 645. The decades after 645 were called the era of Taika or Great Reforms era, when intense attempts were made to move toward Chinese institutions of government and law. In 645 the future emperor, Tenchi handed over 81 estates and 524 artisans to the emperor, signifying his support of the central government claim that all land belonged to the emperor, as was the practice in China.

Perhaps because of fear of a Chinese invasion Tenchi ordered his brother, the crown prince (later to become Emperor Temmu), to take measures to tighten the central government's control over the administration and strengthen the army. He also built Chinese-style palaces for his administration at Otsu, perhaps to be safe in case of a Chinese invasion because Naniwa, the previous administrative center, was near the coast. There are accounts of Tenchi and his courtiers holding Chinese poetry parties at his palace, but none of their works have survived. Writing poetry in Chinese had become an honored cultural activity. In 668 he ordered his ally in the coup, Fujiwara Katamari, to head a board to compile a set of administrative laws and ceremonial regulations. Later accounts say that the completed administrative code consisted of 22 volumes, but they have not survived. In 671 he also promulgated a system of ranking for bureaucrats called "cap ranks."

Other measures Tenchi took to strengthen the authority of the central government included state control of Buddhist priests and temples. Emperor Tenchi's reign is significant in Japanese history because it represented further advances in Japanese government and culture based on the Chinese model.

See also FUJIWARA CLAN; TAIHO CODE; TAIKA REFORMS.

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JIU-HWA LO UPSHUR

Teutonic Knights

See KNIGHTS TEMPLAR, KNIGHTS HOSPITALLERS, AND TEUTONIC KNIGHTS; POLAND.

Thomas Aquinas

See AQUINAS, THOMAS.

Tibetan kingdom

The Tibetan kingdom was at its height during the seventh and eighth centuries. After 842 a schism in the ruling lineage led to decline, decentralization, and civil wars. The Tibetan kingdom submitted to GENGHIS KHAN in the early 13th century and formally acknowledged Mongol overlordship in 1247. Records of the Shang dynasty in China (ended c. 1122 B.C.E.) mention a tribal people called the Qiang (Ch'iang) living in the borderlands of western China. They later moved westward into the Tibetan highlands. Early Tibetan history is mostly gleaned from Chinese historical records, most notably the *Dunhuang Records* (Tun-huang Records). The rise of the Tibetan Kingdom was contemporaneous with the rise of the TANG (T'ANG) DYNASTY in China; its capital city was called Ra-sa (later Lhasa). In 641 Emperor TAIZONG (T'ANG-TSUNG) of the Tang dynasty agreed to marry his kinswomen Princess Wenzheng (Wen-ch'eng) to the Tibetan ruler. She went with a huge entourage of attendants and Chinese artisans and introduced many aspects of Chinese civilization, such as paper and tea, to Tibet.

During the same period Tibetan rulers sent representatives to India to learn about Buddhism; they introduced to Tibet a written script derived from Sanskrit. Tantric or Vajrayana Buddhism from northeastern India was introduced to Tibet; it replaced and assimilated Tibetan shamanistic beliefs called Bon. In 779 Buddhism became Tibet's state religion, monastic lands became tax-free, and monks enjoyed the same status as nobles, both groups owning the serfs who tilled the land.

The Tibetan kingdom reached its zenith between 755 and 797. Its ascendancy coincided with the AN LUSHAN (AN LU-SHAN) REBELLION that rocked the Tang dynasty in the mid-eighth century, and its aftermath when Chinese power was reduced. The rebellion compelled the withdrawal of Chinese garrisons from Central Asia, leading to the submission of some of the minor states in the region to Tibetan hegemony. Tibetan power penetrated into Gansu (Kansu) province in northwestern China and threatened both the strategic Chinese outpost at Dunhuang and Hami and even the Chinese capital Chang'an (Ch'ang-an).

To contain Tibet, Tang China made peace with its other neighbors, the UIGHUR EMPIRE in the north, the Arabs in the west, and the Nanzhao (Nanchao) in the south, after 787. In 792 the Tibetan army was badly defeated by the Uighurs. In 821–822 Tibet made peace with both China and the Uighurs. By the mid-ninth century civil wars within the royal family and wars between powerful nobles and monks had fractured the Tibetan kingdom.

In the early 13th century Tibet surrendered to Genghis Khan and was thus spared Mongol invasion. In 1247 it acknowledged Mongol overlordship and paid taxes to the Mongol court but was not subjected to a Mongol occupation force. KUBILAI KHAN converted to Tibetan Buddhism, greatly favored Tibetan monks, and encouraged his followers to convert. A Tibetan monk gave the Mongols a new written script called the Phagspa script named after its inventor; it replaced the earlier script based on Uighur.

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JIU-HWA LO UPSHUR

Timurlane (Tamerlane)

(1336–1405) *ruler of Central and Southwest Asia*

Timurlane, or Timur the Lame, was the founder of the Timurid dynasty that lasted until 1506. Under the reign of the Timurid dynasty, culture, art, and trade experienced a successful revival and flourished in the region now known as Central Asia. During his military career of about 50 years cut short by his death by pneumonia in 1405, Timurlane's empire spanned most of Central and Southwest Asia, from the Indus River valley to the Black Sea.

On April 11, 1336, Timurlane, also known as Tamerlane, Timur Leng (Persian), or Tamarlang (Arabic), was born in Kesh, also known as Shahr-e-Sabz, situated at the edge of the mountains just south of SAMARKAND, which would be the future capital of his empire. He was the son of a Turco-Mongol tribal leader of Barlas. His father was the first of his tribesmen to convert to ISLAM, and the young Timurlane, a Sunni Muslim, learned how to read the QUR'AN. In fact Timurlane often attacked the lands of infidels or other erring Muslims under the pretext of Islam, but this was only to justify his excesses. Similarly he maintained good relations with other Muslims for purely political reasons. His treatment of Muslims and non-Muslims who opposed him was similarly pitiless and brutal.

He earned the title Timur the Lame because of an injury in the leg sustained early in his life, either during a local rebellion, or by an arrow in the thigh shot by a farmer whose sheep Timur had stolen. Timurlane was very much inspired by another great leader and conqueror, GENGHIS KHAN, the great Mongol conqueror of the 12th and 13th centuries. Timurlane even claimed direct descent from Genghis Khan, although this has never been proved. Timur embarked on his grand quest to take over the world when he was only 21 years old. By 1358 he had already established himself as a military leader.

Timurlane's army consisted mainly of Turks and Turkic-speaking Mongols. He began his campaign by subduing rival forces in Turkistan. By 1370 both Turkistan and Samarkand were under his control. He established a stronghold in Samarkand, the capital city, in the form of a citadel in the western section with deep ravines around it. Samarkand became his favorite city, which he rebuilt into an opulent city with magnificent architecture in order to project himself as a wealthy and powerful ruler. He valued opulence so much that master craftsmen and artisans in each defeated country were spared from death. Instead Timurlane would employ them in order to build grand, imposing architectural structures in the lands that he conquered to reflect the grandeur and luxury of his empire. From his military base in the city, Timur launched attacks on neighboring lands. His objective was to conquer as many countries as possible in order to gain taxable domains.

Timurlane and his ally Mir Hussain conquered Transoxania in 1364 by driving out the Chaqatai (Jagatai) khans. Breaking away from Mir Hussain, Timur marched onward to Khwarazm, a fertile zone lying on the southern shore of the Aral Sea, in 1371, where war was to last another eight years resulting in a victory for Timurlane. Timurlane crushed the Chagatai khans and annexed territory in the Tian Shan (T'ien-shan) mountains after three years of warfare there.

Timurlane continued to conquer land westward until he reached Herat (present-day Afghanistan) in 1381, the land of Toqtamish Khan of the Golden Horde, a successor of Genghis Khan's world empire whom Timur had helped to conquer the White Horde. In 1386 Timur invaded western Iran, Iraq, and Georgia. The

Timurlane attacking the Knights of St. John at Smyrna. Miniature created by Bihzad, 1467.

method of massacre this time around was pushing men off the cliffs. In 1391 he took on Toqtamish. Toqtamish retreated, even though his forces were greater in number than those of Timurlane; as the morale of his forces dipped, Timur seized his land, harem, and treasures. Georgia was again attacked by Timurlane in 1399 and was defeated. In 1400 Timurlane advanced into Anatolia, which had recently become part of the Ottoman Empire. Finally after taking Damascus and Aleppo, Timur faced his most formidable adversary, Bayezid I, the Ottoman sultan. In 1402 Timur besieged Ankara and after a grueling battle Bayezid was defeated.

Timur was also known for his sadistic cruelty in dealing with those who stood in his way during his conquests. He often launched savage massacres of his enemies and resistors such as in Delhi, where he slaughtered 80,000 individuals and built grisly pyramids of their skulls to commemorate his victory. The same piling of skulls occurred earlier in Aleppo. In the late 1380s after a military rampage across the Middle East in Sistan, 2,000 people were laid in wet plaster and built into a briefly living tower. By the time he died, Timurlane had conquered expansive regions in Russia, Iran, India, and Central Asia. Most historians agree that if not for his death, he would have attempted to conquer China as well. Timur is buried in the ostentatious Gur Emir mausoleum, covered in gold leaf and lapis blue. His tomb is made of nephrite jade; in contrast his other family members were buried in marble tombs around him.

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Nurfadzilah Yahaya

Toghon Temur Khan

(1320–1370) *last Mongol ruler of China*

Toghon Temur Khan was the last ruler of the Mongol Yuan dynasty (1279–1368). He ascended the throne at age 13 in 1333 and ruled until 1368 when his dynasty collapsed. His Chinese reign name was Shundi (Shun-ti). Kubilai Khan, founder of the Yuan dynasty, ruled between 1279 and 1294. His son and heir predeceased him, and he appointed a grandson his successor, Temur Oljeitu, who ruled 1294–1307 and died without sons. The throne then became disputed, with short-reigned rulers being deposed, murdered, or dying young from lives filled with alcohol and dissipation. Because of his youth Toghon Temur's early years as emperor saw court intrigues and struggles for power. The most powerful man during 1333–40 was his chancellor Bayan. Bayan's goal was to restore the Yuan dynasty to its early glory by drawing a sharp line between Mongols and Chinese by forbidding Chinese to learn the Mongol language and banning intermarriages. He also banned Chinese from owning horses and iron tools, and, to combat opposition, he even proposed killing all Chinese bearing the five most common surnames. Fortunately, by this time the government had

insufficient resources to murder 90 percent of the total population who bore those surnames. In 1340 Bayan was ousted in a coup engineered by his nephew Toghto, who became chancellor.

Although now a grown man, Toghon Temur showed no interest in government, spending his time indulging in bizarre Lamaist Buddhist practices and general debauchery. Faced with a shortage of revenue he ordered printed huge amounts of inadequately backed paper money. By the 1350s natural disasters combined with massive mismanagement had led to nationwide general uprisings as bandits, religious sectarians, and other dissidents ran amok, which the by now decadent Mongol military could not suppress. The Yangzi (Yangtze) River valley first became the battleground of several Chinese rebel groups. Among them one leader of very humble origins, Zhu Yuanzhang (Chu Yuan-chang), emerged as a man of vision. In 1356 he seized NANJING (NANKING) from the Mongols and made it his capital.

While this was taking place Toghon Temur continued his life of debauchery as Mongol princes intrigued and fought one another in northern China for control. Zhu left Nanjing in August 1368 heading north at the head of his army. Toghon Temur fled his capital Dadu (T'a-tu) on September 10, back to the steppes of Mongolia, and died two years later, in 1370. Among his last recorded words were "My great city of Dadu, adorned with varied splendor; Shangdu [Shang-tu], my delectable cool summer retreat; and those yellowing plains, the delight and refreshment of my divine ancestors! What evil I have committed to lose my empire thus!"

See also MING DYNASTY; TAIZU (T'AI-TSU).

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JIU-HWA LO UPSHUR

Tours, Battle of

The first wave of Muslim expansion into Iberia, present-day Spain and PORTUGAL, began in 711 during the reign of the Umayyad caliph Abd al-Malik. Led by a Berber commander, Tariq ibn al-Ziyad, this expedition landed in Gibraltar and was followed by further Muslim expansion and the foundation of an Umayyad dominion in Iberia, centered in the city of Córdoba. The Muslims were able to overcome the small states that existed in Iberia because of the fractured nature of Iberian Christendom. In 730 the Umayyad caliph Hisham ibn Abd al-Malik appointed a new governor, Abd al-Rahman al-Ghafiqi, of the Iberian Muslim state, known in Arabic as *al-Andalus*.

Despite their religious differences, some Muslim and Christian rulers signed treaties with one another and formed alliances in order to further their political goals. In 721 the army of Eudes, Christian duke of Aquitaine, defeated an Umayyad invasion force at Toulouse. However Muslim incursions into France continued, reaching as far north as the province of Burgundy by the mid-720s. Eudes formed an alliance with Uthman ibn Naissa, the Berber ruler of Catalonia, and when Uthman rebelled against Abd al-Rahman, he was dragged into a conflict with the Umayyads. After defeating Uthman's forces, Abd al-Rahman began to campaign against Eudes, defeating him in a fierce battle near the city of Bordeaux and the Garonne River.

Desperate for aid, Eudes turned toward the Carolingian Frankish ruler Charles Martel, agreeing to submit to his authority. Charles, son of Pippin the Middle and mayor of the Palace and ruler of the Frankish realms of Austrasia, moved his infantry army south to intercept Abd al-Rahman and tens of thousands of Muslim cavalrymen heading toward the monastery of St. Martin in Tours.

In October 732 Charles positioned the Frankish army, which was made up entirely of armored infantrymen equipped with heavy shields and long spears, between the Muslim invasion force and the monastery of St. Martin. Abd al-Rahman's army, which was made up entirely of Arab and Berber cavalry, met the Franks near Tours and the two sides scouted one another's positions and skirmished for nearly a week before commencing battle on the seventh day. Abd al-Rahman's army was the larger of the two. The Frankish infantry formed into a tightly grouped phalanx and managed to repel successive Muslim cavalry charges throughout the day. Late in the battle Abd al-Rahman was killed while trying to rally waning Muslim forces and his army halted their attacks. With a substantial amount of captured treasure from their campaign in southern France, the Muslims decided to withdraw south back toward Ibe-

ria. In later campaigns, Charles continued to push the Iberian Muslims back across the Pyrenees Mountains and out of France.

Scholars, including the 18th century English historian Edward Gibbon, saw Charles's victory as a landmark moment in history when a Christian ruler halted Muslim forces from advancing farther into western Europe and establishing an Islamic state there. Because of his defeat of a much larger Muslim force, Charles was given the nickname *Martel* or "The Hammer" and continued to expand Carolingian power throughout France and Germany. His grandson CHARLEMAGNE would rule over a Frankish empire as one of the most powerful Christian rulers in Europe.

See also BERBERS; CAROLINGIAN DYNASTY; FRANKISH TRIBE; MUSLIM SPAIN; UMAYYAD DYNASTY.

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CHRISTOPHER ANZALONE

Truce and Peace of God

The Truce and Peace of God was an effort or movement by the Roman Catholic Church that applied spiritual sanctions to limit the violence of private war in feudal society.

The year 1000 was a fundamental turning point in European history. The feudal system as it had evolved since the CAROLINGIAN DYNASTY was undergoing change because of economic, political, and religious factors. European leaders began to cultivate imperial endeavors and were competing for natural resources and labor in order to expand their markets and acquire territories. The Truce of God was the solution to the problem of military groups taking the law into their own hands, prosecuting their own disputes without recognizing any authority, and confiscating lands. Prior to the development of the Truce of God, nobles became more powerful and contested monarchical authority, especially in France. Villagers became victims of incessant warfare, and they were subjected to the claimed authority of military lords who promised to defend the weak in return for the fruits and produce of servile labor. People turned to religious authorities for protection. The Truce of God was therefore a political and religious response to the competitiveness of feudal society.

On the religious plane, the truce was a large peace movement spiritually connected to the millennial anniversary of Christ's life on Earth. The primary goal of the Truce of God was to protect church lands and rights. Church and municipal organizations cooperated to deal with violence and used religious and spiritual techniques to counter the aggression of armed knights. Churchmen were particularly interested in defending their properties because they were the largest landowners in medieval society.

While the Truce of God was a temporary suspension of hostilities, the Peace of God was considered perpetual. The Peace of God included only the clergy but eventually incorporated the poor, pilgrims, and crusaders. Although the Peace of God developed to include the laity (when they suspended judicial and military disputes), spiritual leaders expanded the Peace of God platform to establish sharp distinctions between the laity and the clergy, between the sacred and the secular. As the clerical establishment set limits to internal Christian warfare and sanctified violence against the enemies of Europe, in particular Muslims, the Peace of God spread from France to the German empire. Warfare against the enemies of God and the enforcement of the division between spiritual and physical authority were both concepts and agendas that united diverse Christian societies in Europe.

The popularity of the Truce of God was in part due to ancient devotions and the cult of the saints. Tradition supported new ideas and practices. Bishops and monks relied on saints and the relics of the saints to defend themselves. Churchmen convoked peace councils in order to convince warrior elites to take up the cross and oaths of peace. Churchmen reminded their flocks of the great martyrs and saints who endured torture and loss of property in return for divine favor. The memory of the sacrifices of the saints and martyrs inspired Christians to make sacrifices such as the cessation of hostilities.

These peace councils were first held in Aquitaine and Burgundy. In 975 Bishop Guy Le Puy called upon his community to protect the church from pillagers. Clerics across France formulated peace canons, and territorial

princes formed peace movements centered on the cult of local saints and shrines containing relics. Prelates organized peace militia that protected monastic holdings and persecuted heretical groups.

At the Synod of Arles in 1041, clerics, especially Cluniac monks, banned the shedding of Christian blood and suggested that Christians could not fight other Christians from Thursday to Monday morning (in commemoration of Christ's passion), and important feast days such as Lent.

Christian leaders encouraged military elites to divert their aggression toward the non-Christian, thus preparing a crusading spirit, which would manifest itself in the First Crusade in 1095. In 1095 Pope Urban II authorized the war against Muslims in the Holy Land on the basis that God would approve such noble efforts. Church leaders also encouraged powerful lords to centralize their government, redirecting the military power of the knights against the infidel. The most powerful lords were the kings, who by the 12th century began to enforce their own programs of national peace, monopolizing violence against infidels and heretics. The struggle for power among the nobility resulted in new feudal relationships as new families came to prominence. Noble families fortified their holdings by establishing primogeniture.

With the consolidation of principalities and kingdoms and the stabilization of society by means of the implementation of the Peace and Truce of God, Europe became imperialistic and developed colonial projects. The European economy expanded because of higher agricultural yields, commercial development, demographic growth, the establishment of universities, and the implementation of reform programs that converged with the rise of the papal monarchy, the enforcement of disciplinary mechanisms, and the execution of policies of conquest.

See also Crusades; feudalism: Europe; heresies, pre-Reformation.

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Aurelio Espinosa

Tughlaq dynasty

The Tughlaq dynasty was one of the dynasties ruling India collectively referred to as the Delhi Sultanate. Most historians mark the years of Tughlaq dynasty from 1321 to 1414. The Tughluq family was a Muslim clan that originated in Turkey. A number of alliances with Turks, Afghans, and other Asian Muslims characterized most of the Tughluq rule.

In 1320 the last ruler of the Khilji dynasty, Nasir-ud-Din Khusro, confronted the governor of Punjab, Ghazi Malik, in a battle near Delhi. Khusro, a Hindu who had converted to Islam, began a purge of Muslim military officers while appointing Hindus in their place. This created a great deal of unrest throughout India. Ghazi Malik and his forces were victorious in the battle and he proclaimed himself king of Delhi. Malik followed with an attempt to locate a rightful successor to the Khalji dynasty. A successor could not be found and sentiment grew for Malik to follow Khusro. Soon after, Ghazi Malik changed his name to *Ghiyas-ud-Din Tughluq*. Ghazi Malik's ascension to power was the beginning of the Tughlaq dynasty.

Upon taking power, Tughluq commenced a policy of exterminating the former allies of Khusro. In addition, Tughluq introduced a series of administrative reforms in order to restore order throughout the kingdom. In 1325 Ghiyas-ud-Din Tughluq viewed a parade of elephants captured during the conquest of Bengal while sitting in a specially constructed pavilion. The elephants caused the viewing pavilion to collapse, causing the death of both Ghiyas-ud-Din Tughluq and his son, Prince Mahmud Khan. Some experts suggest that the incident was not an accident, but a plot to end Ghiyas-ud-Din's regime. Another son of Ghiyas-ud-Din, Muhammad bin Tughluq, followed as ruler. Muhammad introduced a number of experimental reforms.

Most notably Muhammad transferred the capital and all government officials, army, servants, and a number of citizens from Delhi to Daulatbad. In addition Muhammad allowed the production of copper coinage, which, ultimately, led to severe devaluation of local currencies. Muhammad bin Tughluq's reign included a number of internal revolts as well as incursions from Mongol invaders. The most significant development during Muhammad's rule was the 1328 invasion by Mongols. In 1350 Muhammad died and was followed by his cousin Firuz Tughlaq.

Firuz Tughlaq assumed the role of sultan in 1351. Militarily, his reign resulted in a loss of territory while his

financial policies brought economic successes. Firuz supported a number of improvements in the infrastructure—including irrigation and construction projects. In 1351 the Hindu region of the south regained its independence.

Upon Firuz's death, the Tughlaq dynasty began to disintegrate even more. Ghias-ud-din Tughlaq II reigned from 1388 until his murder in 1389 and was followed by Abu Baker. Abu Baker fell to the youngest son of Firuz Tughlaq, Naser-ud-din Muhammad, who ruled from 1390 to 1394. Humayun followed for one year. In 1395 the last of the Tughlaq dynasty, Mahmud Nasir-ud-din, grabbed power until 1413. Timurlane's (Tamurlane's) invasion of the subcontinent from Central Asia ultimately brought a final chapter to the Tughlaq monarchy, which had been slowly disintegrating from within.

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Matthew H. Wahlert

Tului Khan

(c. 1190–c. 1231) *Mongol leader*

Tului (or Tolui) Khan was the fourth son of Genghis Khan and his principal wife, Borte. He was a warrior and a heavy drinker and as his brothers he accompanied his father on campaigns and also commanded troops. To minimize tensions among them Genghis had divided his empire among his sons shortly before his death in 1227. According to Mongol custom the oldest son is assigned lands farthest away from the paternal homeland. Since the eldest son, Juji, died six months before his death, Genghis gave Batu, eldest son of Juji, the westernmost conquest, which included Russia, called the khanate of the Golden Horde. His second son, Chagatai Khan, received most of Central Asia. His third son, Ogotai Khan, received western China and parts of Central Asia and was nominated (subject to confirmation by the Mongol council, or *kuriltai*) *khaghan,* or khan of khans. Tului was given the homeland, Mongolia (Mongol custom gave the youngest the paternal homeland) plus northern China and the bulk of the main Mongol military forces of over 100,000 men. His control of this force would greatly benefit the fortune of his sons as they competed for control of the inheritance of Genghis Khan.

In 1203 after defeating his former ally the Kerait confederation (another nomad group), Genghis took its leader Ong Khan's two nieces as war booty. He kept one as a minor wife for himself and wed the other, Sorghaghtani Beki, to Tului. She and Tului had four sons, Mongke Khan, Kubilai Khan, Hulagu Khan, and Arik Boke. Since Tului was away campaigning much of the time and died young of alcoholism, his wife was influential in raising her sons. She is credited with raising them not only to be hunters and warriors as Mongol tradition dictated, but also to read Mongol in the newly created Uighur script, to be religiously tolerant (she was a Nestorian Christian because of her Keriat heritage), and to attend to administration.

After Tului died Ogotai Khaghan attempted to marry Sorghaghtani Beki or have his son marry her (under Mongol custom), thus uniting the two branches of the family. She was able to avoid marrying them, with the plea that she had to raise her sons. She also obtained an appanage, or fief, in northern China in present-day southwestern Hebei (Hopei) province, which she supervised conscientiously. Her second son, Kubilai, also received an appanage, which he first entrusted to alien managers who abused the population. Later under Sorghaghtani Beki's influence, he took a personal interest in it and improved its administration.

Ogotai died in 1241. His powerful widow became regent and maneuvered the Mongol leaders to elect her son Guyuk as the third khaghan in 1246. Guyuk died in 1248. In a succession struggle that followed Sorghaghtani Beki, with the support of Batu Khan of the Golden Horde, won election for her oldest son, Mongke, in 1251. Mongke raised Tului posthumously to the position of *khaghan* and buried him next to Genghis Khan; he also ordered the official worship of Genghis Khan and the veneration of his father, Tului Khan. His younger brother, Kubilai Khan, followed Mongke as *khaghan*.

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Jiu-Hwa Lo Upshur

U

Uighur Empire

From the fifth century Turkic tribal groups under various names were found living beyond China's northern borders from Korea to Central Asia. With China divided the Turks first preyed on, then conquered and ruled parts of northern China in many short lived dynasties. With the rise of the Tang (T'ang) dynasty (618–909), the tables turned. Taizong (T'ai-tsung, r. 626–649) defeated both the Eastern and Western Turks, accepted their vassalage, and was proclaimed their heavenly khan.

The Uighurs were a branch of Turks organized into 10 clans and lived primarily a nomadic life in the steppes of Mongolia north of China. In the mid-eighth century they became the most powerful nomads in the region, and under Kaghan Ku-li p'ei-lo established an Uighur Empire, which was a client state of the Tang. This ambiguity of status is apparent from the kaghans' claim that they were appointed by heaven, though they simultaneously sought and received appointment to their positions from the Tang court. A permanent capital was established at Karabalghasan in Mongolia but the Uighurs continued to live in tents and the kaghan's palace was a large golden tent that could hold 100 people. The Uighur state prospered under Ku-li, his son Mo-yen-ch'o (r. 747–759), and his son Mo-yu. The An Lushan (An Lu-Shan) Rebellion (755–763) elevated the Uighurs from being vassals to useful and difficult allies of the Tang. Kaghan Mo-ye-ch'o answered Suzong's (Su-tsung, successor to Ming Huang, who abdicated in disgrace in 755) call for help. In 757 the Uighur cavalry arrived from Mongolia and helped recapture the Tang eastern capital Luoyang (Loyang) from the rebels. The Tang had to pay a high price for the assistance—as agreed to beforehand the Uighurs were allowed to loot Luoyang for three days. Later in the rebellion in 762, a Sino-Uighur force retook Luoyang. Again the Uighurs looted the city, including the palaces; massacred thousands; burned down Buddhist temples; and committed other acts of cruelty. Many other cities in northern China also suffered destruction and looting by the Uighur "allies."

Another result of Uighur military assistance was a series of marriages between members of the two ruling houses: Members of the Li imperial clan married Uighur princesses and a total of seven principal wives (out of 13) of Uighur kaghans were Tang princesses, including three who were daughters of reigning Tang emperors (others were adopted daughters). Uighurs continued to demand and receive costly gifts from the Tang court after the end of the rebellion and also enjoyed favorable terms of trade with the Chinese, for example receiving 40–50 bolts of silk for each horse, which was far above the fair value. The decline of Tang power in the Western Regions also profited the Uighurs, who charged high tolls for trade goods in transit. The year 790 was the last time the Tang and Uighur armies campaigned together, against the Tibetan Kingdom, which had also grown powerful as a result of the An Lushan Rebellion.

While in Luoyang in 762 the Uighur *kaghan* Mou-yu converted to Manicheanism, choosing it over Buddhism and Nestorian Christianity. As a result Manicheanism became the official religion of the Uighur state. This move

was welcomed by the Tang court, which hoped that the adopting of this peaceful religion would make the Uighurs less violent. At the kaghan's request China allowed the building of Manichean temples in Louyang and several additional important cities. Because the Sogdians were responsible for converting the Uighurs to their religion, Sogdian influence over the Uighurs was enhanced. An alphabet, based on the Sogdian script, was created for writing Uighur, which until then had no written language.

Until this time all contemporary written knowledge about the nomads in contact with China came from Chinese sources. Many Tang government bureaus, such as the ministry of war, court of diplomatic reception, and provincial officials, gathered and kept records on the geography, customs, clothes, and products of the Uighurs and other border peoples. Naturally they focused on how the nomads impacted on China and reflected the Chinese perspective. In the 20th century archaeologists discovered two steles in Karabalghasun and in northern Mongolia with inscriptions in three languages: Chinese, Sogdian, and Uighur. Some documents in the Uighur language have also survived, preserved in the caves of Dunhuang (Tunhuang) in western China.

Two dynasties and 13 kaghans presided over the Uighurs during their century of power; five were assassinated; several others were overthrown. Uighur politics was unstable because of tribal politics and much depended on the ability of the kaghan to maintain control over autonomous chiefs. Social changes that resulted from increased wealth and power after the mid-eighth century undermined traditional Uighur society and economy, from nomadic to semiagricultural, and subsistence to dependence on imported luxuries. The new religion created tensions between traditionalists and Manichean converts; Manicheanism also made the Uighurs less warlike. Aggressive neighbors, Tibetans, and especially the appearance of another group of warlike nomads called Kirghiz began to encroach on Uighur territory. In 839 a famine and pestilence hit. By 844 the Uighur state had collapsed, never to rise again.

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Jiu-Hwa Lo Upshur

Umayyad dynasty

After Ali's death and his son Hasan's renunciation of the caliphate, Muaw'iya became the undisputed caliph of the Muslim world in 661. He established a hereditary dynasty with Damascus as its capital. However, unlike in most western monarchies, succession was not based on primogeniture; the ruler selected anyone within his family as the chosen heir. However, the undisputed claim of the Umayyad family to the caliphate was short lived.

When Muaw'iya died in 680, his son Yazid's claim to the position was immediately challenged by Ali's younger son Husayn. Yazid's forces inflicted a stunning defeat over Husayn and his Shi'i followers at the Battle of Kerbala but the victory was bittersweet as it resulted in the permanent division of the Muslim community into the orthodox, majority Sunnis, who accepted the legality of the Umayyad rule, and the Shi'i, who did not. Internal divisions, especially from Iraq and Khurasan, an eastern province of the old Sassanid empire in Persia, were persistent problems during the Umayyad reign. The Umayyads appointed Hajjah ibn Yusuf al-Thaqafi to control the rebellious provinces of Iraq and he was fairly successful in putting down the sporadic, but persistent rebellions. He was responsible for appointing governors for Khurasan as well.

In the first years of the empire the administration was fairly decentralized and Greeks and Copts held many major bureaucratic positions. Muslim judges (*qadis*) were appointed but they dealt only with the Muslim population. The majority non-Muslim population retained their own communal systems. Under Abd al-Malik (r. 685–705), the Umayyad empire became more highly centralized. He established a national mint and the process of Arabization of the vast Umayyad territory spread as Arabic became the lingua franca of the empire. Arabic became the language not only of Islam but of trade and government. Provincial governors were appointed to administer the far-flung territories but when the caliphs were weak and central control lessened, these governors often became political powers in their own right.

The boundaries of the empire continued to widen as Abd al-Malik personally led his troops into battle. His able commander Hasan ibn Nu'man took Tunis in North Africa in 693; the Berber population subsequently converted to Islam and was largely responsible for the spread of the faith into Spain.

Abd al-Malik also paid for the construction of the Dome of the Rock mosque in Jerusalem. Built on the site where Abraham was willing to sacrifice his son

Isaac, it was also the site of Solomon's temple and the prophet MUHAMMAD's miraculous ascent into the heavens. Muslims referred to the site as the Haram as-Sharif (Sacred Mount), while it was known as the Temple Mount to Jews. Thus the site had holy meaning for all three great monotheistic religions. Completed in 692 the Dome of the Rock remains one of the most notable architectural achievements of the Arab/Islamic empire. The great Umayyad Mosque in Damascus was completed in 705. Essentially secular rulers the Umayyads also built numerous fortresses and hunting palaces.

The Umayyad empire reached its furthest geographic limits under Caliph al-Walid (r. 705–715). The Berber commander al Tariq led Muslim forces across into Spain in 711 and established a foothold at Jabal Tariq or Gibraltar. To the Arabs, the Spanish province was known as *al-Andalus,* or land of the Vandals. Within a few years Muslim armies had moved across the Pyrenees into France. Muslim armies were halted in 732–733 by Charles Martel at the BATTLE OF TOURS, marking the farthest point of Muslim conquests in western Europe. In the east, Muslim armies conquered Afghanistan and territory across the Indus River deep into India, where they made numerous converts among the Buddhist population. Attempts in 670 and subsequently to take the Byzantine capital Constantinople all failed and the Byzantine Empire was able to survive until the 15th century.

In contrast to his predecessors, Caliph Umar II (r. 717–720) was known for his religious piety. He proclaimed the equality of all his subjects, Muslims, Arabs, or non-Muslims, but he also established some differentiations based on dress whereby Christians were forbidden to wear silk garments or turbans in public. The collection and distribution of tax revenues were a perennial problem for the Umayyads. Provincial governors were often reluctant to send monies to the state, preferring to spend revenues in their own localities. The Umayyads never established an effective centralized means of fiscal control. Under ISLAMIC LAW the non-Muslim population had not been forced to convert and non-Muslims or Dhimmis remained the majority of the population throughout most of the empire. Dhimmis paid land tax in addition to a poll tax from which Arab Muslims, the original conquerors, were exempt. In addition Muslim Arabs also received a state stipend.

As more non-Arab subjects converted to Islam, revenues flowing into the central treasury decreased. The Umayyads attempted to replenish revenues with ambitious land reclamation and irrigation schemes to increase agricultural productivity. The revenues from these projects went to the state. Under Caliph Hisham (r. 724–743)

Abd al-Malik paid for the construction of the Dome of the Rock mosque in Jerusalem, completed in 692.

land tax was to be paid whether one had converted or not, although converts did become exempt from the poll tax. The non-Arab Muslim population was gradually absorbed into society although the social cleavages between the elite Arab population, represented by the Umayyads, and more recent converts remained. Slaves were at the bottom rung of the social and economic strata. Most slaves were acquired as property in wars, but some were purchased through slave trading.

By the eighth century the Umayyads faced mounting economic problems. Revenues for the state and its huge army declined as conquests largely ceased. Unpaid soldiers posed a constant problem of rebellions in the provinces. In its final years the Umayyad Empire was also plagued with internal problems over succession to the caliphate. In 750 the Umayyads lost a major battle to the rebellious Abbasids, who enjoyed support from the Khursasan province. The caliph Marwan fled to Egypt but was pursued and killed. Except for Abd al-Rahman most of the Umayyad family was also assassinated. Abd al-Rahman managed to escape and established an Umayyad dynasty in Córdoba, Spain. With the end of the Umayyad dynasty a new Muslim elite of Persian and then Turkish origins emerged under the Abbasid empire.

Although it had been built on Islamic conquests, the Umayyad Empire was essentially a secular dynasty. Umayyad rulers, with the exception of the pious Umar II, were known for their lavish secular lifestyles and sumptuous courts. They were pragmatic rulers who opposed those who wanted to establish a religious state.

Under the Umayyads, Dar al-Islam (House of Islam) was a confident, largely self-sufficient empire that covered vast territories made up of many diverse peoples.

See also Abbasid dynasty; Berbers; Dhimmi; Islam: art and architecture in the golden age; Muslim Spain; Shi'ism.

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Janice J. Terry

universities, European

The first medieval universities grew up in Italy, France, and England, beginning in the late 11th century. At that time Europe began to undergo the commercial revolution. More people made their living by manufacture of goods and trade, and currency started to develop. The commercial centers of Europe, towns, increasingly became the centers of political and cultural life. As the merchants and craftsmen organized themselves into guilds, in order to regulate and promote the interests of their trade, professional teachers, or masters, also organized themselves into institutions that had a corporate legal identity and internal standards and practices. The universities emerged in an era of increasing mobility, growing social and cultural unity, and great intellectual energy in western Europe, both manifesting and contributing to those trends.

The date of the founding of the university of Oxford is uncertain, but the pope sanctioned degrees from there in 1254.

Up to the time of Charlemagne (c. 800) education took place primarily in the monasteries, and its aim was fundamentally the development and transmission of religious knowledge and the training of monks. From the seventh century, cathedral schools developed under the direction of masters, to train clerics, princes, and nobles outside the monasteries in western Europe, but often this education covered only the most basic intellectual skills. The schools multiplied and grew in depth and importance under the reign of Charlemagne, who sought to raise the level of culture in his empire and to cultivate competent church officials and civil administrators. Intended as centers of culture in the new empire of the Franks, schools now were connected with the royal court and cathedrals, as well as with the monasteries.

Under Charlemagne and more particularly under the direction of his administrator, Alcuin of York, the basic medieval curriculum was developed, consisting of the seven liberal arts, subdivided into the trivium (logic or dialectic, grammar, and rhetoric) and the quadrivium (arithmetic, music, geometry, and astronomy). The higher fields of learning were law, theology, and medicine. Emphasis on one or another of the liberal arts varied during the medieval period and is a good index of the prevailing mode of intellectual activity in a given time and place. In France and England the new schools soon joined together to form universities of studies, corporate societies representing the teaching profession, which were modeled on the guilds of skilled tradesmen. The universities held juridical status, with legal rights and privileges, including the right to organize their own affairs, and even to keep their own police force to maintain order in the sections of the cities where the schools had come together. In Italy the roots of the university lay in the gathering of students around experts in Roman law, who contributed to the ordering of the complex mass of canonical and civil laws developed in the early Middle Ages.

Undergraduate instruction involved lectures and disputations. The basis for both was a collection of classical texts from the area under study. The disputations dealt with questions raised by the text, attempting to resolve them through a counterplay of arguments. The basic degree conferred by the university was the baccalaureate, which followed the completion of a course of studies. Examination requirements varied from university to university. In some universities, especially in Italy,

attendance at lectures was sufficient; at others students had to demonstrate their skill in a disputation. Students who continued went on for their license to teach at the university level and eventually for the highest degree offered, that of a master, or doctor.

The first of the medieval universities developed within a fairly short span of time across a wide geographical expanse. The universities of Paris and Bologna both have laid claim to being the first western European university, with their foundations dated to sometime in the late-11th to mid-12th centuries. The date of the founding of the university of Oxford is uncertain, but the pope sanctioned degrees from there in 1254. There were differences between the Italian and northern European and Spanish universities. The Italian universities, rooted in associations of teachers of Roman law, concentrated on law and medicine and gave less emphasis to theology and arts. Italian universities awarded doctorates, but almost never baccalaureates. Their students were usually 18–25 years old, somewhat older than at the northern universities. In Italy the majority of professors were married laymen, while in the north and Spain most were clergy. Instruction in Italy was through public lectures, and at Paris and Oxford teaching mainly took place in residential colleges. In Italy, there were no teaching colleges.

The development of the universities was perhaps the chief social and cultural achievement of the Middle Ages. All the medieval universities had some regulations for the awarding of degrees, and thus served to institutionalize research and education. Of the 81 universities established by the time of the Reformation, 33 had a papal charter, 15 a government sanction, 20 both, and 13 none. They reflected and contributed to the growth of European social and cultural unity; the teachers and students in the more prominent universities were drawn from a wide variety of places. Above all the universities fueled and channeled the intellectual energy of their social milieu. Though often caricatured and sometimes ridiculed, they promoted serious research and sponsored the audacious project of attempting to integrate the whole of human knowledge.

See also Frankish tribe; medieval Europe: educational system.

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John P. Yocum

Urban II

(c. 1035–1099) *pope*

Born in France to a noble family, Urban II was elected pope in 1088 when the papacy was still in exile from Rome. He did not enter Rome as pope until 1094. Urban had been educated in church doctrine and had served the church in France and Germany as a papal legate. Urban supported reforms to draw the clergy away from worldly pursuits and toward monasticism.

When Alexios I Komnenos, the emperor of the Byzantine Empire based in Constantinople, sent an urgent plea for military help in fighting the Seljuk Turks who had taken the holy sites in Jerusalem, Urban responded with a rousing speech at the Council of Clermont I 1095. Addressing his audience in French, Urban called for the Franks, a "race chosen and beloved by God," to take arms against the Muslim infidels. Urban directed his request to French Christians; Spanish Christians were expected to fight in Spain against Muslim control of the Iberian Peninsula.

Urban promised immediate remission of sins to all those who fought on the land or sea against "the pagans." Reflecting the religious intolerance of the time, Urban cursed the Muslims as "a despised and base race, which worships demons" and urged those "who have been fighting against their brothers and relatives now to fight in a proper way against the barbarians."

Thus Urban II launched the first of many Christian crusades against Muslim control over Palestine and the holy sites and set in motion a protracted period of conflict and, ironically, trade and transmission of ideas and culture, between Christian Europe and the mainly Muslim east.

See also Cluny; Crusades; Islam; Seljuk dynasty; Truce and Peace of God.

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Janice J. Terry

Urbino

The origins of the city of Urbino in northern Italy begin with the Roman city of Urvinum Mataurense (the little city on the river Mataurus). The region is rich in Roman history. During the Second Punic War, during Hannibal the Carthaginian's invasion of Italy, his brother Hasdrubal followed him with another army. However lacking the military skill of his sibling, Hasdrubal faced the Romans under the consuls Livius Salinator and Claudius Nero in battle on the banks of the Metaurus River in 207 B.C.E. Hasdrubal was defeated, and his severed head flung into Hannibal's camp.

Urbino was one of the battlegrounds after the fall of the Western Roman Empire in 476. During the efforts of the Eastern Roman emperor Justinian I (r. 527–565) to win back imperial territory in Italy, Urbino figured in the campaigns of the emperor's great warlord, Count Belisarius. In 538 Belisarius seized Urbino from the Ostrogoths, but he was forced to confront an attack by the Persian Empire in the east before the reconquest of Italy was complete. Justinian's other great general, Narses, achieved this by 552. Thus, for a time at least, Justinian succeeded in recreating a unified Roman Empire through the successes of his two great commanders.

However the eastern empire was unable to maintain its hold on Italy. With the collapse of the Ostrogoths, the Lombards became the dominant power in Italy. They would rule until the eighth century, when in 774 their realm fell to the future emperor Charlemagne. In 800 Charlemagne became emperor of the new Holy Roman Empire, reigning until his death in 814. His empire fractured after his death amid dynastic squabbles among his sons. Finally in 839 Louis II, as Holy Roman Emperor, became supreme in northern Italy.

During the Middle Ages, with the decline of the Holy Roman Empire in Italy, Urbino became involved in the wars of the Italian city-states. In 1200 Urbino came under the power of the local lords of Montefeltro, with Bonconte de Montefeltro becoming the effective ruler. Although Urbino rebelled against the Montefeltros in 1228, the family restored their rule by 1234. While Italy was riven by the struggle between the Guelfs, who supported the papacy, and the Ghibellines, who sided with the Holy Roman Emperors, the Montefeltros generally supported the Imperial Hohenstaufen dynasty.

At the dawn of the Italian Renaissance great cultural activity occurred in the same time as civil strife. Federico of Montefeltro, who reigned in Urbino from 1444 to 1482, established a court that could give him claim to being one of the first great princes of the Italian Renaissance. He was a successful *condottiere*, or mercenary captain, and lavished the riches he gained on his court. Piero della Francesca studied art with the precision of a mathematician, doing ground-breaking work in the application of perspective to the emerging Italian art. Federico's court was centered on the grand Palazzo Ducale in Urbino, which was built over a period of 30 years.

Northern Italy at this period also benefited from economic prosperity. Commercial elites from the middle class grew wealthy on trade and sometimes were the equals of Italian nobility through their trade, which literally moved through much of the known world. Sometimes Italian nobles who had fallen on hard times would marry daughters of the emerging mercantile class. This not only meant a needed infusion of wealth into their depleted coffers, but also added the cachet of nobility to the merchant families involved in these marriages.

The Renaissance was marked by a rediscovery of the knowledge of the ancient world, which the Eastern Roman, or Byzantine, Empire had kept alive for over 1,000 years since the fall of the western half in 476. Byzantine scholars like Georgius Gemisthos Pletho and his student Manuel Chrysoloras brought learning to Florence; from there they spread it throughout Italy. When Constantinople fell to the Ottoman Turks under Sultan Mehmed II in 1453, while Federico ruled in Urbino, many refugees including scholars fled to Italy. The Montefeltro dynasty and Urbino as a vibrant city-state ended in 1502. In that year the murderous Cesare Borgia deposed Guidobaldo da Montefeltro, duke of Urbino. Thereafter Urbino became part of the Papal States.

See also Byzantine Empire: architecture, culture, and the arts; Constantinople, massacre of; Ottoman Empire: 1299–1453.

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John F. Murphy, Jr.

Valla, Lorenzo

(1407–1457) *humanist and grammarian*

Erudite and unmatched in his pursuit of scholarly activities, Valla is regarded by many historians to be the outstanding humanist scholar of the 15th century. His criticisms of sacred documents, coupled with his acerbic style and his arrogance, gained him the enmity of fellow humanists and religious officials. Nevertheless he managed to survive inquisitorial investigations and charges of heresy. The impact of his writings reverberated into the next century. They continued to anger church officials but had a positive influence on humanists such as Erasmus and gained acceptance in Protestant circles. Valla received a humanistic education in the Rome of his birth and was well versed in Greek and classical Latin.

He was familiar with the works of Cicero and Quintilian but preferred the Latin style of the latter. Denied employment in the papal curia, he accepted a position in rhetoric at the university of Pavia. Because of controversy over his critique of Scholastic thought, he resigned after two years. From there, he moved to the court of King Alfonso the Magnanimous of Naples, at that time a budding center of humanism. Valla was at the king's Neapolitan court for several years, where he served as secretary and historian to Alfonso. He participated in humanistic discussions and literary disputes while working on a number of his most important treatises. He moved to Rome at the invitation of the humanist pope Nicholas V in 1448. In Rome he presented the pope with Latin translations of Herodotus and Thucydides, continued his writing, and taught rhetoric. Valla ended his career in the service of Pope Calixtus III.

Several of his works demonstrate the range of his scholarship. *On Pleasure*, 1431, later amended and retitled *On the True and False Good*, contrasts Stoic, Christian, and Epicurean views on pleasure. A controversial work when it was written, it continues to arouse disagreement among historians. His *Elegances of the Latin Language* extols the virtues of classical Latin and condemns medieval Latin as barbaric in grammar and style and unfit for use. The *Elegances* influenced the content of Renaissance Latin grammar manuals and helped to shape the nature of the *studia humanitatis*, the liberal arts curriculum of the Renaissance. It is recognized as a precursor of modern-day linguistic studies. From the perspective of historical criticism, Valla's most important treatise is his critique of the *Donation of Constantine*, a document that was supposedly issued by the Roman emperor Constantine that allegedly transferred temporal authority in the European west to the papacy.

Valla utilized his knowledge of history, geography, and Latin to demonstrate the existence of anachronisms in the document and declared it to be a forgery. He criticized other hallowed documents, including St. Jerome's Latin Vulgate and the Apostles' Creed, which, he argued, had not been composed by the apostles. Valla also wrote a history of Alfonso's father, King Ferdinand of Aragon. Shortly before his death in 1457, he composed an *Encomium on St. Thomas Aquinas*.

See also Florentine Neoplatonism; Pico della Mirandola; Italian Renaissance.

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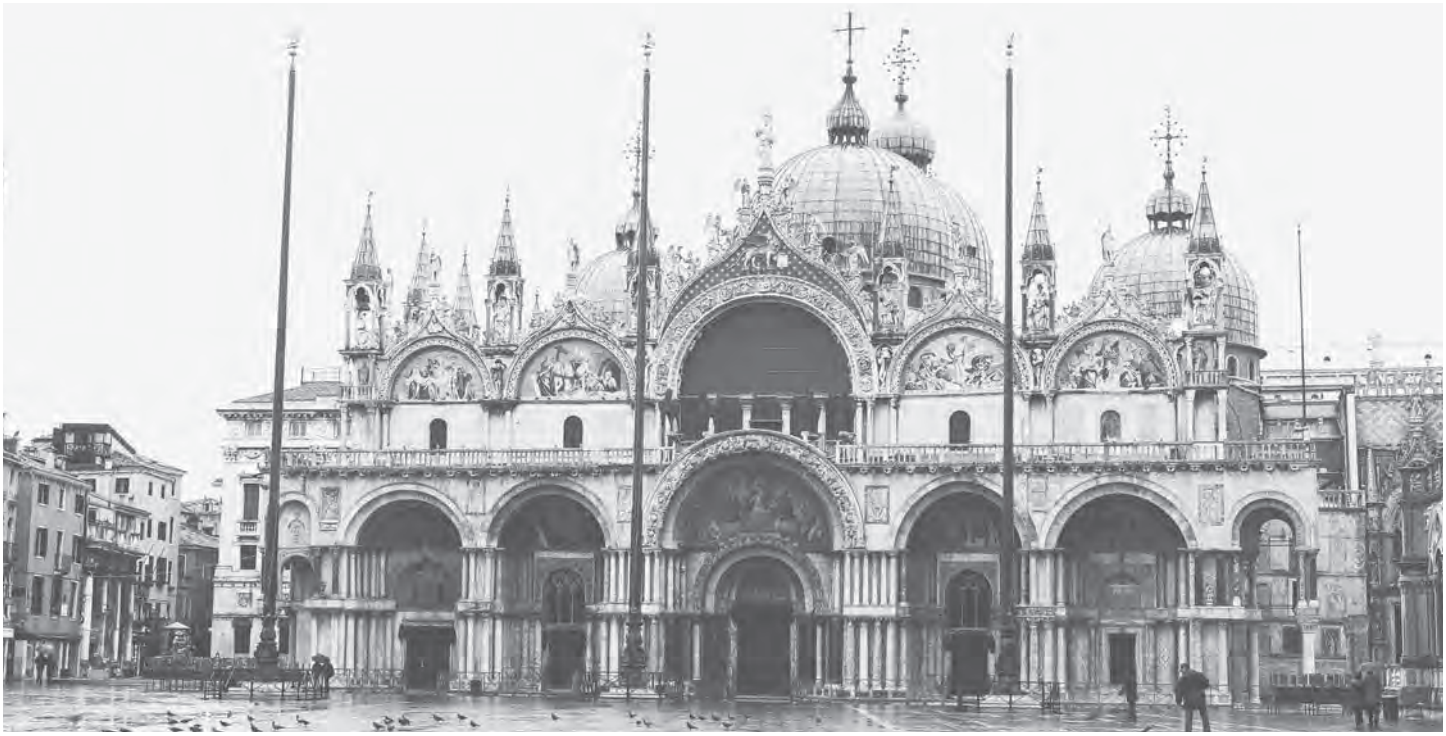
Louis B. Gimelli

Venice

The city of Venice with its famous canals traces its origins back to a small settlement in the Venetian lagoon where St. Mark, one of the authors of the Gospels and a friend of St. Paul, landed on his way to Rome. With the collapse of the Roman Empire, and the sacking of Rome by Alaric and the Visigoths in 410, many people fled into remote parts of the countryside, and some found refuge in the islands in the lagoon. This led to the founding of Venice in 452. It and neighboring settlements grew, and by the sixth century there was a type of federation formed by which the communities elected a regional authority. In 697 Paolo Zucio Anafesto was elected as the first doge, and he ruled the area under the nominal control of the Byzantine Empire. In 726 Venice founded its navy under Doge Oro Ipato, and in 787 this navy helped in the overthrow of the Lombards. In 810 at the peace of Aix-la-Chapelle, the Holy Roman Emperor Charlemagne ceded the control over Venice to Byzantium, and in the following year the seat of government in Venice was moved from Malamocco to the Rialto.

The main church in Venice, St. Mark's Basilica, was originally built in 828 after the body of St. Mark was taken to Venice from Alexandria. It was said that an angel had foretold that the saint would be buried in the place he had landed when he was brought to Italy. The doge who was responsible for the first basilica was Giustiniano Participazio, and the building was consecrated in 832. However this structure was destroyed by fire in 976, in an uprising against the doge.

The rebuilt basilica was demolished in 1063 and Doge Domenico Contarini had a much larger one constructed. This was finally consecrated in 1094 and was officially the private chapel of the doge until 1807, when it became the city's cathedral.



Venice's famous St. Mark's Basilica was built in 828 after the body of St. Mark was taken to Venice. It was said that an angel had foretold that the saint would be buried in the place he had landed when he was brought to Italy.

Venice grew as a naval power but in 839 was defeated by the Turks at the Battle of Taranto. In 932–939 they managed to conquer lands in Istria, and in 999–1000, the doge Pietro Orseolo II conquered Dalmatia (modern-day Croatia). In 1081 Byzantium was forced to cede sovereignty over Venice with the signing of a commercial and political treaty. The next threat to Venice came from the Normans, but the Venetians were able to defeat them at Butrint in modern-day Albania in 1085. By the 10th and 11th centuries Venice had emerged as an important trading port, prospering greatly during the First Crusade of 1095. Further crusades and trade with the Holy Land led to massive wealth flowing to the merchants of Venice, who had gained exemption from tolls from the Byzantines. The city was rapidly emerging as a challenge to the authority of Constantinople. In 1124 the Venetians took the city of Tyre, a port in the Holy Land.

Doge Enrico Dandolo persuaded the crusaders of the Fourth Crusade to attack Constantinople, and they captured the city in April 1204. Many great treasures and pieces of art were brought back to Venice, including the four horses that have been displayed in St. Mark's Square, with the exception of the period when Napoleon Bonaparte took them to Paris. Much of the Byzantine lands was occupied by Venice, which established an empire occupying the eastern coast of the Adriatic—modern-day Slovenia, Croatia, Montenegro, Albania, as well as parts of Greece. Venetian castles built during this period can still be seen on Corfu, along the coast of modern-day Croatia, at Durrës (Albania), and at Iraklion, Crete. Venetian merchants also opened up trade with the Turks, and in 1271 Marco Polo set off from Venice to China, returning 20 years later. Venetian ambassadors were prominent at the court of many kings and rulers throughout Europe. In several cases their reports provide extensive accounts of life in those countries.

Although the doge of Venice was elected, ruling through the Consiglio dei Dieci (Council of Ten)—introduced as an emergency measure, and then made permanent in 1334—control of the city ended up with a handful of families who made up a formidable oligarchy. This was confirmed by a decree in 1297 that limited membership of the Maggior Consiglio (Great Council) to those whose births and marriages were recorded in the Venetian *Libro d'oro* (Golden book), which was held at the Palazzo Ducale. The wealth of the city was measured in gold coins known as sequins, first minted in 1284 and quickly recognized as a mode of exchange throughout the Mediterranean.

During the 13th and 14th centuries Venice was involved in battles with Genoa for control of trade in the Mediterranean. The Venetians destroyed the Genoese fleet at the Battle of Chioggia in 1380, giving them supremacy for the next 100 years. At this point the Venetians turned their attention to establishing a greater presence in the north of the Italian peninsula, taking Lombardy and Emilia-Romagna. In 1406 the Venetians captured Padua, and in 1441 controlled Ravenna.

It was the Ottoman Turks who finally led to the decline of Venice. In 1453 they captured Constantinople and closed off Venetian access to the east, in order to lead Portuguese sea expeditions around the coast of Africa, in search of spices previously obtained by the Venetians. In 1470 the Venetians lost control of Negropont (Euboea) in Greece, to the Turks. In 1499 the Turks captured Morea in Greece from the Venetians, and this gave them control of the southern Adriatic. Although Venice started to decline as a maritime power, it remained a formidable political power during the Italian Renaissance.

See also Byzantine Empire: political history; Crusades; Norman Kingdoms of Italy and Sicily; Ottoman Empire: 1299–1453.

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Justin Corfield

Verdun, Treaty of

The Treaty of Verdun, which was signed in 843, was the second step toward the dissolution of the Carolingian dynasty. It created the idea of nation-states. After Emperor Charlemagne died in 814 his sole surviving legitimate son Louis I the Pious (778–840) inherited his vast empire and became emperor of the west. Louis had three sons by his wife, Ermengarde (778–818): Lothair (795–855), Pepin (797–838), and Louis (804–876). None of Charlemagne's heirs possessed the leadership qualities of their grandfather. Lothair, as the eldest, was named coemperor and became the primary heir of Louis at the Assembly of Aachen in 817. Louis I named Pepin I as the king of the Aquitaine and Louis as king of Bavaria, believing this would provide an orderly succession.

The succession evolved into a dynastic crisis when Louis I married Judith of Bavaria in 820 and they had a son, Charles the Bald (823–877). Louis I wished to change the dynastic succession to favor Charles and in 830 granted Charles some of the lands that had been

part of the inheritance of Lothair and Pepin, who now felt threatened. In 830 Lothair revolted and became sole ruler of his father's empire. Fearing Lothair's overlordship, Pepin and Louis restored their father to power. In 833 Louis met Lothair on the Field of Lies near Colmar, Alsace, to arrange a settlement. However all three sons met him and Louis once again was deposed. Pepin and Louis I again allied against Lothair and restored their father to power in 834.

The inheritance issue remained problematic for the last few years of the lengthy reign of Louis. Soon before Pepin died, Louis proposed another partition in 837 and gave the Aquitaine, present-day southern France, to Charles. Pepin's son, Pepin II; Lothair; and Louis rejected this decision. When Louis died in 840 the inheritance issue remained unresolved. Civil war ensued among the brothers and severely weakened the prestige of both Crown and empire; consequently the aristocracy gained greater power. The agreement finally to settle the issue militarily at Fontenoy-en-Puisaye, near Autun in Burgundy, in 842 led Louis and Charles to ally against Lothair and Pepin II, who decisively lost the battle. The outcome was the Oath of Strasbourg in 842 in which Charles and Louis once again allied against Lothair.

After much consideration the Treaty of Verdun on the Meuse was signed in August 843. The treaty partitioned the empire for the second time. Lothair retained his imperial title and received a long strip of land in the middle of Charlemagne's empire known as Francia Media, extending from the North Sea to the Mediterranean, including present-day Lorraine, Provence, Burgundy, and the northern half of Italy. Louis received Francia Orientalis, the eastern part of the empire, now Germany, and he became known as Louis the German—many historians consider him the founder of the German nation. Charles received Francia Occidentalis, most of present-day France.

The Treaty of Verdun represented the Frankish practice of divisible inheritance rather than the primogeniture inheritance practiced elsewhere. The Treaty of Mersen in 870 further divided Lothair's lands among Charles the Bald, Louis the German, and his son, Louis II. This last treaty completely dissolved Charlemagne's hard-won kingdom.

See also Frankish tribe; Pepin, Donation of.

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Annette Richardson

Vijayanagara Empire

The Vijayanagara Empire flourished in southern India from 1336 to 1565. It was a Hindu kingdom that left as its legacy a number of small, independent states that survived until colonial times. The city of Vijayanagara (or Vijayanagar), which means "City of Victory," is located in modern day Karnataka.

The brothers Harihara and Bukka founded the Vijayanagara state at a time when Muslim rulers were striving to enforce their will and control on Indian people attached to their own religious beliefs and cultural loyalties. The Deccan Muslim states to the north made various attempts to expand their territories to Vijayanagara to the south. The two brothers were originally Muslims and had served in the administrations of Islamic states.

However when their early military campaigns failed, they changed their religion to Hinduism to achieve greater levels of support from the people they ruled. In 1565 an enemy alliance defeated the Vijayanagaran army and occupied and largely destroyed the city, which has never been fully rebuilt. The state persisted in some of its outlying regions for another century.

The city of Vijayanagara contains elements from various religious traditions. Its earliest deity protectress was Pampa, who was integrated into the Hindu pantheon through her marriage to Virupaksha, a form of Shiva. Other religious elements accumulated over the years. The cave home of the monkey king of the Ramayana is rumored to exist within the city limits. Jainist and Islamic cultural elements were also introduced through the proximity of believers trading with neighboring states.

The people of southern India were divided into numerous caste and occupation groups, which also depended on where they lived. Consequently it required considerable efforts for rulers to be able to demonstrate legitimacy to rule and also maintain a pluralist polity that would not be too divisive to maintain. Through the seaports of Calcutta and Basrur, Vijayanagara came into contact with numerous international states and their influences were also represented in southern India and contributed to the quality of life through provision of consumer products and intellectual property.

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John Walsh

Vikings: Iceland, Icelandic sagas

Norse immigrants from western Norway discovered and settled Iceland in the late ninth century. Servants and slaves accompanied these families; many of the indentured were Celts from Scotland and Ireland. Much of the history of Norse settlement in Iceland is derived from two Icelandic sagas. The *Book of Icelanders*, written by Ari Thorhilsson the Wise in the 10th century, tells of Iceland's history for the first 250 years after its settlement. The *Book of Settlement* tells of the founding of Iceland and where they settled.

A Norwegian sailor named Naddodd is said to be the first Viking to discover Iceland. On a seaborne expedition from Norway to the Faeroe Islands in the ninth century, he and his men lost their way and found a new land much farther northwest. Seeing no sign of human habitation, Naddodd sailed back east, but upon seeing snow fall on the mountains of this new land, decided to name this territory Snowland. Gardar Svarsson, a Swedish Viking, made the next voyage to Iceland. He circumnavigated the entire island, discovered that it was large and ripe for settlement, and decided to build houses in the northern part of the country in an area now called House Bay, where a village still stands. Gardar renamed Snowland as Gardar's Island. Flóki Vilgerdarson, another Norwegian Viking, led the next voyage. He took his family, household, and friends with him and established a second settlement in a fjord in the northwest part of the island. Flóki noticed that a neighboring fjord was full of ice, so he again renamed the island Iceland, the name it has carried ever since.

The *Book of Icelanders* describes much of the subsequent development of Iceland. Additional settlers arrived in an exodus from Scandinavia, encouraged by the Norse custom of a father's passing all lands only to his firstborn son. Because of the general isolation of Icelanders and the lack of native cultures of Iceland, the Norse settlers held on to traditional Viking ways much longer than the Norse in mainland Europe. Icelanders, including Erik the Red, later traveled farther west and settled Greenland.

According to Ari the Wise, the creation of the Althing or General Assembly in 930, which marked the beginning of the Icelandic Commonwealth, created a system of laws in the new country. Iceland was divided into four administrative districts with representatives chosen from each district to create a national legislative body. Yearly meetings of these representatives at the Althing further refined the laws of the new Icelandic nation. Iceland remained fairly independent from the kingdom of Norway until 1262, when it became a Norwegian Crown colony. From 1387 until 1944 Denmark ruled Iceland following the union of the two kingdoms.

Some of the greatest cultural contributions made by Icelanders were the Icelandic sagas—stories about migration to Iceland, feuds between Icelandic facilities, ancient Germanic and Scandinavian history, and other Norse voyages—and were written in Old Norse. Most Icelandic sagas were written in the 12th to 14th centuries but discuss events in the period between 930 and 1030, a period referred to as the Age of Sagas. The word *saga* literally means "what is said," which is derived from the Norse people's oral tradition of storytelling. The texts tend to have an epic quality and are written largely in prose but with poetry embedded within the main text. Sagas often focus on heroic deeds performed by worthy men and women, who were usually Vikings. The majority of sagas focused on actual events but many detail legends, the mythic powers of saints and holy men, and other fictitious proceedings. All sagas are stylistically linked through their common emphasis on the basic humanity, for good and ill, of the characters in the stories. For their often-fantastic subject matter, historians have fiercely disputed the accuracy of sagas. For instance the sagas detailing Norse voyages to North America in the year 1000 were only authenticated in the 20th century.

See also Ericson, Leif; Vikings: North America; Vikings: Norway, Sweden, and Denmark; Vikings: Russia.

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Scott Fitzsimmons

Vikings: North America

With the discovery in 1960–61 of artifacts and the ruins of eight buildings at L'Anse aux Meadows in Canada's Newfoundland province, archaeologists and historians could at last replace centuries of fable and myth with hard evidence of Viking settlement in what, a half-millennium later, other Europeans would call the New World. Excavations at the remote site, begun by husband-and-wife team Helge and Anne Stine Ingstad, revealed a web of connections between GREENLAND and Iceland's people of Norse heritage and Vinland. *Vinland* was the Viking name for a western land rich in prized grapes and butternuts, lumber and fish, located in what today is eastern Canada and the extreme northeastern United States.

Evidence found since then has enabled historians to link Viking activity in the New World to often-inconsistent tales of exploration and conquest found in ancient Norse sagas. L'Anse is now believed to have been a base camp for Norse chieftain LEIF ERICSON and others during the so-called Medieval Warm Period: several centuries of milder weather that permitted vigorous Norse exploration of sub-Arctic regions in both northern Europe and eastern Canada. During a three-year sojourn in Vinland, Ericson's former sister-in-law, Gudrid, then married to rival chieftain Karlsefni, gave birth to a son, Snorri, the first European known to be born in the Americas.

Established sometime between 990 and 1030 and abandoned after just a few years, L'Anse provided access to Vinland and was a landmark for sailors from Greenland and other Norse settlements. Although it seems that some women were among about 100 people housed in eight sturdy wood and sod structures, L'Anse was less a colony than a gateway to southern Vinland's richer resources.

It was also a workshop where Norse traders could find provisions and repair their ships and weapons. Slaves, probably of Scots or German origin, and sailors visiting L'Anse manned labor crews and ran a small iron-making operation, the first known in North America.

Indigenous people, dismissively called *skraeling* by the Vikings, had often successfully confronted Norse invaders in other parts of Vinland but were not then living on the grassy peninsula where L'Anse was built. Nevertheless, residents soon abandoned the site, carefully removing useful goods and possibly setting fire to the largest dwelling halls. They may have feared new indigenous attacks, or perhaps Vinland was not producing enough desirable resources and trade items to make the difficulties of living there preferable to longer-settled Greenland and Iceland.

In 1497 five years after Christopher Columbus's first voyage to what he believed to be Asia, Venetian John Cabot, sailing for England, "discovered" a "new isle," soon named Newfoundland. Historians continue to argue whether other Europeans ever knew of Viking incursions into this western land or had forgotten that knowledge over the centuries. In any case, interest in Viking deeds, possibly including discovery of the New World, would become, especially for Scandinavian immigrants to America, a source of pride and fascination. In 1837 a Danish scholar translated parts of the Vinland sagas into English and argued for Norse presence in America. His research helped spawn various hoaxes and fantasies of America's Viking past.

In 2000 the Smithsonian Institution's National Museum of Natural History celebrated the millennium of the first European contact with North America. L'Anse is a Canadian National Historic Site, a UNESCO World Heritage Site, and a tourist attraction. During its brief summer season, costumed reenactors show and tell visitors about America's Viking past.

See also VIKINGS: NORWAY, SWEDEN, AND DENMARK; VIKINGS: RUSSIA.

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MARSHA E. ACKERMANN

Vikings: Norway, Sweden, and Denmark

Vikings were peoples of Scandinavia who raided, conquered, and colonized parts of Europe from the end of the eighth century to the 11th century. Their homeland was in the three modern Scandinavian countries: Denmark, Norway, and Sweden. The climate there caused poor soil conditions, necessitating seafaring, fishing, and hunting in addition to agriculture. This sparsely populated region was surrounded by water, and various natural resources encouraged trade and contacts; therefore by the Viking age, Scandinavians, apart from Finland and the Sami territories, shared a common culture. By trading and traveling, Scandinavians were fast in adopting innovations and technologies; therefore their culture was rich and vibrant by the eighth century. Main sources of the history of Vikings are archaeological findings and written records.

Most of these texts were written long after the Viking period; therefore their reliability is debated.

The migration period was a time of political, economic, and social change in Scandinavia. At the sites of Helgö or Lake Mälaren, exotic imports appeared, such as gold coins from the Eastern Roman Empire and a figurine of Buddha from northern India. The last phase of the Iron Age, the Vendel period (seventh–eighth centuries), was the advent of Viking culture; regional centers of power emerged in Scandinavia at this time. This led to the establishment of the market and craft working centers of Ribe in Denmark and Åhus in Sweden. Christian continental Europe underwent great changes in the eighth century. Social, economic, and political development resulted at first in raids on the monastery of Lindisfarne in the British Isles, and then led to Viking conquests and colonization in various parts of Europe.

VIKING ENTERPRISE AND SOCIETY

Advanced sailing was a prerequisite of Viking age raids and trades. The importance of ships is further demonstrated in their poetry, religion, art, and burial practices. It was not until the eighth century that large Scandinavian vessels were developed. The oldest known sailing and rowing ship was built around 820 in Oslofjord. Ships were double-ended, with the bow and stern built in the same way. Timber of the smallest possible width was chosen for vessels. This advanced technique resulted in light and seaworthy ships. Cargo ships were shorter and wider and had heavier hulls than warships. The seagoing trade ship, known as the *knarr*, relied only on sailing and therefore worked with a small crew. For example a 54-foot-long vessel from Skuldelev could carry as much as 25 tons of cargo. Other cargo ships were excavated in Oslofjord, Göteborg, and Klåstad. Local trade was carried on smaller ships with limited cargo capacity.

Most Scandinavians of the Viking age lived in rural settlements. The main farming activity was animal husbandry; cattle, pigs, sheep, and goats were the most common domesticated species. In the arable lands of southern Sweden and Denmark, barley, rye, oats, peas, beans, and cabbage were cultivated. In Norway, the geographical features of the land led to isolated farm settlements. Beside the fertile regions of Uppland and Västergötland, a similar pattern could be observed in Sweden. In contrast, small villages were the dominant form of settlements in Denmark. Typically Viking houses were long and accommodated people and animals under the same roof. Scandinavia did not have real towns before the Viking period, but as a result of accelerating trade and wealth, fairly large and densely populated permanent settlements were created by the 10th century. These settlements had some centralized functions, such as markets, religious and administrative centers, or a mint. Major sources of income were trading and crafting.

Hebedy was one of Scandinavia's southernmost towns on the eastern side of Jutland. Thanks to the risen water level in the area, which preserved wood and other organic materials, far more is known about this center than any other Viking settlements. The layout of Hebedy's wooden-paved streets and fenced plots can be traced in great detail. A semicircular fortified wall protected the town, while protective piles and jetties were found around the harbor as well. Some 350,000 objects were found here, including locally minted coins, leather footwear, glass beads, and jewelry. Although there is not clear evidence of a royal presence, cemeteries show that there were great class differences in Hebedy. According to written sources the town was destroyed several times in the mid-11th century when the settlement was deserted.

Other towns such as Birka in Sweden or Kaupang in Norway show similar features to Hebedy. In the graves of Birka, the richest graves contained oriental textiles, vessels from the British Isles, and several other luxurious items mainly from the east. Although Kaupang never became a fortified town with large permanent population, it was an important trading post with busy seasonal markets, having regular contacts with Denmark and western Europe.

Scandinavian women played an important role in Viking society and the gender equality of the present-day Scandinavia may originate from those times. Written sources and archaeological findings suggest that women accompanied men in voyages of explorations to Iceland, Greenland, and North America. They also went on continental raids and other travels. There is no clear evidence that women ever fought as warriors alongside men. Accompanying women would give useful support for the army, by cooking and nursing the sick and wounded. The graves of aristocratic women usually contained clothes, jewelry, and domestic implements. When their husbands were away, they had full responsibility of running the house and the farm. Therefore Scandinavian women, especially wealthy ones, exercised great authority over dependents and slaves.

VIKING LITERATURE AND ART

Scandinavia's own script, the runes, originated from the first or second century. The origin of this writing system is debated, but it is related to Mediterranean alphabets, especially to Roman. The runic alphabet,

fupark, originally had 24 characters that were reduced to 16 during the eighth century. The oldest surviving texts were found on jewelry and weapons. Later on the custom of erecting runic stones prevailed to commemorate the dead. Runic scripts often ended with a curse on anyone who moves or destroys the stone.

Viking gods and their power influenced different aspects of Scandinavian life. Religion was also associated with secular leaders. In Scandinavian mythology, there were two families of gods, the *æsir* and the *vanir*. The first included Odin and Thor and the latter Njord and his son Freyr. Freyr's sister, Freja, was associated with sexuality and fertility. Other gods and goddesses appear in mythology mostly in groups, such as the Valkyries, who were Odin's servants. Religious feasts were held in autumn and spring, and according to later textual sources, animals were sacrificed and ale was drunk. Main sources of Scandinavian myths are the medieval copies of Eddic poems, Snorri Sturluson's *Edda*, and some of the contemporary stone carvings.

These myths help to encode moral life, which was significantly different from the Christian one. All people were free, unless they were enslaved and considered to be the property of others. Viking freedom meant self-determination within the community and encouraged a very important feature of contemporary Scandinavian societies: honor. This was respected by others and maintained peace in a community with limited central power. Vengeance had a function of balance in Viking society. It was the answer to all kinds of offenses, from killing and rape, to wounds. Death, as a punishment, was the same for all and encouraged peace in a society with uneven distribution of wealth.

Viking poetry was essentially oral, but numerous written poems remain and can be divided to three groups: rune poems, eddaic poems, and scaldic verse. Rune poems are brief, written in simple style and meters, praising the dead on rune stones. They date from the end of the 10th century to the 12th century. Eddaic poems were written in 13th–14th century Iceland and their anonymous authors tell about pagan gods and Scandinavian heroes. Most scaldic poems were carried on through the Icelandic sagas, written down in the 12th–13th centuries. The main theme is to praise certain kings and chieftains on specific occasions.

Scandinavian art used high-quality ornamentation and a great variety of colors. Ornamentation has survived mainly on functional objects, such as clothes, weapons, and ships. The head was a popular motif of sculpting. Gold, silver, and bronze were used to make jewelry for high members of society. Neck and arm rings were made of gold, while silver was used primarily to inlay patterns of other metals, such as iron. Gold and silver were brought to Scandinavia, usually in the form of coins, from as far as present-day Iraq or the Volga region of Russia. Below the upper class, women and men wore baser materials such as bronze.

RAIDS ON EUROPE AND THE MEDITERRANEAN

From the end of the eighth century Scandinavians pirated, conquered, and colonized western Europe for 300 years. After the early raids on the monasteries of the British Isles, the first recorded attack took place on continental Europe on the island monastery of St. Philibert's, close to the mouth of Loire, in 799. The nuisance of Scandinavian pirates became serious on both sides of the English Channel and rulers took action against them by the last decade of the eighth century. The Anglo-Saxons blocked rivers and the Frankish emperor Charlemagne stationed guards on the coasts to prevent Viking upriver attacks. After Charlemagne's death the empire was driven by internal conflicts and defense weakened. The Vikings exploited this political weakness quickly, especially after the death of Louis the Pious in 840, and they sailed upriver to penetrate the heart of Francia, sacking major towns, ports, and monasteries. Both Lothair's and Charles the Bald's kingdoms were severely attacked by pirates.

In 844 Viking fleets raided Iberia from their first continental base at the mouth of Loire and sacked Lisbon, Cádiz, and Seville. Later on under Hastein and Bjorn Ironsides, they spent the years of 859–862 in the Mediterranean attacking Narbonne, Arles, Pisa, and other towns. Movements after 860 remain uncertain, but in 861 the Muslim fleet off Spain defeated them. The Vikings sailed to the Loire base and never returned to the western Mediterranean. After 859 Charles the Bald, the king of West Francia, could turn his attention to Vikings; therefore town walls were restored and bridges were fortified. He hired the chief of Somme, Weland, to attack the Seine Vikings in 860. Local leaders could react more quickly than the king; therefore they became the basis of Frankish defense.

These changes turned many Vikings to England, which was divided into small kingdoms with limited cooperation in the ninth century. In 865 a Danish fleet landed in East Anglia and by joining others formed the Great Army. By 870 Vikings controlled much of eastern England and tried to conquer the last remaining independent kingdom of Wessex. Norse colonists of Anglia had a significant impact on language such as dialects, placenames, and farming vocabulary. The breakup of the Great Army after its failure to conquer

Wessex was followed by the renewed attacks against Francia. Occasionally uniting Viking forces raided the Continent and concentrated on the nonfortified area of the Rhine. Building fortifications was a successful defense strategy and prevented Vikings from invading Rochester and Paris. Although these measures did not hinder invaders from raiding farther inland, numerous captives and huge quantities of plunder and tribute were taken.

After the defeat of 891 near Louvain, Vikings attempted to conquer West Saxony again without success. This lesson was learned in the British Isles as well. In 896 the Vikings failed to conquer the areas of England not already under their control because more and more fortifications were constructed. In the 10th century possibilities were limited for Vikings in the British Isles. Wessex was still on the defense in the beginning of the ninth century, but later on, the Vikings experienced defeat after defeat. At that time York was the center of the Scandinavians, but by the 940s the English were severely attacking the lands of the newcomers and took over York in 954.

In Ireland five high kingdoms and several subkingdoms were competing at the beginning of the ninth century. By the 830s raids became much more frequent and a decade later Vikings turned into a permanent presence. One of the most important new centers was Dublin, a fortified enclosure that became a prosperous merchant and manufacturing town by the 10th century. When Norwegians and Danes settled, they became more vulnerable to counterattack; therefore after the major attacks of 847, many moved to Francia. After a 40-year resting period Viking activity renewed and soon reached its peak. However Vikings settlements did not live long in Ireland under the constant pressure of the kings of Munster and kings of Meath and the Norse population started to decline by the late 10th century.

RETURN TO ENGLAND, AND CHRISTIANIZATION

By the end of the 10th century Scandinavian raids renewed on western Europe, especially in England. Under the king Ethelred, the English were able to pay large sums to the Vikings, because the country had a significant quantity of high quality silver coins. In 1013 Sweyn decided to conquer England and finished the campaign by the end of the year, probably to prevent the challenge of Thorkell. He was acknowledged as a king but died a few weeks later. The English recalled Ethelred, but Sweyn's son, Canute, returned in 1015 and was the king of English, Danes, and Norwegians until his death in 1035. After the successors of Canute died in 1042 Ethelred's son Edward became the king. He died childless in 1066 and his successor, Harold Godwinson, was challenged by the Norwegian king, Harald Hardrada. After the fights of the following decades for the Crown, England never again suffered serious Viking attacks. Some Scandinavian raids did continue; however, pirates became more often the victims of such attacks. The Danes especially suffered from serious Slavic raids by the 11th century.

Christianity became more and more important in Scandinavia. Paganism remained strong in Sweden, but by the end of the 12th century all Scandinavian nations were Christianized. Nordic merchants and pirates were amazed by the wealth of the British Isles and Francia. First conversions were often temporary, but by the 10th century most Norsemen who had settled in Europe were Christians. At the same time missions became more and more frequent to Scandinavia and all these changes led to the acceptance of Christianity in Nordic societies. By the help of religion Scandinavians integrated to Christian Europe and new political organizations were established, based on written law and royal diplomas. Therefore the Viking raids ended and Scandinavian kings gained more and more power by the 11th century.

See also Ericson, Lief; Frankish tribe; Vikings: Iceland, Icelandic sagas; vikings: North America; vikings: Russia.

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Viktor Pal

Vikings: Russia

Vikings (*Rus* in the Arabic and *Varangians* in the Greek sources), primarily from central Sweden and the Isle of Gotland, first entered northwestern Russia by way of the Gulf of Finland, the Neva River, and Lake Ladoga, in small exploratory groups in the mid-eighth century. By c. 850 the Vikings had established a complex commercial network stretching from Lake Ladoga to the Islamic

caliphate and, by the early 10th century, had already extended their reach southward to the Byzantine Empire via Kiev, and east through intermediaries along the middle Volga in Bulgaria. From this tribute-taking merchant diaspora emerged a core group that settled permanently in places such as Novgorod and Kiev, gradually became acculturated with the Slavs, and helped found the first East Slavic kingdom, Kievan Rus, in the 10th century.

The main source for the Vikings in Russia, *The Russian Primary Chronicle,* tells that in 862 the Viking Riurik and his kin were invited by Slavic and Finnic tribes to come and rule over them, developing a tributary tax system stretching from northwestern Russia to the upper and middle Dnieper River regions. The chronicle's account is substantiated by finds of Scandinavian-style artifacts (tortoiseshell brooches, Thor's hammer pendants, wooden idols, weapons) and, in some cases graves, located at the tribal centers and riverside way stations of Staraia Ladoga, Riurikovo Gorodishche, Siaskoe Gorodishche, Timerevo, and Gnezdovo. The Volkhov-Ilmen-Dnieper river route, which linked the eastern Baltic with the Byzantine Empire, is known as "the Route from the Varangians to the Greeks."

In contrast to Viking activity in the west, which was characterized primarily by raiding and large-scale colonization, the Rus town network and subsequent tribal organization were designed for trade. Subject tribes living along river systems supplied the Rus with the furs, wax, honey, and slaves that they would further exchange for Islamic silver coins (*dirhams*), glass beads, silks, and spices in southern markets.

The Rus expansion into Byzantine markets began in earnest in the early 10th century, with Rus attacks on Constantinople in 907, 911, and 944, resulting in trade agreements. By the end of the century, c. 988, Vladimir I (Vladimir the Great) (980–1015), a quarter Viking through his father Sviatoslav, had married into the Byzantine royal family and converted to Byzantine Christianity, thereby laying the foundation for the Eastern Slavic relationship with the Greek world.

The 10th century marked the high point of Viking involvement in the east. Much of the Scandinavian-style jewelry found in European Russia and a majority of the Scandinavian-style graves date to the second and third quarters of the 10th century. Vladimir I and his son Yaroslav the Wise (1019–54) enlisted Viking mercenary soldiers such as Harald Hardrada in internecine dynastic wars. In the 11th century, however, the Viking footsoldier armies had become obsolete as the Rus princes were forced to adapt to another enemy in the south, the Turkic nomads who fought on horseback. A nomadic army on horseback defeated Yaroslav's Viking mercenaries at the Battle of Listven (1024).

See also Bulgarian Empire; Vikings: North America; Vikings: Norway, Sweden, and Denmark.

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Heidi M. Sherman

Vladimir I (Vladimir the Great)

(956–1015) *prince and saint*

Vladimir was a descendant of the ninth century Scandinavian chieftain Rurik, whose successors established control along the Dnieper and other river routes that connected Scandinavia to the Black Sea. Kiev became the political and cultural center of the new principality that was ruled by the descendants of Rurik, known as the Rus, through the 16th century. This land eventually became known as Russia. Vladimir's father, Sviatoslav, appointed him prince of the northern city of Novgorod in 970. Upon his death in 972, civil strife emerged and Vladimir fled to Scandinavia. Returning in 980, he defeated his brother and gained control of the Kievan state. Vladimir expanded the kingdom's power by waging wars with neighboring peoples, including the Poles and Volga Bulgars.

Vladimir is remembered as the Constantine the Great of Russia because his reign marked the transition of Kiev from a pagan to a Christian state. Christianity had already made inroads from Byzantium and the Slavs of southeastern Europe. After a Rus attack on Constantinople in 860, the Byzantines had sent missionaries to draw its neighbor into the Eastern Christian orbit. At the same time, Christianity gained strength from the work of missionaries among the Slavs like Cyril and Methodios and their disciples. They invented a script for Slavonic (the ancestor of modern Slavic languages) called Cyrillic, which is still in use today among Russians, Bulgarians, and Serbs. They also translated Christian literature into Slavonic. This work was extremely useful to Vladimir. Vladimir's grandmother, Olga, had accepted baptism at Constantinople in the 950s, but this was only a personal conversion.

According to one story in *The Russian Primary Chronicle,* Vladimir sent emissaries to examine the religions of neighboring peoples. He was unimpressed by the Christianity practiced by the Latin West, and he could not accept the Islam of the Volga Bulgars (since alcohol was prohibited), and the Judaism of the Khazars failed to convince him. When his emissaries reached Constantinople, however, they were mesmerized by the experience of worship in the great Church of Hagia Sophia (Holy Wisdom), which was so magnificent that they were not sure whether they were in heaven or on earth.

The lure of Byzantine culture drew Vladimir south. Fortuitously, the eyes of the Emperor Basil II turned north when he was in need of help during the Civil War of 987–989. Vladimir sent several thousand soldiers with whom the emperor triumphed. The price of Vladimir's help was an imperial bride. For this, Vladimir agreed to be baptized. When the emperor delayed, Vladimir attacked the Byzantine city of Cherson to force the emperor's hand. Vladimir was baptized in 988 and married Anna, the emperor's sister. Vladimir then oversaw the Christianization of his land. Kiev received an archbishop, appointed from Constantinople, to which the Russian church remained dependent until the 15th century. Vladimir began a campaign of church building, training of clergy (using the Cyrillic script and translated Slavonic books), philanthropic activity and social service, and the destruction of pagan temples. Today, Vladimir is recognized as a saint in both the Western and Eastern Churches.

See also Byzantine Empire: architecture, culture, and the arts; Vikings: Russia.

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Matthew Herbst

Wales, English conquest of

By 1276 and prior to the invasion undertaken under the reign of Edward I, Wales was divided into three separate zones. Despite the opposition of the Welsh to the presence of the Angevin kings (those who had entered Wales during the Norman Conquest of England), they remained powerful in central Wales, while the Welsh monarchy, which had been in place since the 10th century, remained the powerful force in rural areas. The Angevin kings were Norman, although the settlers were Saxon English. This inevitably led to settlers bringing the English language with them into Wales, but this brought a negligible threat to the survival of the Welsh language.

The first zone applied to the areas located nearest the English border, belonging to the Marcher lords, who were the descendants of the first advancing Norman lords who accompanied William the Conqueror in the early 11th century. Furthermore these were considered as the first line of defense against the counterinvasion of England by Wales. However, they managed to establish their own authority and exercised their own legal system for numerous generations. The two remaining zones were divided between those who remained politically independent and those under the rule of the Welsh princes. The only hope for the resurgence of the Welsh princes' power largely rested with the possibility that a weak monarch would once again lead Britain. However the prevailing power of the monarch meant that the princes were largely confined to their traditional sphere of influence in the small area of Gwynedd, and in the northern section of the country, in areas such as Anglesey and Snowdonia, and it was in these areas that the traditional Welsh laws and customs prevailed. A prominent Welsh prince, Llywelyn, planned a revolt against their dominance. Through the support of his followers, he gained more land, defeated the incumbent royal armies, established links with Scotland, and declared himself the first and last native prince of Wales.

Llywelyn's alliance began with Simon de Montfort, the last baron who stood against King Henry III. De Montfort had defeated the king at the Battle of Lewes in 1264, which consequently gave official recognition to Llywelyn's title of prince of Wales. This was still subject to a payment of £20,000 to the king. The Treaty of Montgomery, signed in 1267 by the restored Henry III, signaled the peak of Llywelyn's power and gave Wales its status as a principality. Wales now had a constitutional right to possess its own characteristics as a state.

However Llywelyn was faced with the problem of having no heir to his throne. Furthermore his rival brothers were lodging a claim for the inheritance of his estate, to which they were entitled to an equal share. Llywelyn lacked the funds to settle a debt he owed to Henry III. Consequently Llywelyn imposed higher taxes on the people, which created considerable resentment but was considered an essential to establish Wales as a nation independent of English rule. He took practical steps to facilitate this aim, attacked the Marchers' fortresses built in South Wales as a preventative measure against the native Welsh reaching the English border, and in turn claimed power over three-quarters of Wales.

King Edward established towns in Wales and constructed more castles, such as Conwy Castle in Gwynedd, Wales.

By 1282 the Welsh had become increasingly unhappy at the powers exerted over them by English lordship, and consequently rebelled. Llywelyn led the rebellion, captured castles, and defeated the royal army. The king's response was to lead a large army into Wales, which further antagonized the population. Intervention came from the archbishop of Canterbury, John Peckham, who tried to bring agreement to the both sides. Peckham suggested that Llywelyn would be offered land and titles in England if he abdicated his position as prince of Wales. This provoked outrage, with the Welsh council arguing that Edward I ruled over Wales by tyranny, and further solidified the campaign for Welsh independence.

Llywelyn branded the English invasion of Wales and their fight against it as a "war of national liberation." The Welsh attacked the English knights and made use of the varied Welsh terrain, with which the English were unfamiliar. However their optimism was quickly extinguished by the death of Llywelyn in a fight with an English soldier. Llywelyn's head was dismembered and sent to London and carried through the streets as proof of the prince's death. Despite Llywelyn's death, the revolt continued for a short time and eventually ended in 1284, with the Welsh conceding defeat.

In victory King Edward established towns in Wales, constructed more castles, encouraged movement into Wales from England, and established and preserved English-run institutions in Wales. This position received statutory recognition through the Royal Assent provided to the Statute of Rhuddlan, passed in 1284, which ultimately led to the imposition of the English common law in Wales and covered all matters, except land claims. The Welsh language remained in Wales, although the daily business in the country was now conducted through the medium of English. The tax system imposed on the country hit the poorest the hardest and drove them further into destitution.

See also Edward I and II.

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Mark J. Crowley

Wang Anshi (Wang An-shih)

(1021–1086) *Chinese statesman and reformer*

Wang Anshi was a well-known refomer and statesman of the Chinese Song (Sung) dynasty that ruled from 960 to 1279. Wang Anshi was a Renaissance man, who was equally at home in statecraft and in poetry. Wang was born into a landlord family in Linchuan, Jiangxi (Kiangsi) Province. After he passed the stringent imperial civil service exams, he became an official. Involved initially in government at the local level, he saw the hardships of the Chinese peasantry, and the exactions of the landlords who controlled their lives. Wang's exposure to the life of the peasants had a profound influence upon his life.

Wang participated in the debate among Song scholar-officials on the application of Confucianism in the ordering of society and as instrument of political reform that had begun earlier in the Song dynasty. He believed that the state existed in large measure to serve the needs of its citizens. He said, "The state should take the entire management of commerce, industry, and agriculture into its own hands, with a view to succoring the working classes and preventing them from being ground into the dust by the rich." In 1058 Wang took the momentous step of writing a memorial to the emperor to present his views. Unfortunately, the emperor at that time, Kenzong (Jen Tsung), was not interested in reforms.

Yingzong (Ying Tsung, r. 1063–67), the next Song ruler, was more receptive. The new emperor was intent on making reforms and made Wang his chief minister. Wang and a few other officials enacted the New Laws during the 15 years they were in power, aimed to encourage agricultural production by reducing the burdens of the common people. Their New Laws also limited the privileges of high-ranking officials and landlords, who naturally hated the reforms. He realized that the

landowning classes were shirking their fair burden of taxation, which was falling almost entirely upon the peasantry. Also when peasant farmers needed seed or agricultural implements, they had to turn to moneylenders, who charged them usurious rates of interest. With Wang's reforms, they were able to apply to the central government instead for agricultural loans. The officials' ultimate goal was to make the government more efficient and effective to face the northern nomads.

Wang reinterpreted the Confucian Classics to support their program of an activist and interventionist state. The reformist credo was "The true scholar should be the first to become anxious of the world's troubles and the last to enjoy its happiness." Their controversial reforms were opposed by the conservative Confucians, who accused them of being Legalists in disguise. Wang's tactlessness as well as his policies contributed to his downfall. His ideas enjoyed favor again after his death under Huizong (Hui-tsung) (r. 1110–25). However Huizong's disastrous domestic and foreign policies would culminate in the fall of the Northern Song in 1127 and with it an era of vigorous policy debates in the Song court.

When Yingzong died in 1067, his successor, Shenzong (Shen-tsung), continued to support Wang and his reforming allies. However they had made important enemies, both in the country and at the imperial court, among conservatives and among the landowners. Eventually Shenzong succumbed to the conservatives and removed Wang as prime minister in 1074. Sima Qian (Ssu-ma Chien), a renowned historian, became prime minister in his place and ended the reforms. Shenzong returned Wang to power in 1075, but by then his supporters had begun to desert him. In 1076 Shenzong dismissed Wang again, and he never returned to government service.

See also Neo-Confucianism.

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John F. Murphy, Jr.

Wang Yangming (Wang Yang-ming)

(1472–1528) *Chinese scholar*

Wang Yangming was an influential scholar during the era of the Ming dynasty in China, the last native Chinese dynasty. In 1644 invaders from Manchuria would overthrow the Ming, beginning the Qing (Ching) dynasty. The Qing dynasty would rule until the collapse of the Chinese empire in the revolution of 1912.

Wang developed a philosophy that would have a dramatic effect not only on China but also on Japan and Korea, both of whose cultures were influenced by China. His teaching would be perpetuated through schools of philosophy during much of the 16th century. Jacques Gernet wrote in *A History of Chinese Civilization* that "the central notion of his philosophy is that of 'innate moral knowledge,' (liang-chih), (the term is borrowed from Mencius), a principle of good which is inherent in the mind before any contamination by egoistic thoughts and desires, and which one must try to rediscover in oneself."

Following Mencius, instead of Confucius, Wang Yangming aroused much controversy in Ming philosophical circles and the imperial government, since Confucian thought was at the bottom of the entire Chinese imperial system. There is much of his system that is Buddhist, especially that of the Chan school, carried by the monk Bodhidharma to China, that emphasized intuitive knowing. Wang Yangming's idea that objects do not exist entirely apart from the mind because the mind shapes them stems from this. Here, Wang Yangming closely follows the Buddhist idea that the entire world is made up of *maya*, and thus is not entirely or truly real.

Mencius's teaching had a warmth and intimacy that were lacking in Confucian thought. Mencius said, "Everyone has a heart that is sensitive to the sufferings of others. The great kings of the past had this sort of sensitive heart and thus adopted compassionate policies. Bringing order to the realm is as easy as moving an object in your palm when you have a sensitive heart and put into practice compassionate policies."

Wang Yangming made an estimable contribution to Chinese philosophy, especially in his insistence on "the unity of knowledge and action." A moderate individualist, he taught that knowledge should be the guide to proper conduct and that proper conduct thus is the fulfillment of knowledge.

See also Neo-Confucianism.

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Worms, Concordat of

A concordat is a formal agreement between the pope acting in his spiritual function and a state. It is a legal contract between church and state, recognized as a treaty under international law. The antithesis between temporal and spiritual authority was particularly pronounced in the medieval quarrels leading to the practice of agreeing to concordats such as the Concordat of Worms. A similar compromise, the Concordat of London, in 1107 had resolved the investiture conflict between the pope and the king of England, providing the basis for the Concordat of Worms. On September 23, 1122, Pope Calixtus II (d. 1124) and Holy Roman Emperor Henry V (1086–1125) agreed under the Concordat of Worms, the Pactum Calixtinum, to end their battle over investiture, the power to appoint to church offices.

The struggle over control over church offices had begun during the time of Henry IV (1050–1106) and Pope Gregory VII (1020–85.) Before the 10th century investiture of church leaders was a church prerogative in practice, but it was often done by kings. It gave rise to the practice of simony, or the sale of church offices; this was a sin according to the church, but a profitable practice for monarchs. It also created a clergy that was more loyal to the king than to the pope. The emperor had the power to appoint the pope, who had the power to appoint the emperor. Gregorian reformers in the church wanted to end the practice of simony, but they needed to break the appointment tie, which they did in the reign of young Henry IV in 1059.

The reformers created the college of cardinals to replace the emperor as selector of future popes. In 1075 Gregory VII decreed that the church alone had the power over appointments. Henry IV removed the pope, and Gregory retaliated by excommunicating Henry. The struggle between emperor and pope gave Henry's nobles the opportunity they sought; they rose against him. In 1077 Henry apologized, wearing a hair shirt to Canossa and receiving papal forgiveness. After crushing his rebellious nobles, he turned to replacing the pope with a more pliable one. The investiture controversy continued into the next generation of pope and emperor.

Henry V agreed to bar bribery and allow free election of bishops and abbots, renouncing his right to invest them with the symbols of their office. The pope in return allowed Henry to attend elections in Germany and to invest the elected with their lay rights and obligations before they were consecrated. Generally, the clergy chose bishops and abbots, but the emperor decided contested elections. The emperor invested the elected person with regalia, powers, privileges, and lands pertaining to his role as vassal. After he paid homage to his emperor, he would be invested with the *spiritualia,* ecclesiastical powers and lands, as symbolized by the ring and crosier, by his ecclesiastical superior.

This compromise provided the basis for relations between popes and Holy Roman Emperors thereafter. The concordat came about as a result of the efforts of Lamberto Scannabecchi (later Pope Honorius II) and the Diet of Wurzburg (1121). Confirmation of the concordat came at the First Lateran Council in 1123. Later concordats in France included the Concordat of 1516, which gave the king the right to nominate bishops, abbots, and priors, with the pope reserving the rights to confirm and appoint in special circumstances. After the Estates General of Orléans revoked the right in 1561, conflict continued until the French Revolution.

See also Holy Roman Empire.

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John H. Barnhill

Wu Zhao (Wu Chao)

(627–705) *Chinese empress*

Wu Zhao or Zetia (Tse-tien) is famous in Chinese history because she was the only woman who ruled in her own name. Daughter of an official of the recently founded Tang (T'ang) dynasty she was selected to join the harem of the emperor Taizong (T'ang-tsung) at age 15 with the rank of fifth grade concubine. She bore him no children and as all other childless concubines she retired to a Buddhist convent in 649 when Taizong died.

On the first anniversary of Taizong's death his son and successor Gaozong (Kao-tsung) attended a commemorative service at the Buddhist temple where Wu resided and took her back to the palace when he returned, and she became his concubine. Her intrigues caused the fall and death of Gaozong's wife, the empress Wang, and

the consort Xiao (Hsiao), mother of the crown prince. Installed empress in 656 she bore Gaozong four sons and a daughter. Her eldest son became crown prince. Energetic and ambitious she assisted her weak-willed and vacillating husband in administration, especially after he suffered a major illness, perhaps a stroke, in 660. Gaozong's deteriorating health led the court to suggest the installation of Crown Prince Li Hong (Wu's eldest son), already 24 and an able young man, as regent. In 675 while visiting his parents Li Hong suddenly died. His standing up to her earlier over her treatment of her opponents has led to speculation that he had been poisoned by his mother.

Gaozong died in 683. He was succeeded by his and Empress Wu's second son, then aged 27, under the reign name Zhongzong (Chung-tsung) with his mother as regent, as stipulated in Gaozong's will. The hapless new emperor was soon demoted to the rank of prince and exiled with his wife and children. Empress Wu then installed another son on the throne, Ruizong (Jui-tsung); pronounced him unable to rule; became regent; and promoted her brother's son to the title of "emperor expectant." In 689 Wu Zhao held a magnificent festival in which she assumed the title of "Sage Mother, Divine Sovereign." In 690 she proclaimed the founding of a new Zhou (Chou) dynasty, took the title "Holy and Divine Emperor," and moved the capital city from Chang'an (Ch'ang-an) to Luoyang (Loyang). She then began a reign of terror against all members of her husband's family and Tang officials opposed to her usurpation, during which thousands were brutally killed or exiled. Revolts were put down ruthlessly. Those of the Li family who survived, including her sons, lived under house arrest.

While many strong women ruled behind the throne as wives, mothers, and grandmothers of male rulers, Wu Zhao was the only woman to rule in her own right. She was hardworking and capable and the empire prospered under her rule. She expanded the examination system of recruiting civil officials on the basis of ability and initiated the personal examination of candidates by the monarch. In 693 she even added a work that she wrote, titled "Rules for Officials," as a compulsory text for the exams. It expressed her political philosophy based on selected passages from Confucian and Daoist (Taoist) canons.

Wu's foreign relations mainly were involved with the Tibetan Kingdom in the west and Turkic and Khitan tribes in the north. In 692 Chinese armies crushed the Tibetans and reestablished protectorates among the oasis states along the Silk Road. Bribes of expensive goods of Chinese manufacture, marriage alliances, and military actions also ensured peace between the Turkic and Khitan tribes.

Empress Wu's reign became adversely affected by her scandalous personal life, which became more bizarre as she aged. Her successive lowborn and little educated favorites were given enormous state powers, which they abused. They included a peddler of cosmetics and aphrodisiacs whom she installed as abbot of the White Horse Monastery, the oldest Buddhist establishment in Luoyang. He pleased her by supervising the building of a sumptuous ceremonial hall, called the Mingtang, that was 294 feet high, topped by a gold-clad phoenix 10 feet tall, but she had him killed when she tired of his corruption and arrogance. Her final and most scandalous favorites were a pair of young entertainers, the Zhang (Chang) brothers, who grew fabulously rich on bribes because of her favor. When her grandson, her granddaughter, and her husband reportedly criticized her behavior and their conversation was reported to her, Empress Wu had all three young people killed in 701.

Although she had proclaimed a new dynasty and had proclaimed her nephew (her brother's son) heir, Empress Wu did not finally settle the succession, perhaps torn between the claims of her own clan and those of her sons. The fact that her nephews were unworthy men might have added to her problems. In the end, Di Renjie (Ti Jeh-chieh), a senior statesman in her administration who had served both her and the Tang sovereigns loyally, won the argument in favor of the Tang claim. He convinced her that only her son could properly perform the ancestral sacrifices to her spirit when she died. By 705 Empress Wu was often ill and rarely attended to business.

Many courtiers feared that the Zhang brothers, who had constant access to her, might attempt a coup if she should suddenly die. In 705 they entered the palace with an armed escort and with the deposed Zhongzong in tow seized and executed the Zhang brothers. Empress Wu then formally abdicated and Zhongzong ascended the throne as emperor. The Tang dynasty was restored, surviving members of the Li clan were restored to their titles and ranks, and those who had not were given posthumous honors. Empress Wu was given her own palace in the imperial complex in Luoyang, where she lived with all honors until her death later in that year.

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Jiu-Hwa Lo Upshur

Wycliffe, John
(1330–1384) *church leader*

Theology and ecclesiastical affairs had been in ferment for some time before the 16th-century upheavals now known as the Protestant Reformation, which left behind enduring divisions among Western Christian churches. For at least three centuries theologians had held divergent opinions on the possibility of conflict between the Bible and its interpretation by official teachers in the church. These disagreements grew in heat and importance as calls for reform in the moral and institutional life of the church increased. Two of the most important figures in the tumultuous movements in theology and church life in the two centuries prior to the Reformation are John Wycliffe and John Huss.

John Wycliffe was born in Yorkshire, England, around 1330. He arrived in Oxford in the 1350s, at a time when the influence of the holistic approach to teaching theology that characterized late Scholasticism was on the wane. Scholarly interest now centered on particular problems in theology, and the application of logic and terminological reflection to treating those problems. After Wycliffe had become a doctor of divinity and master of Balliol College, Oxford, the duke of Lancaster recruited him into his service and Wycliffe later represented King Edward III of England on a committee negotiating with papal officials in Bruges over the jurisdictions of the king and the pope. He soon decided to focus more keenly on matters of church reform. Wycliffe's philosophical and methodological ideas supported and reinforced his ideas on church reform. He stood for a radically biblical theology, taking the Bible as "an emanation of the supreme being transposed into writing," denying that its authoritative interpretation rests with the bishops of the church, and calling for its translation into the vernacular.

Wycliffe's doctrine of predestination held that God knows all the elect from all eternity, and that it is because God knows them to be elect that they are elect, and so members of the church. Therefore those who act in a way that is not in keeping with God's law show themselves to be impostors, and if holders of office in the church, they forfeit their legitimacy as leaders. Similarly Wycliffe denied the existence of a right to private property, seeing such a supposed right as mark of the church's decline from a period of purity prior to the Middle Ages. The denial of a right to exclusive property and his radical theology of the Eucharist drew the most passionate reactions to any of Wycliffe's doctrines. Wycliffe denied that in the Eucharist the bread and wine change into the substance of Christ's body and blood, though he claimed the body and blood of Christ are also present with the bread and wine. All 24 propositions of Wycliffe's theology were condemned in 1382, but the protection of the duke of Lancaster saved him. He died of natural causes in 1384.

In 1415, however, the Council of Constance condemned Wycliffe as a heretic. That same council condemned and burned John Huss, the leader of a dissenting movement in Prague, in what is now the Czech Republic, for holding Wycliffe's opinions. Since Wycliffe's views were more radical and inspired greater passion, the council convicted Huss, not very accurately, of holding Wycliffite views, and thereby justified his capital punishment. In fact he held similar ideas to Wycliffe's, though generally in a more moderate form. Huss stood in the line of movement for reform that predated Wycliffe. He held that one could appeal to Scripture to oppose canon law or even councils. While wicked prelates do not lose their title to office, Huss claimed that the members of the church owe them no obedience. Unlike Wycliffe, however, Huss held that bread and wine do change into the body and blood of Christ in the Eucharist.

The Lollards were a popular English movement that drew deeply on Wycliffe's theology. The movement began in Oxford around 1378. It posed a great enough threat to the government that in 1401 membership in the movement could bring punishment by death. By 1415 after a failed attempt to oust Henry V and the condemnation of Wycliffe at the Council of Constance, Lollardy went underground and lasted mainly as a movement in northern England, inspiring various reform-minded preachers and social activists.

See also heresies, pre-Reformation.

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John Yocum

X

Xixia (Hsi Hsia)

As the Tang (T'ang) dynasty (618–907) was crumbling, several regional states came into being that occupied outlying areas of the once great empire. One of them was called Xixia or Western Xia (982–1127). Although it included several ethnic groups, among them many Han Chinese, the ruling dynasty and dominant ethnic group of Xixia was called Tangut, who were related to Tibetans.

The Tangut first entered Chinese history during the Tang dynasty when they were invited to settle in frontier regions in present day Sichuan (Szechwan), Qinghai (Ch'inghai), and Gansu (Kansu) Provinces as a bulwark against Tibetan tribes. The most important prefecture they settled in was Xia (Hsia), the name of China's first dynasty and a hallowed name to the Chinese. In 893 the Tang court appointed a Tangut chief military governor of the region, gave him the title duke of Xia, and also conferred on him the surname Li of the Tang imperial house. His descendants continued to use it after the Tang fell. This is the origin of the name *Xixia* for the Tangut state. Later the Song (Sung) dynasty also conferred its ruler's surname, *Zhao* (C*hao*), on the Xixia rulers and gave them the title king of Xia, but they continued to use *Li* as their surname until the 11th century.

A written script for Tangut was created in 1037 under a ruler named Li Yuanhao (Li Yuen-hao). It had about 6,000 characters and was based on the Chinese script, possibly because like Chinese, Tangut was monosyllabic and tonal, but the two are not mutually intelligible. During the next two centuries written Tangut was widely used, much more so than Khitan was used by the Liao dynasty, or Jurchen was by the Jin (Chin) dynasty. This was so despite the fact that many Tangut officials of Xixia were bilingual and fluent in written Chinese. Li Yuanhao's order to invent a Tangut script is interpreted as an assertion of his native culture as opposed to the Chinese. (He also dropped his Chinese surname *Li* and substituted it with a Tangut one.) However Xixia was so thoroughly destroyed by the Mongol forces of Genghis Khan that the language became forgotten until scholars in the mid-20th century began to study it from dual language (Chinese and Tangut) inscriptions on surviving stones and from documents recently excavated.

There was no Xixia history written by its own people. Later when the rulers of the Mongol Yuan dynasty (1279–1368) in China ordered dynastic histories for its immediate predecessors compiled, the board entrusted to do so acknowledged the Song, Liao, and Jin dynasties as legitimate ruling houses of China and wrote extensive and detailed histories of each. However they did not acknowledge Xixia as a dynasty. Therefore there is no Chinese dynastic history of Xixia, only chapters about them in other historical works.

In 1038 Yuanhao proclaimed himself emperor of a new dynasty called Da Xia (Ta Hsia), meaning "Great Xia." It is reminiscent of the Khitan's creation of an imperial state in 916 with Chinese trappings. At its maximum extent at the end of the 11th century Xixia measured over 800 miles from east to west and over 500

miles from north to south. It bordered the Gobi Desert in the north and included the Gansu Corridor in the west, which was important because that was the route of trans-Eurasian trade from which it received much revenue. The core of the state was the Xia area, which contained extensive irrigation works originating from the Han dynasty (202 B.C.E.–200 C.E.) that sustained a mixed agricultural and pastoral economy. Beyond the agricultural core much of the land was desert. Xixia had two capital cities, Xiping (Hsi-p'ing) on the east side of the Yellow River and Xingqing (Hsing-ching) on the west side near present-day Ningxia (Ning-hsia); a royal cemetery was located nearby with tombs built on the Song model. At the height of its power under Yuanhao, Xixia defeated the Song and under a peace signed between the two states, Song gave large annual gifts of silk and silver to Xixia.

As with the Song, Xixia adopted Confucianism as state ideology, shrines were built in the capital to honor Confucius, schools were established in cities to teach the Confucian Classics, and a national academy was established to train advisers to the rulers. As the dynasty progressed, the trend toward Sinicization in philosophy, arts, ritual, and even fashion grew. Several among the nine Xixia rulers had Chinese mothers and wives. To the Xixia elite Chinese things represented sophistication, and they became more assimilated to Chinese values than their contemporary Khitan nobles in the Liao dynasty were. This trend also produced tension and division because some Tangut continued to honor their traditional tribal values; these conflicts were never resolved. Although Daoism (Taoism) was patronized and Nestorian Christianity and Manicheanism had adherents, most Tangut followed the Tibetan model of Buddhism, deviating from the Chinese. Many Buddhist texts were translated to Tangut and printed from carved wood blocks.

Xixia existed internationally in complex relationships with the Song, Liao, and Jin dynasties in shifting alliances, war, and peace, until the rise of the Mongols. The first Mongol attack occurred in 1205; Temujin, who became Genghis Khan one year later, led it. A request for aid from Jin (who would later be a Mongol victim also) was refused. Xixia sued for peace and became a subject ally of the Mongols under very oppressive terms. When Xixia revolted later, their doom was sealed. In 1226 Genghis Khan personally led an army to destroy Xixia, which they did systematically and continued even after Genghis died in 1227. When the capital surrendered every inhabitant was killed and the royal cemetery was plundered. The state and dynasty, which had produced nine rulers, disappeared. It is unclear what happened to the survivors. There is evidence that some of the ruling clan members and followers fled to the upper reaches of the Yarlung River in present day western Sichuan province. Other small groups fled to northeastern China, where fragments of their culture survived for some time.

See also TIBETAN KINGDOM.

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JIU-HWA LO UPSHUR

Xuanzang (Hsuan-tsang)

(c. 600–664) *Chinese Buddhist monk*

Xuanzang was a Chinese monk who journeyed to India to study Buddhism. He was preceded by others, among them Fa Xian (Fa-hsien), but was surpassed by none. Together the pilgrims' translations and other writings enhanced China's knowledge of many lands and added to the understanding of Buddhism.

A precocious boy from a literati family, he followed his elder brother to pursue a monastic life at 12 and was given the religious name *Xuanzang* upon ordination at age 20. In 629 he embarked on a 16-year journey to India, leaving China at night and in secret because Emperor TAIZONG (T'ANG-TSUNG, r. 626–649) of the newly founded TANG (T'ANG) DYNASTY had forbidden his subjects to leave the country. His journey involved crossing formidable deserts and high mountains, with rest periods among monastic communities and as guest of rulers in the oasis towns, across modern Afghanistan, down the Indus River valley, across Kashmir, to the Ganges valley.

In India he studied, lectured, and debated with Buddhist scholars and teachers of other religions and was entertained and honored by kings. Twice he was the guest of King HARSHA VARDHANA, the powerful ruler of northern India. Xuanzang traveled widely throughout the subcontinent except the southern tip. He studied and lectured at Nalanda, where Buddhist scholars from many Asian lands studied at the famous university. He also visited holy sites such as Bodh Gaya and Sarnath that were associated with Gautama Buddha's life and

famous Buddhist monuments at Ajanta and Pataliputra. He also collected manuscripts and relics.

In 643 Xuanzang participated in a five-day-long religious debate among leaders of different schools sponsored by King Harsha and witnessed a spectacular almsgiving ceremony during which Harsha gave away all his wealth except his warhorses and elephants. Finally and reluctantly Harsha granted him permission to return to China and provided him with a military escort to the border of his kingdom, money for the trip, and beasts of burden to carry the manuscripts. Following the southern Silk Road and after many perils Xuanzang arrived home after 16 years and having traveled 10,000 miles. News of his arrival preceded him and he entered Chang'an a national hero in 645.

Taizong, who had meantime gained the reputation as a heroic warrior and wise ruler, welcomed him to court in a special audience and eagerly listened to his reports of lands, rulers, and peoples he had seen. Taizong also asked Xuanzang to join his government as a minister, unsuccessfully. The monk did however agree to write an account of his travels, titled *Record of Western Regions*. Xuanzang lived in Chang'an for the rest of his life. Under the emperor's patronage he headed a team of monks that translated a prodigious quantity of Buddhist texts to Chinese (73 works, and over 1,000 scrolls). His *Record of Western Regions* remains important in aiding archaeologists' work from China through Central Asia to India. Another result of his journey was an exchange of ambassadors between Taizong and Harsha. The third Chinese embassy to India found Harsha assassinated, whereupon the ambassador gathered an army aided by the Tang tributary state Tibet, captured the usurping assassin, and brought him to China for punishment. The effort, however, could not save Harsha's kingdom.

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Jiu-Hwa Lo Upshur

Xuanzong (Hsuan-tsung)

(685–762) *Chinese emperor*

Li Longji (Li Lung-chi) reigned 712–756 as Minghuang (*Ming-huang* means Brilliant Emperor; *Xuanzong* was his posthumous title). He was the grandson of Empress Wu Zhao and son of Ruizong (Jui-tsung, r. 710–712), who abdicated in his favor. His youth was spent under house arrest in his grandmother's court. His reign marked the zenith of the Tang (T'ang) dynasty, the first 40 years of which were of peace and prosperity. His court was brilliant and elegant, with 2 million people living within and outside the walls of his capital city, Chang'an (Ch'ang-an), then the largest and most cosmopolitan city in the world. His reign inaugurated the golden age of Chinese poetry; the works of the great poets Li Bo (Li Po), Du Fu (Tu Fu), and others are still celebrated in China and Japan. A patron of the arts, he set up the Hanlin Academy at court, where the best scholars, writers, and artists were nurtured.

Minghuang began his reign by sweeping away the favorites and corrupt officials who had been allowed to flourish during Empress Wu's last years and during the ineffective reigns of her two sons, Minghuang's uncle and father. He was a conscientious ruler who worked hard in administration, kept himself informed of the conditions of his people, kept down court extravagance, abolished capital punishment, and pursued a vigorous foreign policy that kept peace along the borders.

Minghuang however lived too long for his and the dynasty's good. At age 60 he fell in love with Lady Yang, concubine of one of his sons. He forced his son to divorce her and brought her to his own court with the rank of Guifei or Exalted Consort. She was famous for her obesity and made being fat fashionable. Doting on her, he abandoned his responsibilities and settled to a life of luxurious indulgence with her, while ennobling her sisters and other relatives and making her brother Yang Guozhong (Yang Kuo-chung) chief minister. Under the Yang family's dominance honest officials lost all influence. Yang Guifei's scandalous behavior included "adopting" the clownish and scheming Turkic general An Lushan (An Lu-Shan) as her son and promoting him to the rank of prince.

An rose to be commanding general of over 150,000 of the empire's best troops stationed in the north. In 755 An rose in rebellion, captured the eastern capital Luoyang (Loyang), proclaimed himself emperor, then marched on Chang'an. Minghuang and the court fled the capital and headed southward, seeking refuge in Sichuan (Szechwan) province.

However his guards refused to fight until they had killed Yang Guozhong. They then forced him to hand over Yang Guifei and strangled her. Minghuang abdicated in shame and grief in 756. It fell to Minghuang's

son and successor Suzong (Su-tsung) to quell the rebellion, at great cost, in 763.

The Tang dynasty never recovered from its consequences. The tragic end of Minghuang and Yang Guifei's love has inspired great poetry and became the subject of famous paintings.

See also An Lushan (An Lu-Shan) Rebellion.

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Jiu-Hwa Lo Upshur

Y

Yarmuk, Battle of

The Battle of Yarmuk (a tributary of the Jordan River), close to the present-day border of Syria and Jordan, was a decisive battle between the Byzantine Empire and the rapidly expanding Arab Islamic empire. In the 630s as Arab forces advanced out of the Arabian Peninsula into Iraq in the east and greater Syria in the northeast they encroached deep inside Byzantine territory. When they lay siege to Damascus and other major cities, the Byzantine emperor Heraclius (r. 610–641) grew alarmed and raised a large army of Greek and native Arabs in the eastern Mediterranean to defeat the Muslim army. However the Arab Islamic forces of Bedu tribespeople were often joined by Arab volunteers, many of them Christians, who had become disaffected by Byzantine policies and high taxation.

The able Arab commander Khalid ibn al-Walid had already achieved major military victories in the Arabian Peninsula and was a keen strategist. The Arabs also enjoyed the advantages of a new dynamic religious faith, mobility, and a willingness to fight in the heat of the midday with scant water supplies. The Arab forces only numbered about 25,000; although the commonly given number of 90,000 Byzantine troops is an exaggeration, the Byzantines clearly outnumbered the Arabs. In August 636, when the Arab and Byzantine forces met along the Yarmuk River, which is traversed by deep ravines, the forces were spread out over several kilometers. The fighting lasted for six days and several times seemed to shift in favor of the Byzantines.

In keeping with Arab tradition, women and children accompanied the forces in wartime and on several well-documented occasions the women urged the men forward and even marched toward the Greeks armed with swords and tent posts. Fifty-year-old Hind Bint Utba, who had already earned a reputation as a formidable force in the Islamic community, marshaled troops in defense of their positions. Allegedly, the Greeks were so startled by the sight of armed women that some jumped over a cliff at the edge of the battlefield. By the end of the sixth day of fighting the Arabs were clearly victorious and, with no backup plans, the Byzantine forces retreated into the Anatolian Peninsula.

The victory at Yarmuk paved the way for the conquest of Damascus and then Jerusalem in 638. The inhabitants of Jerusalem handed the city, considered sacred to Jews, Christians, and Muslims, directly to Caliph Omar. The newly gained territories of the eastern Mediterranean were consolidated under the Umayyad Caliphate led by Caliph Muaw'iya, Hind's son, and Damascus was made the new capital. Arab forces also went on to conquer Egypt and North Africa. The new Arab Islamic empire assimilated many Byzantine cultural and architectural styles and many of the Arab Christians, who were not forced to convert, gradually adopted Arabic as the primary language.

See also Byzantine Empire: political history; Umayyad dynasty.

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Janice J. Terry

Yaroslav the Wise

(c. 978–1054) *grand prince of Novgorod and Kiev*

Also called *Iaroslav*, or *Yaroslav Mudryi* in Russian, Yaroslav the Wise was grand prince of Kiev from 1019 to 1054, one of the brightest representatives of the Riurykide (Rurikovich) dynasty, who was best known in eastern European history as a powerful leader of the early centralized Kievan Rus state. He was the son of Grand Prince Vladimir I (Volodymyr) (Vladimir the Great). He is also recognized as a skillful administrator, military leader, and diplomat who put the Kievan Rus state on the political map of medieval Europe as one of the important powers of his era. At the end of Yaroslav's rule in Rostov (c. 988–c. 1010) the new city of Yaroslav (about 100 miles from Rostov) was established in his honor. He was then sent to rule the city of Novgorod in the northern part of Kievan Rus. Yaroslav preferred to use Viking (Varangian) mercenaries in Novgorod (the Riurykide dynasty, in fact, was of Viking descent). The Vikings, the privileged and favorites of the prince, were cruel and violent toward locals. In 1014 Yaroslav decided not to pay tribute to his father, Grand Prince Vladimir. The angry father prepared to fight his son but soon died of illness.

After the death of Vladimir, his eldest son, Svyatopolk, decided to win the throne of Kiev. To prevent his brothers from ascension to the throne, Svyatopolk killed Boris, Gleb, and Svyatoslav and acquired the throne. Svyatopolk, who became known as the Accursed (*Okayannyi* in Russian) for killing his own brothers, was very unpopular among ordinary citizens, soldiers, and the nobility in Kiev. Yaroslav, whose life was spared by the distance between Kiev and Novgorod, challenged Svyatopolk. He relied greatly on the help of Viking mercenaries as well as on citizens of Novgorod who were more than happy to assist him in his battle against Svyatopolk the Accursed. After a long battle with Svyatopolk, Yaroslav defeated him and seized power in 1016. Svyatopolk escaped to Poland. The Polish king Boleslas, interested in helping Svyatopolk in exchange for territorial concessions, sent his troops to Kiev. Yaroslav was defeated in a bitter battle in 1017 and escaped to Novgorod. By 1019 he gathered more troops from Novgorod. In a decisive battle he defeated his brother and became the grand prince of Kievan Rus. It took him about two decades to assert his authority over some remote parts of his country, since he fought with another brother, Mstislav. From 1036 Yaroslav was the sole ruler of Kievan Rus.

Yaroslav ruled Kievan Rus for about 35 years, consolidating political and economic power and making the city of Kiev one of the greatest cultural centers in eastern Europe. He was notable for his military achievements, as he defeated the powerful and destructive nomadic Pechenegs on the Kievan southern frontier in 1036–37. In a series of campaigns on the western frontier in the 1030s and 1040s he weakened the Polish state, won the province of Galicia from Poland, and expanded his possessions in the Baltic region by subduing Estonians, Lithuanians, and other tribal confederations. He also attempted to challenge the political dominance of the Byzantine Empire in southeastern Europe but was defeated at Constantinople in 1043.

The cultural and religious development of Kievan Rus was greatly advanced by Yaroslav during his rule. He promoted the spread of Christianity, which was formally introduced by his father, Vladimir, in 988. A considerable number of religious and some secular books were brought from the Byzantine Empire and were translated from Greek to the Old Slavonic and Old Church Slavonic languages. It is important to highlight that the close religious ties of Yaroslav with the Byzantine Church contributed to the future isolation of Russia from the Roman Catholic Church and consequently from Latin civilization. Yaroslav understood the significance of art. He encouraged Byzantine artists and artisans, especially architects, to settle in his capital.

New churches were built, and the first Russian monasteries were established during the reign of Yaroslav to signify the central role of the Christian church in the state. The monumental cathedral of St. Sophia and the Golden Gate of the Kievan Fortress became the most famous examples of the Kievan architecture. Under the order of Yaroslav, the country's legal system was codified and completed with publication of the legal code called *Yaroslav's Justice* (*Pravda Yaroslava* in Slavic).

Yaroslav was continuously replacing tribal leaders with his own associates and vigorously persecuting pagan leaders and suppressing paganism. These actions further contributed to transformation of the East Slavic tribal confederations into a dynamic feudal state and strengthened positions of the religious clergy in the political affairs. In 1051 Yaroslav appointed the local metropolitan Illarion for the first time without the participation of Constantinople.

Yaroslav pursued a very active foreign policy; he supported and promoted international trade. Russian merchants successfully traded as far as the Byzantine Empire, France, Hungary, Norway, and Persia. He built alliances with several central European and western powers through dynastic marriages, as his daughter Elizabeth was married to Harald III of Norway, daughter Anna to Henry I of France, and Anastasia to Andrew I of Hungary. Yaroslav was married to a Swedish princess and his sister married a Byzantine prince. This cemented the high prestige of the Kievan Rus state, and Yaroslav's dynasty in Europe. Yaroslav died in 1054, respected as a successful builder of the centralized Kievan Rus state. In his will he divided his domain among his five sons, entrusting the Kievan throne to his eldest son, Izaslav. However the state was ripped apart very soon after Yaroslav's death by his ambitious, but not farsighted sons.

See also Vikings: Russia.

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Rafis Abazov

Yelu Chucai

(1189–1243) *Chinese statesman*

Yelu Chucai belonged to the Yelu clan of the Khitan Liao dynasty, which ruled northeastern China 916–1125. After the fall of Liao his branch of the family remained in northern China and served the Jin (Chin) dynasty (1115–1234) that had destroyed Liao. He was thoroughly Sinicized, a follower of Confucian philosophy, and also practiced Buddhism. The Mongol army captured him in 1215 and three years later he was sent to Mongolia. He so impressed Genghis Khan in an interview that Genghis appointed him scribe and court astrologer; he accompanied Genghis on campaigns to Central Asia between 1216 and 1219.

When Ogotai Khan succeeded his father as grand khan in 1229, a debate ensued among his advisers on the general policy directions. The extreme faction advocated the extermination of the agricultural population of northern China and use of the land for pasturage. Yelu Chucai argued forcibly in favor of letting the people live and taxing them, which would generate more revenue and benefit the imperial treasury in the long run. Ogotai decided to give Yelu Chucai's proposal a one-year trial period. Yelu Chucai devised a plan that assessed every adult a fixed tribute paid in silk yarn or silver, and every farming family a set grain tax. This fixed and predictable tax that everyone had to pay was preferable to the random and ruthless looting up to that time, and for the Mongol government resulted in increased revenue.

As a result Ogotai appointed Yelu Chucai head of his secretariat that oversaw the administration for North China; he would use his position to push for more reforms. One was to take a census for more accurate tax assessment. Another was to apply the Jin code for administration of laws for the Chinese population because the Mongol code was unsuitable for a sedentary culture. In 1238 he was able to hold examinations for the Chinese population across North China. A quarter of the candidates still had the status of prisoners of war or slaves of the Mongols. The exams were based on the Confucian Classics, and over 4,000 men passed. However Ogotai employed few of those who passed and only in very lowly posts. This was because the Mongol rulers had no intention of sharing power with their Chinese subjects.

Yelu Chucai also had limited success in his tax reforms because of Ogotai's constant demand for more revenue and orders to increase taxes at will. He turned to a system of tax farming relying on his Central Asian supporters to collect taxes and keeping a portion for themselves. Central Asians were also favored as moneylenders, who loaned money to farmers to pay their taxes and charged over 100 percent per year in interest. Ogotai also created numerous *appanages* (fiefs) for his relatives and supporters, who were able to mistreat the people under their control without government interference. Yelu Chucai died in 1243 in Karakorum. His great contribution was to persuade Ogotai not to exterminate the conquered northern Chinese population. His reforms were largely put aside in favor of Mongol policy interests.

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Jiu-Hwa Lo Upshur

Yongle (Yung-lo)

(1360–1424) *Chinese emperor*

The man who became the third ruler of China's Ming dynasty (1368–1644) as Emperor Yongle (Yung-lo) (meaning "lasting joy") was the fourth son of Zhu Yuanzhang (Chu Yuan-chang), the dynastic founder. His personal name was *Zhu Di* (*Chu Ti*). Well grounded in Confucian studies and also a proven military commander, he personally led expeditions deep into Mongolia. Granted the title prince of Yan (Yen) by his father, he was also appointed commander of a large garrison that guarded Yan and the former Yuan dynasty (1279–1368) capital Dadu (T'a-tu). Zhu Yuanzhang, who is known as Emperor Hongwu (Hung-wu) and posthumously as Taizu (T'ai-Tsu), appointed his eldest son the crown prince, and the crown prince's eldest son as his heir when the crown prince died before him.

Taizu died in 1398 and his 20-year-old grandson succeeded as Emperor Jianwen (Chien-wen). The young emperor and his advisers at once made political changes that included purging his uncles (sons of Taizu), some of whom commanded troops guarding against Mongol invasions. These provoked a crisis and war when Jianwen seized two of the prince of Yan's officials and carried them off to Nanjing (Nanking), the then Ming capital, for execution. As the eldest surviving son of Taizu the prince of Yan accused his nephew of persecuting the princes and wrongfully changing the direction set by the dynastic founder.

Hostilities began in 1399 with an attack by the emperor's forces. The prince, who was a superb commander and strategist, had about 100,000 troops. The emperor had over 300,000 men but they were less well led. After a hard campaign the gates of Nanjing were opened to the prince's army on July 13, 1402. In the melee the palace caught fire and when the fire died out three badly burned bodies were found and declared to be those of Jianwen, his empress, and their eldest son (his second son was two years old and lived for many years in protective custody). Because there was no proof of the authenticity of the corpses, searches for Jianwen continued for many years and legends proliferated about what had happened to him. (Many years later he was found and identified by a birthmark, living as a Buddhist monk, and was allowed to live out his life.) Zhu Di thus became emperor, not the successor of his nephew, but of his father. He chose the reign name *Emperor Yongle*. Jianwen's supporters were purged.

Emperor Yongle is regarded as the second founder of the Ming dynasty because of his numerous accomplishments and the expansion of the empire under his rule. A professional soldier, he took great interest in military affairs. To prevent a recurrence of his own rebellion against the reigning emperor, he removed his brothers and younger sons from active command, reorganized the army, and rotated provincial units to frontier duty and campaigns. Since the northern frontier remained vulnerable, and since his new capital Beijing (Peking) was close to the borderland, he emphasized defenses in the north, taking measures to ensure good communications, grain transport, and logistical support for the troops and settling many on the frontiers as soldier-farmers.

He used both diplomacy and military action in relationships with the nomads to ensure Chinese interests and to prevent them from becoming allies of the Mongols in the northwest. Likewise he conciliated the various Jurchen tribes in Manchuria to gain their submission as vassals. Over a century earlier the first Yuan ruler, Kubilai Khan, had obtained control over Tibet. As Mongol power collapsed, Tibet went its own way under a fractured political-religious system. Yongle did not attempt to gain political control over Tibet and treated its top clergy with respect and lavished gifts on them when they visited, happy that they were not united, and therefore could not threaten his borders. His main concern was over the Mongols. Between 1410 and 1424 he personally led five campaigns into Mongolia, each with over 250,000 troops, falling ill and dying during the last one. His goal was to forestall the formation of Mongol alliances and while he scored victories each time, he could not destroy them or prevent them from coalescing again. Following his death Ming strategy changed to a defensive one.

To secure China's primacy in the Asian world Taizu had obtained Korea's vassalage (following the fall of the Yuan dynasty Koreans too threw out the Mongols. A new dynasty, called Yi or Choson, was established in 1392). In 1407 Yongle sent an army to conquer Annam (modern North Vietnam), a vassal state, because of involvement in local politics. The Chinese army crushed the Annamese army in battle and annexed the region as Chinese provinces. The Annamese, however, waged

a guerrilla war of resistance that was costly to China. Finally, in 1427, three years after Yongle's death, a peace agreement was reached whereby Annam ruled itself but acknowledged Chinese overlordship. Between 1405 and 1422 Yongle sent six huge naval expeditions under a eunuch admiral named Zheng He (Cheng Ho) that showed the Chinese flag from Southeast Asia, across the Indian Ocean, Persian Gulf, to East Africa and brought about trade and acknowledgment of Chinese overlordship from numerous small states throughout the region.

Nanjing was an unpleasant memory to Yongle, who rebuilt the Yuan capital Dadu (T'a-tu); named it Beijing (Peking), meaning Northern Capital; and moved his government there in 1421. He built its imposing city wall, the imperial palace (residence and office) of over 9,000 rooms, the Temple of Heaven, many temples, and a huge mausoleum for himself outside the city.

In government he continued and expanded institutions and practices begun by his father, which became the fixed pattern of administration through the dynasty. The examination system continued to produce talented men for the government, the best among whom were recruited to the Hanlin Academy, which helped the monarch to draft laws, process documents, and deal with problems. Highly educated and author of philosophical essays, he gathered more than 2,000 scholars who worked for five years to produce a work called the *Yongle Dadian (Yung-lo t'a-tien)* comprising 11,469 large volumes and over 50 million words. It was an encyclopedia of knowledge in all fields. His sponsorship of intellectual life resulted in many other literary projects and publications, printed in large numbers and widely distributed, this half a century before Johann Gutenberg's first printed book. Yongle's accomplishments earned for him the posthumous title on Chengzu (Ch'eng-tsu), which means "successful progenitor."

See also Le dynasty of Annam.

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Jiu-Hwa Lo Upshur

Yuan dynasty

Yuan was the first non-Chinese dynasty to rule the entire area of the Chinese civilization (1279–1368). Kubilai Khan (grandson of Genghis Khan) proclaimed this rule in 1271, but because South China was not then under his control, historians did not formally recognize it as the ruling dynasty of China until the Southern Song (Sung) dynasty was destroyed in 1279. Up to this time all dynasties had taken the name of the geographic region of its founder's family. Since Mongolia was not part of China culturally, Kubilai chose *Yuan* (Great Originator), a word from the Chinese classic the *Book of Changes*.

Kubilai Khan (r. 1260–94) was the fifth grand khan of the Mongol empire, but his election was disputed and despite victory over his challengers, his leadership was never fully recognized, and he spent years fighting wars with his kinsmen. Kubilai Khan, the greatest Yuan ruler, fought wars to enlarge his empire, unsuccessfully only against Japan and Java. He and his successors ruled directly over Mongolia, China (including Manchuria and Tibet), and indirectly over vassal states that included Korea, Burma, Siam, Annam (North Vietnam), and Champa (South Vietnam).

MONGOL CASTE SYSTEM AND SOCIAL ORGANIZATION

Although Kubilai had a much greater appreciation of Chinese culture than his predecessors and many of his contemporaries in the clan of Genghis Khan, he did not read or write Chinese. Even though his conquest of Southern Song did not feature the wholesale massacres practiced by his predecessors, his regime was nevertheless one of military occupation with Mongols the chief beneficiaries.

The Mongol government divided the people into four castes or categories as follows: The first caste were Mongols, who enjoyed the highest positions and most privileges; the second caste were called *se-mu* (light-eyed) people, who were Middle Easterners, and other non-Chinese including Europeans such as Marco Polo; the third caste were northern Chinese and assimilated nomads; and the fourth and lowest were southern Chinese from the conquered Southern Song lands (who were the most numerous group).

The Mongol rulers trusted their non-Chinese subjects precisely because they were not Chinese and were therefore unconditionally loyal; many served the Mongol masters as ruthless tax collectors and moneylenders. The most numerous group, the southern Chinese, were most distrusted and exploited.

Mongols strenuously resisted assimilation to Chinese culture. Many preferred to live in yurts (tents), even in the capital palace grounds, and trekked to Mongolia to

hunt annually. Their love of hunting and riding resulted in huge areas throughout China being turned into pastures and hunting parks, their previous owners being evicted or enslaved. Mongol cuisine consisted mainly of boiled or roasted mutton, washed down with huge quantities of koumiss (fermented mare's milk). Alcoholism killed many in the ruling house prematurely.

The fate of the Yuan dynasty was closely tied to the effectiveness of its military. Mongols and their nomadic allies formed the elite cavalry, which was supported by land granted to the hereditary heads of the units. But because Mongols lacked managerial skills and abused the Chinese farmers, many fled, causing a drop in production, hence income. Chinese formed the infantry units, which were distrusted; for example, Chinese units had to turn in their weapons after maneuvers. As Mongol military effectiveness declined, the accumulated grievances of the subject people led to widespread rebellions.

The official language of the Yuan government was Mongolian. A written script had been created for writing down spoken Mongol under Genghis Khan; it used the Uighur script. Early Mongols practiced shamanism, but Kubilai Khan became interested in Chan (Ch'an) Buddhism in his youth and then turned to Tibetan Lamaist Buddhism after he took over Tibet and came under the influence of a religious leader called Phagspa. Phagspa was called on to create a new script for writing Mongol, called the Phagspa script, which is still in use. Kubilai's adherence and patronage also led to the conversion of Mongols in Mongolia and China to become Buddhists of the Tibetan school. Kubilai and his successors also granted enormous favors and huge sums to Tibetan clergymen, who became widely hated by the Chinese for their abuse of power.

Kubilai and his successors gradually allowed their Chinese subjects to add Chinese-style government offices, modified from the Tang (T'ang) and Song model, though under Mongol supervision. In 1315 the examination system was even reinstated, but with a quota system that gave half of the doctoral degrees to Mongol and *se-mu* candidates regardless of qualification; the number of officials who had passed the examinations never exceeded 4 percent. Chinese were restricted to low, mainly clerical posts and received few promotions. For committing the same crimes, Chinese were punished more severely, and Mongols were given light punishment for crimes against Chinese. Some of Kubilai Khan's successors patronized Chinese arts and culture, became collectors of Chinese art, and endorsed the writing of the official histories of all three preceding dynasties, the Song, Liao, and Jin, as the Yuan's legitimate predecessors. However, by and large the Mongols left Chinese intellectual life alone. This allowed private academies to continue teaching Neo-Confucianism. A number of notable painters also continued along earlier traditions. Because few intellectuals found opportunities under the Yuan government, some took up unorthodox professions such as medicine, fortune telling, writing fiction, and developing operatic drama.

ECONOMIC RECOVERY AND THE LUXURY TRADE

Kubilai Khan began measures to restore aspects of the damaged economy and fostered trade. Thus he had the Grand Canal repaired and built and maintained roads. These measures were necessary to transport food and luxuries from southern China to supply his court in Dadu (T'a-tu), which had been capital city of the Liao dynasty and Jin (Chin) dynasty, which had been destroyed by earlier Mongol armies and he had rebuilt.

He also maintained a second capital, his headquarters from the days before becoming emperor. It was called Shangdu (Shang-tu), located 200 miles north of Dadu and close to the Mongolian steppes. The annual trek of the court from one capital to the other, which was continued throughout the dynasty, was costly. Kubilai also established a postal service with 1,400 stations, 4,000 carts, 6,000 boats, and 50,000 horses.

The international luxury trade prospered because the different branches of Genghis Khan's family ruled from Korea to eastern Europe and imposed conditions that made travel and trade safe—historians call this the Pax Tatarica (Tatar Peace). For example Chinese porcelain makers produced beautiful underglazed blue wares from the fine cobalt that was mined in Persia (Persia was ruled by the descendants of Kubilai Khan's younger brother Hulagu Khan).

Sorghum, a new crop, was introduced and became an important food source for North China. However the prosperity under the Yuan government was spotty and largely superficial. Ineptitude and rampant inflation from fiscal irresponsibility and currency manipulation caused great harm to the economy and general impoverishment. Mongol and *se-mu* owned vast tracts of land, granted as *appanage* (fief) by Mongol rulers to their favorites, and reduced the people who worked for them to slavery.

DECLINE AND COLLAPSE

Kubilai died in 1294. He was predeceased by his heir and appointed a grandson his successor, called Temur Oljeitu, r. 1294–1307. There were no external wars

during the ensuing 40 years, the mid-Yuan era. However instead of consolidation bitter succession conflicts destabilized the dynasty. Nine emperors followed one another in 39 years, most coming to power under dispute, and after armed conflicts. Two were murdered while on the throne. Furthermore each change in ruler also resulted in bloody purges and policy reversals. Many of the disputes involved ethnic policy, whether to remain true to the nomadic heritage versus Sinicization, and relationship with the Chinese. Most of the short-reigning emperors were weak; several of them were children.

Toghon Temur Khan (r. 1333–68) was the last and longest reigning Mongol emperor, who assumed the throne at age 13. He was dogged throughout his reign by his disputed paternity, which cast doubt on his legitimacy. He relied on powerful ministers, the first of whom was called Bayan. Bayan was anti-Chinese and sought to reassert Mongol authority by imposing strict segregation between Mongols and Chinese. He forbade Chinese to learn Mongol; confiscated their weapons, iron tools, and horses, in an attempt to forestall revolts; and forbade the performance of Chinese operas. Finally he proposed solving the ethnic problem by killing all Chinese with the five most popular surnames; that would have accounted for 90 percent of the population. Luckily by then the government had no ability to carry it out.

Floods, droughts, and plagues (possibly the Black Death brought to China by Mongol garrisons in the Middle East) overwhelmed the crumbling administration. Toghon Temur abandoned participation in the government, giving himself over to Lama Buddhist practices and debauchery. In 1368 a successful Chinese rebel leader, Zhu Yuanzhang (Chu Yuan-chang), who had already established his headquarters and an administration in Nanjing (Nanking) south of the Yangzi (Yangtze) River, took Dadu. Before that Toghon Temur and his remaining court had fled to Mongolia, where he died two years later. Zhu became the founding emperor of the Ming dynasty.

See also Tibetan Kingdom.

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Jiu-Hwa Lo Upshur

Yue Fei (Yueh Fei)

(1103–1142) *Chinese general*

Yue Fei is one of the most famous and admired figures in Chinese history. His parents were farmers in present day Henan (Honan) province. Growing up he was acutely aware of the brutal power of the nomadic Jurchens, who frequently raided his region. In 1122 he joined a daredevil corps of the army.

In 1127 the Jurchen Jin (Chin) dynasty sacked Kaifeng (K'ai-feng), the Song (Sung) dynasty capital, carrying off to the wilds of Manchuria Song; Huizong (Hui-tsung), his heir; and 3,000 members of his family and court. One of Huizong's younger sons escaped capture and rallied loyalists in resistance against the Jurchens, retreating to South China, until they established a government in Hangzhou (Hangchou) near the coast in modern Zejiang (Chekiang) province 10 years later. That prince reigned as Gaozong (Kao-tsung) of the Southern Song dynasty. Yue Fei was the most courageous, popular, and successful general, who trained and led a well-disciplined army of over 100,000 men. Volunteers flocked to join his ranks, his soldiers calling themselves the "Yue Family Army." They campaigned against local bandits who had risen in the wake of the collapse of central authority, earning gratitude of people in affected areas. They also took the offensive aggressively against Jin troops, recovering lost territory into the Yellow River valley, raising morale among the Chinese and hope of recovering lost lands.

Yue's actions and popularity did not suit Gaozong and his chief councilor Qin Gui (Ch'in Kuei), who secretly began peace negotiations with the Jin in 1138,

Lingyin Temple in Hangzhou was founded in 326 c.e.. The temple has been destroyed and restored at least 16 times over its history.

because his successes stood in their path. Gaozong might have been genuinely doubtful of ultimate success in war. He also stood to lose personally if Yue defeated the Jin and forced them to return the captive Huizong and his heir (who was Gaozong's elder brother, and therefore the rightful ruler). Qin Gui was by all accounts a power-hungry politician who staked his future on peace with the Jin, who may have demanded Yue's elimination as their condition for peace. In 1141 Yue was relieved of his command (as were several other successful anti-Jin generals) and jailed for insubordination and malfeasance. No credible evidence could be produced against him, so Qin Gui gave an order to have him poisoned in jail, and his eldest son, a promising young officer and a key lieutenant, was executed. His widow and remaining children were sent to harsh exile. The Song government destroyed most documents concerning his official career.

Qin Giu retained power until he died in 1155. In 1661 changes in court politics led to the total rehabilitation of Yue Fei and surviving members of his family returned from exile. Yue's body, secretly taken from the prison by sympathetic jailers, was exhumed and buried with honor.

Thus began the cult of Yue Fei, as a great patriot and a rallying hero of Chinese nationalism. His mother was also honored as an unselfish role model; she had tattooed four characters on his back that read, "Requite the state to the limits of loyalty." His wife was also admired for helping the families of those who served under him, and for keeping the family together after the tragedy of his death. Popular opinion made Yue a semimythical figure, Gaozong less than a filial son and courageous leader, and Qin Gui and his powerful wife despicable moral cowards.

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Jiu-Hwa Lo Upshur

Z

Zen (Ch'an) Buddhism

Zen is a form of Buddhism that concentrates on calm, reflective forms of meditation in the quest for enlightenment. The word *Zen*, by which the school is known in Japan, derives from the Sanskrit word *dhyana*, which means "meditation." *Dhyana* took root in China and was translated into the Chinese character *ch'an*. Zen is the Japanese pronunciation of *ch'an*, while it is also known in Korean as *Seon* and in Vietnamese as *Thien*. The same basic principles and provenance of the school apply to each country where Zen Buddhism has come to be practiced, although it has developed slightly differently in each country over the years. The essence of Zen Buddhism is that the capability to attain the Buddhahood—to recreate the enlightenment of Gautama Buddha—exists within all people but remains latent because of ignorance of its presence. It is, consequently, a branch of Mahayana Buddhism.

To liberate the potential for enlightenment, the best method is to penetrate mundane, rational thought to achieve a sudden transcendent understanding. Training in the way to achieve this should be transmitted from a Zen master to a student individually and is known as satori. All other activities, such as studying scriptures, proper behavior, and charitable works, prescribed by different schools of Buddhist thought are held to be less valuable approaches to enlightenment and may in fact be worthless.

The originator of Zen Buddhism is believed to be the Indian monk Bodhidharma, who resided in China in the sixth century. Bodhidharma is said to be the 28th patriarch of the Indian meditation school that was founded by the monk Kasyapa, to whom the lord Buddha revealed his enlightened nature directly. Bodhidharma continued the practice of passing authority over the school through subsequent patriarchs, the first of whom was Hui-ko. By the end of the reign of the fifth patriarch, the school began to suffer from schisms and it was a branch of the so-called Southern school that took root in Japan. This featured students' concentrating on koan (or *kung-an* in Chinese), which are apparently contradictory aphorisms, which, when resolved, can lead the mind to sudden enlightenment. In some schools, the focus on koan was assisted by the Zen master's slapping the face of the student or emitting unexpected shouts to help intensify the mind's activity. Other schools favored the *zazen* method of sitting quietly.

Zen spread slowly from China and was established in Japan in the 12th century. Many of the warrior class practiced Zen and lent their support to its protection. The monk Dogen, who founded his own temple in Japan after having achieved enlightenment in China while in the *zazen* position, led further development.

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John Walsh

Zhao Kuangyin (Chao K'uang-yin)
(928–976) *Chinese emperor*

Zhao Kuangyin, founder of the Song (Sung) dynasty (960–1289), is better known by his posthumous title *Song Taizu* (*T'ai-tsu*), which means "Grand Progenitor of the Song." China was plunged into half a century of turmoil after the fall of the Tang (T'ang) dynasty in 909. From 909 to 960 five ephemeral dynasties contended for power in North China while 10 regional kingdoms struggled with one another in the south.

The last of the five dynasties was called the Later Zhou (Chou); it only lasted for 10 years (951–960) because when the founder died, he left the throne to his young son under the boy's mother as regent. When a nomadic people called Khitan invaded, she ordered General Zhao Kuangyin commander of troops to battle against them. After one day on the march the troops mutinied and demanded that Zhao become emperor. He agreed on condition that they did not harm the Later Zhou royal family, then they marched back to the capital city Kaifeng (K'ai-feng) and Zhao was proclaimed emperor of the Song dynasty.

Taizu was a military commander and understood that he owed his throne to his officers, who could just as easily unseat him. He also understood that he needed the army to reunify China because parts of the north and the entire south were not under his control. He took care of his dual problem immediately in the following way.

He held a banquet for his top officers and, after much drinking, persuaded them to hand over their commands in return for retirement on generous pensions. After securing their agreement he allowed them to build lavish mansions in the capital (where they were under surveillance) and ensured their continued allegiance by intermarriages among their respective families. He promoted loyal junior officers to command, rotated units to secure imperial control, and proceeded to reunify China with relatively little bloodshed. Taizu's mother was a wise woman.

She feared overthrow of the new Song dynasty should Taizu (who was only 32 when he became emperor) die and be followed by a young and inexperienced son, as had happened to the Later Zhou. Therefore she made her family agree to her plans on the succession on her deathbed in 961—that Taizu would be succeeded by his younger brother, who was also an experienced general. By the time the younger brother, who ruled as Taizong (T'ang-tsung), died in 997, the Song dynasty was well established.

The brothers were able administrators who worked to centralize the administration and to establish civilian control over the military. They expanded the examination system and recruited civil officials down to the county level from those who had passed the exams, which were based on the Confucian Classics. Taizu was content not to attempt the reconquest of northeastern and northwestern China, which had been under the Tang empire, but were then ruled by nomad states. The institutions and the tone of government set by the Taizu would endure through the Song dynasty.

See also Five Dynasties of China.

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Jiu-Hwa Lo Upshur

Zheng He (Cheng Ho)
(1371–1434) *Chinese explorer*

Zheng He was born into a Muslim family named Ma in Kunying, Yunnan province. At the beginning of the Ming dynasty (1368–1644), a number of generals fighting on the frontiers were put in charge of recruiting eunuchs for the court. When Yunnan was pacified in 1381, Zheng He, then aged around 10, was castrated and assigned to the retinue of Prince Zhu Di (Chi Ti) in Beijing (Peking).

As a young man, Zheng He accompanied Zhu Di and distinguished himself in a series of military campaigns against the Mongols. During the rebellion (1399–1402) by means of which the prince usurped the throne, Zheng He played an important role, culminating in the capture of the capital city Nanjing (Nanking). Amid the conflagration, the dethroned emperor Zhu Yunwen (Chu Yun-wen) reportedly escaped. The suspicion that he might have been wandering abroad became one of the reasons Zhu Di, now Emperor Yongle (Yung-lo), launched a number of maritime expeditions led by his trusted eunuch, who was given the surname *Zheng* in 1404.

Preparations for the first voyage included the construction of oceangoing vessels of various sizes and the recruitment and training of the crew and staff of spe-

cialists. In 1405 more than 300 vessels and a crew of 27,800 men set out from the lower Yangzi (Yangtze) estuary and headed south along the coastal waters of Southeast Asia. After pacifying the troubled waters of the Malacca Strait, the fleet crossed the Indian Ocean and reached the port of Calicut on the Malabar coast of southern India. The second expedition (1407–09) followed the same route as the first, adding visits to several states along the coasts of Vietnam, Thailand, Java, and the nearby islands as well as Ceylon (Sri Lanka). The third expedition (1409–11) explored the Ryukyu Islands, Taiwan, the Sulu Archipelago, and Borneo before reaching the same destinations as the previous voyage.

The fourth voyage (1413–15) expanded its reach to include the Maldives, Hormuz, the Hadramaut coast, and Aden. During the fifth voyage (1417–19), Mogadishu, Brawa, and Malindi in East Africa were added to the itinerary, and many rare species of plants and animals were brought back to the capital Beijing. The sixth voyage (1421–22) ventured south along the East African coast with visits to Zanzibar and probably Kilwa, located below the equator.

In 1424 Emperor Yongle died and criticism of the expensive voyages grew louder in the court. However, the new emperor, Xuande (Hsuan-te), wanted to launch yet another expedition in order to revive China's tributary relations with the many states established heretofore. After many delays, Zheng He departed on his seventh and last voyage in 1431. His death in Calicut in 1434 ended the whole enterprise.

During a period of 28 years, China displayed a remarkably advanced maritime technology, which led to increased contact with scores of states and regions from the Malay Archipelago in the east to East Africa in the west. Besides establishing diplomatic relations through the exchange of gifts and visits by foreign rulers to the Chinese capital, more markets were opened up for Chinese products, especially silks and porcelains. A brilliant commander, diplomat, and explorer, Zheng He made voyages that broadened China's geographical horizons, and the maritime trade enriched its domestic economy during the heyday of the Ming dynasty

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Kuei-sheng Chang

Zhu Xi (Chu Hsi)

(1130–1200) *Chinese scholar*

Zhu Xi was a prominent Song (Sung) dynasty Neo-Confucian scholar who taught at the White Deer Grotto Academy and, by completing the second wave of canonizing Confucian learning, created a program of education and self-cultivation that became the official standard for the Chinese civil service examinations from 1313 until 1905. The son of a Confucian scholar-administrator, Zhu proved a highly precocious youth who in his teens was attracted to Zen (Ch'an) Buddhism, while concurrently preparing himself for the civil service examinations. Passing the highest regular examination (*jinshi*) at the age of 18, he embarked on a career combining periods of official service with longer periods of teaching and writing.

Zhu's greatness consisted in his ability to formulate a unified system of thought integrating both the contributions of his Song predecessors and the popular Buddhist and Taoist principles that had made significant inroads into China with the long line of traditional Confucian teachings. Moreover Zhu codified as basic texts of the Confucian school the *Four Books*—the *Meng-Zi*, *Daxue* (*Great Learning*), *Zhong Yong* (*Doctrine of the Mean*), and the *Analects*—and wrote exhaustive interpretations of every sentence in the *Four Books*, called the *Annotations*. His philosophy, often identified as the Cheng-Zhu school (since his most influential predecessor was Cheng Yi), emphasizes the doctrines of *li* (principle), *qi* (vital force), *Xing* or *hsing* (the nature of all things), *xin* or *hsin* (the human heart-mind), and *Tai-Qi* (*tai-chi* or the *Great Ultimate*) in an attempt to reorient education toward moral practice.

Zhu argued that *li* is the unchanging and eternal principle of being, order, and pattern (encompassing both universal and particular elements) that brings all essences into being and comprises the moral structure of the universe. These essences are actualized by *qi*, the psychophysical vital force or simultaneously material and immaterial substance of the universe, which animates or fills out the individual patterns created by *li*. The source and sum of these two universal elements (*li* and *qi*) is the *tai-qi*, which also causes *qi* to move and change in the physical world, resulting in the division of the world into the two energy modes (yin and yang) and the five elements (fire, water, wood, metal, and earth). Hence *qi* is not found equally in all things (including humans), and the fact that people have various endowments of *qi* accounts for their ethical differences (for example, some understand and follow morality easily, while others must strive to realize moral principles).

Zhu's system is a modified dualism because *li* and *ch'i* are interdependent, where a symbiotic relationship between the two furnishes the constitution of human beings. By defining humanity as the conjunction of Mencius's concepts *hsin* and *hsing*, or the original heart-mind, and then identifying *hsin-hsing* with *li*, Zhu rendered human nature as intrinsically good, yielding the four moral sprouts of loyalty, respect, obedience, and honesty, and a microcosm of the supreme ordering principle resident throughout the universe. Resembling the idea of a Buddha-mind, Zhu claimed, all humans have the potential for perfection, but evil arises through the clouding effect of *li* being shrouded by *ch'i*.

For Zhu the mind of every person contains two dimensions: the mind of the Way, or the original intrinsic principled goodness that links the person directly with the *tai-qi*, and the human mind, or the *ch'i*-filled arena, where conflict arises between *hsin-hsing* (the original mind) and carnal desires. Zhu's method for overcoming this psychophysical imbalance consisted in the investigation of things and internal cultivation. Following the *Daxue*, Zhu held that the investigation of things was a fourfold process. First one must apprehend the principles of things, or affairs such as matters of conduct, human relations, and political problems, that makes them one. Second one must read and reflect on the literature in which such principles are revealed, including the 13 Confucian Classics, and live according to an active ethical regimen that could develop to the fullest the virtue of humaneness, or *jen*. It is through *jen* that one overcomes selfishness and partiality, enters into all things in such a way as to identify oneself fully with them, and thus unites oneself with the Mind of the universe, which is love and creativity itself. Through his discussion of the traditionally impersonal T'ien, or heaven, as an intelligent Mind or ordering will behind the universe, Zhu introduced a quasi-theistic tendency within Confucianism.

Third, one must become a lover of learning and study history; here we see in Zhu a kind of positivism that affirms, contra Buddhism, the reality of things and reinforces the traditional Confucian emphasis upon the objective validity of scholarship. Fourth, one must study one's own experience, or perform an "exegesis of one's life," by making oneself aware of the principles that cause things to happen. By internal cultivation, Zhu meant that one must spend part of each day in contemplation and self-reflection upon one's daily behavior in light of what one learned from the Classics, and that one must develop a reverence or sense of awe toward the universe and an inner-mental attentiveness through the technique of quiet sitting (reaching stillness of thought through meditation).

Although Zhu's service at the royal court was brief, with much of it limited to lectures and memorials conveying the most general sort of advice to the emperor, he spent considerable time in local administration as a social reformer. His work included the improvement of agricultural methods and schools, the establishment of charitable granaries, famine relief, and community organizations, and the rehabilitation of local academies. As a result, Zhu suffered severe political persecution from the more conservative authorities, such that the canonical status of his teachings, albeit widely accepted by contemporary scholars, would not be officially certified for some years later. In the 14th century Zhu's teachings became the official orthodoxy of China (an assessment lasting until the early 20th century) and likewise became accepted in Japan and Korea as the most complete and authoritative exposition of Confucianism. Therefore, they exerted a profound influence on the whole cultural development of East Asia well into the modern period.

See also Neo-Confucianism.

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Kirk R. MacGregor

Zimbabwe

As with much of southern Africa, the earliest inhabitants of what is now the country of Zimbabwe were the nomadic San peoples, who led a life in search of game and edible vegetation about 20,000 years ago. Later the Khoi-Khoi people, pastoralists with herds, entered the region. The two cultures fused into the Khoisan people, who have shown an amazing degree of adaptation to one of the world's most forbidding climates: the Kalahari Desert. By approximately 500 the Bantu arrived

as the Gokomere people, climaxing the long Bantu migration from the central Sahara, which was most likely caused by the country's turning into desert and driving out the livestock-herding Bantus. Whether this was the cause of overgrazing or an early example of global climate change is unclear.

The settlements at Mapungubwe in the Limpopo River valley date from the 10th century, although archaeologists have found evidence from as remote as the third century. By 1175 Mapungubwe had become the center of a small kingdom whose population was devoted to raising livestock. Gold, however, is what drew Arab traders originally to the region. The region became involved in trade throughout the world, as John Reader notes in *Africa: A Biography of the Continent,* "glass beads made in India and Egypt testify to the community's involvement in long-distance trade."

Sometime during this era of Bantu migration to the region, the great stone, cyclopean structures of Zimbabwe, Khami, and Dhlo-Dhlo were built, the Stonehenges of southern Africa. It was buildings like these, and the legends that grew up around them, that led Victorian author H. Rider Haggard to write his classic adventure novels *She*, *King Solomon's Mines*, and *Allan Quartermain*. John Reader writes, "At the time of its pre-eminence in the fifteenth century, at least 11,000 and as many as 18,000 people are said to have lived at Great Zimbabwe." Reader notes that Zimbabwe was built between 1275 and 1550.

By the 14th century the Bantus had created the Mutapa empire, which would reach to the East African coast at Mozambique. Even before this, Arab merchants were in large numbers in the coastal cities, creating an oceanic trade with what are now Saudi Arabia, Yemen, and east to India in their sailing ships, or dhows. Their voyages would be expertly timed with the monsoon seasons, which still dominate the region today.

By the 16th century the Portuguese, with their far more heavily armed caravels, dominated the trade on both coasts of Africa, building castles to protect their trading interests from the African chiefs and Arabs with whom they were in competition. In 1498 Vasco da Gama reached India, thus making PORTUGAL the first of the European maritime trading empires. On his voyage down the West African coast, he had seen Arab dhows picking up the vast amount of gold that the Mutapa empire and the Shonas sent to the coast, a product of the rich gold mining that was the greatest heritage of old Zimbabwe.

See also GOLD AND SALT, KINGDOMS OF; SHONA.

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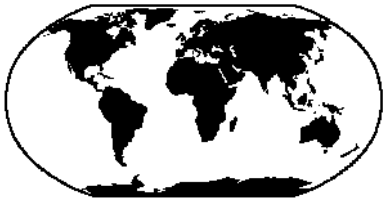
JOHN F. MURPHY, JR.



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Index

Note: page references in **boldface** refer to volume numbers and major topics. Article titles and map titles are in **boldface.**

A
Aachen,
  Assembly of, 413
  Council of, 74
Abaoji (A-po-chi), 252
Abaqa, 35
Abbasid dynasty, xxxv, xxxvi, **1–2,** 34, 40, 103, 183, 203–204, 207–208, 262, 353, 363, 373, 401
Abd Allah, 116
Abd al-Malik, 40, 400, 406
Abd al-Mu'min, 8, 41
Abd ar-Rahman I (Umayyad ruler), 289, 394
Abd ar-Rahman II (Umayyad ruler), 87
Abd ar-Rahman III (Umayyad ruler), 290
Abdullah ibn Yasin al-Gazuli, 8
Abdur-Rahman ibn Muljam, 103
Abelard, Peter, 2–3, 42, 266
Abu Ahmad al-Muwaffaq, 2
Abu al-Abbas, 1
Abu al-Qasim Nur ad Din, 351
Abu Baker, 403
Abu Bakr (al-Siddiq), 3, 8, 9, 41, 68, 102, 287
Abu-Jafar, 1
Abu Lulu-lah, 103
Abu Nasr al-Farabi, 192
Abu Qurra', Theodore, 97
Abu Raihan al-Biruni, 263
Abu Sa'id, 35
Abu Talib (ibn Abd al-Muttalib), 7, 102, 286
Abu Ubayda ibn al-Jarrah, 102
Abu Ya'qub Yusuf, 28
Acre, fall of, 247, 248, 249, 325, 343
Ad Abolendam, 245
Adachi Yasumori, 172
Adalberon (bishop of Laon), 71
Adalberon (bishop of Reims), 71
Adam de la Halle, 84
Adamnan of Iona, 199
Adolf, count of Nassau, 176–177
Adolf II of Holstein, 157
Adoptionism, 6
Adrian II (pope), 96
Adrianople, Battle of, 60
Aelbert (educator), 5
Æthelred. *See* Ethelred
Aetius (Roman general), 195
Afghanistan, xxxii
Afonso I (king of Portugal), 333
Afonso V (king of Portugal), 166
Africa, xxx–xxxi, xxxv, xxxviii
Africa and the Mediterranean Region—Major Empires and Kingdoms, 400–1450, M37
Aga Khan, 211–212
Agincourt, Battle of, 166, 184, 187, 328
agriculture, xxix
Ahmad Gran, 113
Ahmad ibn Buya, 2
Ahmed al-Mansur, 139
Aibak (sultan of Delhi), 100, 287
Aidan (saint), 200
A'isha, 3–4, 8, 69, 102, 103, 286, 364
Aix-la-Chapelle, peace of, 412
Ajari Eiku, 179
Akamatsu Mitsusuke, 26
Ala ad-Din Muhammed (Khwarazm shah) 34
Alamanni, 273
Alans, 333
Alaric (king of the Visigoths), 412
Alauddin Husain, 287
Ala ud-Din Khalji, 101
Alauddin Muhammad, 287
Alaungsithu, 56
Alawites, 365
Alba, 359
Albert. *See* Albrecht

Albert of Saxony, 267
Albert the Bear, 157
Alberti, Leon Battista, 216
Albertus Magnus, 21, 267, 357
Albigensian Crusade, 4–5, 46, 71, 89, 168, 196, 245
Albornoz, Cardinal, 320
Albrecht I (duke of Austria, king of Germany), 153, 177
Albrecht II (duke of Austria), 154, 178
Albrecht III (duke of Austria), 153, 154
Albrecht IV (duke of Austria), 153, 154, 176
Albrecht V (duke of Austria), 154
Albrecht VI (duke of Austria), 155, 178
Albrecht of Austria (archduke of Austria and Holy Roman Emperor), 48
alchemy, xxxiii, 267
alcoholism, 438
Alcuin of York, 5–6, 14, 74, 75, 79, 408
Alençon, duke of, 224
Aleppo, 35, 399
Alexander III (pope), 38, 130, 175, 244, 245
Alexander V (pope), 31
Alexander VI (pope), 128, 327
Alexander of Hales, 257
Alexander the Great, 352
Alexandria, 245, 286
Alexios I Komnenos (Byzantine emperor), 58, 65, 198, 356, 409
Alexios IV (Byzantine emperor), 65
Alfonso I (king of Asturias), 86, 89, 287
Alfonso II (king of Asturias), 86–87, 89, 288
Alfonso III (king of León), 87, 89
Alfonso IV (king of León), 87, 89
Alfonso V (king of Aragon), 87, 89, 295
Alfonso VI (king of Castile), 9, 41, 87, 109
Alfonso VII (king of Castile), 87
Alfonso VIII (king of Castile), 45, 88
Alfonso IX (king of Castile), 88
Alfonso X (king of Castile), 88, 153, 176
Alfonso XI (king of Castile), 88
Alfonso Jordan (count of Tripoli and Toulouse), 248
Alfonso the Magnanimous (king of Naples), 411
Alfred the Great, 6–7, 15, 17, 98, 110, 309
Algirdas, 255
Ali ibn Abu Talib, 4, **7–8,** 102
Ali ibn Muhammad, 2
Ali ibn Yusuf, 9
allegory, 81
Almohads, 117
Almoravid Empire, 8–10, 41, 117, 203, 288
Alp Arslan, 363
alphabet,
  Cyrillic, 96, 285, 349, 355, 420
  runic, 417–418
  Thai, 383
  Uighur, 135
Altchek, 53
Alvarado, Pedro de, 338
Alvars, 43
Amalric, 246, 248, 249
Ambrose, 257
Amde-Siyon, 113
Amidism, 304
Amorian dynasty, 194
Amr ibn al-'As, 69
Anacletus II, 42
Anafesto, Paolo Zucio, 412
Anasazi, xxxv
Anastasius I (Byzantine emperor), 52, 62
Anastasius II (Byzantine emperor), 64
Anawratha, 55, 280
Andes: pre-Inca civilizations, xxxv, xxxviii, xli, **10–11**
Andhkhud, Battle of, 287
András (Andrew) III (king of Hungary), 48
Andreas Capellanus, 84
Andrew (András) I (king of Hungary), 435
Andrew (András) II (king of Hungary), 301
Andronicus II Paleologus (Byzantine emperor), 149
Angkor Thom, 233, 234
Angkor Wat, 233
Angles, 13
Anglo-Norman culture, 12–13
Anglo-Saxon Chronicle, 15
Anglo-Saxon culture, 13–15
Anglo-Saxon kingdoms, 15–18
Anglo Saxon law code, 7
Aniruddha. *See* Anawratha
Ankara, Battle of, 271, 318
An Lushan (An Lu-Shan) Rebellion, 18–19, 296, 392, 394, 395, 397, 405
Anna Komnene (Byzantine princess), 58
Annam, 436–437
An-Nasir Yusuf (Ayyubid sultan), 183
Anne of Bohemia, 188
Anselm, 19–20
Anselm of Laon, 265
Anthemius, 61
Anthony, 272
anti-Jewish pogroms, 20–21
Antioch, 23, 245, 248, 286
Antoku (emperor of Japan), 231
Antonine Wall, 358
Apollonius (Greek mathematician), 266
Aqraba, Battle of, 102
Aquinas, Thomas, 21–22, 97, 257, 258, 267, 272, 357
Aquitaine, Eleanor of, 22–24, 46, 84, 163, 306, 327, 342, 377
Aragon, kingdom of, 89–90
Aram (sultan of Delhi), 100
Arbeau, Thoinot, 218
Archimedes, 266
architecture, xxxi, xxxvii
Arduin of Ivrea, 174
Arik Boke, 77, 183, 241, 281, 403
Ariosto, Ludovico, 215
Aristotle, 22, 193, 218, 266, 267, 268, 357
Ari the Wise, 415
Ari Thorhilsson the Wise, 415
Arnauld of Villanova, 268
Arnold of Brescia, 42
Arnoulf, 71
Arnulf, bishop of Metz, 72
Arnulph, 261
Árpád, 261
Árpád dynasty, 243
Arslan, Alp, 363
Artemios, 64
Arthur, 12
"Articles of the Barons," 260
Arulnandi, 367
Aryan invasion, xxxiv
asceticism, 304
Ashikaga Shogunate, 24–27, 121, 316, 317
Ashikaga Tadayoshi, 25
Ashikaga Takauji, 25, 120, 173, 232, 315
Ashikaga Yoshimasa, 24, 26, 316–317
Ashikaga Yoshimitsu, 25–26
Ashoka (Maurya emperor of India), 234, 372
al-Ashraf Khalil, 95
Askia Muhammad Touré (Songhai king), 139
Assandurea, Battle of, 70
Assassins, 34, 116, 183, 211, 248, 281
Asser of Sherborne, 7
Assize of Clarendon, 163
astronomy, xxxii
Asturias, kingdom of, 86–87
Athanasios of Trebizond, 27
Athanasius of Alexandria, 97
Athos, Mount, 27, 64, 149
Attila the Hun, 52, 195
Augsburg, Battle of, 261, 262
Augustine of Canterbury, 76
Augustine of Hippo, 74, 257, 265, 357
Aurelius (king of Asturias), 86
Avars, xxxii, 57, 79

Averroës, xxxii, 21, **28,** 140, 210, 263, 266, 267, 290
Avicenna. *See* Ibn Sina
Avignonese papacy, 28–31, 212, 320
Avitohol (Bulgar leader), 52
Aviz dynasty, 166
Axayacatl (Aztec lord), 396
Axum, 112, 244
Ayatollahs, 364–365
Ayutthaya, 370
Ayyubid dynasty, 34, 183, 351
al-Azhar, 31, 192
Aztecs, 181, 274, 337, 338, 396

B
Babur (Mughal emperor), 341
Babylonian Captivity, 345
Bacon, Roger, xxxi, **33,** 267
Badr, Battle of, 201, 286
Baghdad, xxxii, xxxvii, 1, 2, 9, **34–36,** 183, 288
bagpipes, 361
Baian, 53
Bakhtiyar Khalji, 293
Bakri, al-, 140
Baldassare Castiglione, 85
Baldwin I (king of Jerusalem), 246, 248
Baldwin II (king of Jerusalem), 246, 248
Baldwin III (king of Jerusalem), 246
Baldwin IV (king of Jerusalem), 246
Baldwin V (king of Jerusalem), 246
Baldwin of Flanders (first Latin emperor of Constantinople), 93
Balliol, Edward, 359
Balsamon, Theodore, 68
Bantu, xxxv, **36–37,** 107, 160, 444–445
Barbour, John, 361
Barlaam of Calabria, 150
Barmakid family, 1, 140
Barquq (Mamluk ruler of Egypt), 192
Bartolus of Sassoferrato, 213
Basel, Council of, 190
Basho Matsuo 231
Basil I (Byzantine emperor), 58, 64
Basil II (Byzantine emperor), 54, 64, 421
Basil III (czar), 286
Basilicus (Eastern Roman emperor), 62
Battles and Campaigns of the Hundred Years' War, 1337–1453, M58
Batu Khan, 281, 284, 313, 330, 350
Bayan (Mongol official), 399–400
Baybars (Mamluk sultan), 94, 248
Bayeux Tapestry, 309
Bayezid I (Ottoman sultan), 37–38, 90, 240, 250, 269, 270, 318, 399
Bayt al-Hikmah, 208
beans, xxxi
Beauvais, bishop of, 224
Becket, Thomas, 38–39, 163, 306
Bede, 7, 14, 16, **39,** 199
Beit Giorgis, 244
Béla I, 198
Béla IV, 48
Belisarius (Byzantine general), 410
Bembo, Pietro, 215
Benedict (saint), 91, 344
Benedict IX (pope), 142
Benedict XI (pope), 326
Benedict XII (pope), 29, 154, 185
Benedict XIII (pope), 31, 93
Benedictine Order, xxxiii, 79, 236
Benin, 39–40
Benivieni, Girolamo, 327
Beowulf, 13, 14
Berbers, 10, **40–42,** 116, 139, 192, 289, 290, 406
Berengar I of Lombardy (king of Italy), 261
Berengar II (king of Italy), 164
Berke, Khan Kipchak, 183–184
Bermudo I (king of Asturias), 86
Bermudo II (king of León), 87
Bermudo III (king of León), 87
Bernard of Chartres, 265
Bernard of Clairvaux, 4, 21, 23, **42,** 84, 85, 91, 236
Berno (monk), 91
Berwick, Treaty of, 359
Bhadravarman I (king of Cambodia), 78, 81
Bhadravarman II (king of Cambodia), 81
Bhagavad Gita, 43, 170
Bhakti movements (devotional Hinduism), 42–44
Bhimdev II (Indian ruler), 287
Bhoja I (Rajput ruler), 341
Bible
  Gutenberg Bible, 151
  New Testament of, 39
  Old Testament of, 39
  Vulgate version of, 6, 74, 188, 411
Biscop, Benedict, 39
Bi Sheng (Pi Sheng), 334
Bjarni Herjólfsson, 111
Bjorn Ironsides, 418
Black Death, xxx, **44–45,** 47, 81, 158, 177, 214, 215, 235, 307, 321, 439
Black Death in Europe, The, 1347–1352, M53
Blanche of Castile, 45–46
Bleek, Wilhelm, 36
Blind Harry, 361
Boccaccio, Giovanni, 43, **46–47,** 80, 141, 215, 295
Boccanegra, Simone, 137
Bodhidharma, 425, 441
Boethius (Roman statesman and philosopher), 7, 15, 74
Bogomil sect, 167
Bohemia, 47–49, 145, 153, 174, 188, 256, 329
Bohemian Brotherhood, 189
Bohemond I (of Taranto, prince of Antioch), 248
Bohemond II (prince of Antioch), 248
Bohemond III (prince of Antioch), 248, 249
Bohemond IV (prince of Antioch), 248, 249
Bohemond V (prince of Antioch), 249
Bohemond VI (prince of Antioch), 249
Bohemond VII (prince of Antioch), 249
Boiardo, Matteo, 215
Boii (Celtic tribe), 47
Bo Juyi (Po Chu-i), 82, 83
Bolesław I (the Brave), 47, 174, 329, 434
Bolesław II (king of Poland), 329
Bolesław III (king of Poland), 329
Boleslav I of Bohemia, 47
Bonaparte, Josephine, 3
Bonaparte, Napoleon, 146, 237, 413
Bonaventure, 257, 272
Boniface (saint), 16, **49,** 273
Boniface VIII (pope), 28, 177, 326, 345
Boniface IX (pope), 31
Book of Kells, 75, 200
Borgia, Cesare, 410
Boril (Bulgarian czar), 55
Boris (Bulgarian prince), 305
Borivoj (Bohemian duke), 47
Borobudur, 49–50, 375
Borommaracha I (Thai ruler), 370, 383
Borommaracha II (Thai ruler), 370
Bosch, Hieronymus, 218
Botticelli, Sandro, 128
Boucicaut, Jean, 269
Bourbon dynasty, 73
Bourbon-Orléans dynasty, 73
Bouvines, Battle of, 175
Bradwardine, Thomas, 267
Brahma, 42, **50,** 56, 335, 366
Brahmans, 82
Bramante, Donato, 216
Branković, Vuk, 250
Brendan the Navigator, 75
Brétigny, Treaty of, 307
Bretislav I (king of Bohemia), 47
Bretwaldas, 16
Brian Boru, 314
Brigid (Celtic figure), 75
Broadwell, George Aaron, 280
Brondsted, Johannes, 314, 315
Bruegel, Pieter, 218

Brunehild, 92
Brunelleschi, Filippo, 51, 104, 141, 216
Bruni, Leonardo, 51–52, 121, 213
Bruno of Querfurt, 253
bubonic plague, xxx, 43–45, 214, 307
Buckingham, duke of, 321
Buddhism, xxxiv, xxxvi, xxxvii, xxxviii, 49, 50, 55–56, 82, 105, 132, 158–159, 235, 293, 303–304, 334, 380–381, 425, 430–431, 438, 441
Bughra Khan, 100
Bukhara, 352
Bukka (South Indian ruler), 414
Bulgarian Empire, 52–54, 355
Bulgar invasions, 54–55
Bull of Rimini, 330
Buonarroti, Michaelangelo, 216
Burgundians, 198
Buridan, Jean, xxxi, 267
Burma, 55–56
Burma War(s), 280–281
bushido, xxxiv, xxxix, 354, 355
Buyid dynasty, 2
Byzantine Empire, xxxii, xxxv, xxxvi, xxxix, 56, 126, 269, 285, 412
  architecture, culture, and the arts, **56–59**
  political history, **60–65**
Byzantine Empire, 1265, M49
Byzantine Empire under Basil II, 1025, M40

C
Cabot, John, 137, 416
Caedmon (Anglo-Saxon poet), 14
Caesar, Julius, 195
Caesaropapism, 67–68
Cahokia, xxxv
Calais, Battle of, 307
calendrics, xxxiii
Caliphs, first four, 68–69
Calixtines, 189
Calixtus II (pope), 164, 175, 426
Calixtus III (pope), 244, 411
calligraphy, 162, 200, 203
Calukya dynasty, 319
Cambodia, xxxviii
Camel, Battle of the, 4, 8, 69, 103
Canada, 416
cannon, xxxix
canon law, 148
Cansu I (Burmese ruler), 56
Cansu II (Burmese ruler), 56
Cansu IV (Burmese ruler), 56
Canterbury, archbishop of, 13, 15, 38, 162, 309, 424
Canute (king of England), 15, 17, **69–70,** 98, 99, 419
Capella, Martianus, 74
Capellanus, Andreas, 84
Capet, Hugh, 70–72, 73, 195, 385
Cardinals, College of, 426
Carloman (Frankish ruler), 72, 79
Carolingian dynasty, 7, 71, **72–73,** 74, 130, 273, 401, 413
Carolingian Renaissance, xxxvi, 5, **74–75,** 80
Carthage, 63
Carthage, Council of, 199
Casimir I (ruler of Poland), 329
Casimir II (ruler of Poland), 330
Casimir III (ruler of Poland), 257, 331
Casimir IV (ruler of Poland), 255, 257, 331
Castel, Etienne du, 328
caste system, xxxiv–xxxv, 56, 414, 437–438
Castiglione, Baldassare, 85
Castile, kingdom of, 87–89
Cathar sect, 167, 197, 245, 258, 272
cathedral schools, 265, 408
Catherine of Siena, 30
Catholic Church, xxxvi, xxxix, 244, 355
Caton-Thompson, Gertrude, 368
Cauchon, Pierre, 224
Cavalcanti, Guido, 99
Celestine I (pope), 76
Celestine II (pope), 377
Celestine III (pope), 195, 330
Celtic Christianity, 75–76
Celtic Church, 17
Celts, 283, 415
Cenwulf (king of Mercia), 17
Ceolfrith (abbot), 39
Ceowulf (king of Mercia), 17, 98
Chad, Lake, 160, 230
Chagatai khanate, 77–78, 134, 281, 313, 398, 403
Chaitanya, 43
Chalcedon, Council of, 67
Chalons, Battle of, 195
Champagne, fairs of, 115–116
Champa kingdom, xxx, **78–79,** 234, 251, 376
Chan Buddhism, 438
Chang'an (Ch'ang-an), 19, 123, 147, 288, 294, 296, 387, 395, 425, 431
chanson de geste, 71, 343–344
Charlemagne, 5, 16, 49, 54, 59, 72, 74, **79–80,** 86, 194, 195, 265, 273, 320, 324, 401, 408, 410, 413, 418
Charles I of Anjou, 176, 295
Charles II (of Naples), 295
Charles III (of Naples), 295
Charles III the Simple, 195
Charles IV (Holy Roman Emperor), 48, 71, 145, 154, 177, 185
Charles V (Holy Roman Emperor), 155, 177
Charles V of France, 177, 186, 327, 328
Charles VI of France, 90, 165, 186, 307, 327
Charles VII of France, 166, 187, 224
Charles VIII of France, 128
Charles Martel (Frankish ruler), 49, 72, 117, 273, 289, 394, 400, 407
Charles of Lorraine, 71
Charles of Navarre, 186
Charles the Bald, 72, 75, 155, 178, 413, 414, 418
Chaucer, Geoffrey, 80–81, 84, 310
Chelčický, Peter (Petr), 189
Cheng Hao (Ch'en Hao), 299, 300
Cheng Yi (Cheng I), 299, 300
Cheng-Zhu philosophy, 443
Chengzu (Ch'eng-tsu), 277
Chenla, 81–82
Chen Tuan, 299
Chichimecs, 396
Childeric (Salian Frankish leader), 129
Children's Crusade, 245
Chimor Empire, 11
China, xxx, xxxii, xxxiv, xxxvi, 294
  Era of Division, 294
  Five Dynasties of, 123–124, 442
  golden age of poetry in, 82–83, 425
  Ten States Era of, 123
China during the Ming Dynasty, c. 1415–1624, M62
China during the Song Dynasty, 1038–1279, M43
China during the Tang Dynasty, 626–783, M34
Chindaswinth (Visigoth king), 86
Chinese poetry, golden age of, 82–83, 425
Chioggia, Battle of, 411
Chitrasena (Chenla ruler), 81
chivalry, 83–85
Chlodio (Salian Frankish leader), 129
Choi Chungheon, 239
Chola kingdom, 85–86, 319, 393
Chomei, 304
Choson dynasty, 436
Chrétien de Troyes, 84
Christian Dualism (Gnosticism), 167–168, 197
Christian states of Spain, 86–90
Chrysoloras, Manuel, 90, 410
Chrysostom, John, 68
Chunghye (king of Koryo), 239
Chungnyol (king of Koryo), 239
Chungson (king of Koryo), 239
Chungsuk (king of Koryo), 239
Church of the Holy Sepulcher, 143, 246

Cicero (Roman orator), 215, 265
Cimabue (Florentine painter), 142
Cisneros, Jiménes de, 217
Cistercian Order, 15, 91, 168, 223
Clarendon, Constitutions of, 38
Claudius Nero (Roman consul), 410
Claudius (emperor of Rome), 12
Clement (Irish scholar), 75
Clement III (pope), 164, 195, 344
Clement IV (pope), 33
Clement V (pope), 29, 89, 236, 326, 327
Clement VI (pope), 177
Clement VII (pope), 31
Clement XI (pope), 20
Clermont, Council of, 344, 409
Clive, Robert, 280
Clotaire II (Frankish king), 72
Clovis I (king of the Franks), 129, 209, 273
Cluny, 42, **90–92**
Code of Canon Law, 148
Code of Justinian, 148
Codex Theodosianus, 61
codices, Mesoamerican, 280, 337, 338
Coe, Michael D., 338
Coladi Rienzo, 30, 212
Colet, John, 217
College of Cardinals, 426
Cologne Confederation, 158
Colonna, Pietro de, 344
Colonna family, 344–345
Columba (saint), 75, 358
Columban of Leinster, 75, **92**
Columbus, Christopher, 137, 416
Comenius, Johannes Amos, 190
Comgall, 92
Concordat of London, 426
Concordat of Vienna. *See* Vienna Concordat
Concordat of Worms, 164, 175, 244, **426**
Confederation of Warsaw, 256
Confucian Classics, 123, 276, 334, 394, 425, 430, 435, 442, 444
Confucianism, 430
Confucius, 222, 242, 425, 430
Congo, Democratic Republic of the, 36, 37
Congregation for the Doctrine of the Faith, 197
Conisburgh, Richard, 165
Connla's Well, 199
Conrad, duke of Franconia, 174
Conrad, duke of Lorraine, 262
Conrad II (king of Germany), 70, 174, 329
Conrad III (king of Germany), 94, 130
Conrad IV (king of Germany), 153, 176
Constance, Council of, 30, **92–93,** 168, 178, 188, 346, 428
Constance, Treaty of, 212
Constance of Sicily, 311
Constans II (Byzantine emperor), 63
Constantine I. *See* Constantine the Great
Constantine II (Byzantine emperor), 60
Constantine III (Heraclius) (Byzantine emperor), 63
Constantine IV (Byzantine emperor), 53, 63
Constantine V (Byzantine emperor), 58, 64, 194
Constantine VI (Byzantine emperor), 64
Constantine VII (Porphyrogenitos) (Byzantine emperor), 64
Constantine VIII (Byzantine emperor), 65
Constantine IX (Byzantine emperor), 65
Constantine X (Byzantine emperor), 65
Constantine the African, 267
Constantine the Great (emperor of Rome), 56, 60, 67, 129, 320
Constantinople, xl, 57, 60, 94, 126, 194, 245, 269, 303, 323, 413, 434
  Council of, 67
  massacre of, 58, **93**
Constantius (emperor of Rome), 60
Constantius Chlorus (Western Roman emperor), 129
Contarini, Domenico, 412
Copernicus, xxxi
Corbeil, William de, 375
Cortes, as Spanish parliament, 88
Cortés, Hernán, xxxix, 181, 182, 276, 337, 338, 339, 390
Corvinus, Matthias, 155, 178
Cotyaeum, Battle of, 62
Courtenay dynasty, 248
Covadonga, Battle of, 86
Crécy, Battle of, 48, 184, 185, 269, 307
Crisoloras, Manuel, 52
crossbow, xxxviii–xxxix
Crusades, 4–6, 20, 23, 24, 35, 54, 57, 58, 84, 90, **94–96,** 119, 126, 130, 136, 143–144, 175, 176, 196, 236, 245, 285, 301, 306, 325, 342, 355, 356, 402, 413
Crusades, the, xxxvii, **1095–1221, M42**
Curzola, Battle of, 136
Cuthbert (saint), 14, 39
Cuthwin (cleric), 39
Cyril and Methodios, 47, **96,** 189, 285, 420

D
Dadu (T'a-tu), 437, 438
da Gama, Vasco, 167, 332, 445
Dagda, 76
Dahomey, 40
Dai Viet, 78, 233
Dalzell, Archibald, 40
Damascene, John, 68, **97–98,** 194
Damascus, xxxii, xxxvii, xxxviii, 35, 69, 95, 203, 399, 433
Dandanqan, Battle of, 139, 262
Dandolo, Enrico, 90, 93, 413
Danelaw, 6, 17, **98–99,** 110
Daniil of Volhynia, 283
Dannoura, Battle of, 134, 231
Dante Alighieri, 46, 81, 84, 85, **99–100,** 142, 215
Daoism (Taoism), xxxiii, 82, 299, 381, 393, 390, 430
Daqiqi, 122
Dark Ages, xxxvi, 76
David I (king of Scotland), 359, 360
Daw Aung San Suu Kyi, 281
Da Xia (Ta Hsia) dynasty, 429
deforestation, xxix
Delhi Sultanate, 100–101, 203–204, 287, 402
Delhi Sultanate, the, 1236–1398, M48
Denmark, 415, 416–419
Desert Fathers and Mothers, 76
Despenser, Hugh, 118
Dharmasokaraj, 370
Dhimmi, 101–102
Dhuoba, 75
Dias, Bartolemeu, 167, 333
Diet of Wurzburg, 426
Dimitri, governor of Kiev, 284
Dimitri Donkoi, 285
Dimitri of Moscow, 285
Diocletian (emperor of Rome), 60
Di Renjie (Ti Jeh-chieh), 427
Divine Caliphate and the Ummah, 102–104
Długosz, Jan, 256
Dogen, 441
dogs, xxxi
Dome of the Rock, 203, 205, 406, 407
Domesday Book, 309
Dominican Inquisition, 245
Dominican Order, 168, 272, 356
Donatello, 51, **104–105,** 141, 216
Donne, John, 85
Doria, Andrea, 137
Dornach, Battle of, 178
Doukid dynasty, 65
Dracula, 271
Dravidians, 319
Druids, 200
Druze, 365
Du Fu (Tu Fu), 82, 83, 432
Dumas, Alexander, 88
Dunawa Dibilani, 230–231

Dunbar, William, 361
Dunhuang (Tun-huang), 334
Dunstan, 15
Durer, Albrecht, 218
Durga, 43
Dürnkrut and Jedenspeigen, Battle of, 153
Dušan, Stephan, 250
Dvaravati, 105

E
East African city-states, 107–108
Eastern Europe, xxxv
Ecgfrith Meister, 17
Eckhardt, Meister 197
Eckholm, Gordon F., 181
economics, xxxiii–xxxiv
eddaic poems, 418
Edessa, 23, 248
Edinburgh-Northampton, Treaty of, 359
Edington, Battle of, 6
Edmund Ironside, 70
education, medieval, xxxi–xxxii, 5–6, 74, 264–266
Education Act of 1496, 361
Edward, 419
Edward I (king of England)**, 108,** 185, 305, 306, 307, 423, 424
Edward II (king of England)**, 108–109,** 185, 305, 307
Edward III (king of England), 80, 177, 185, 186, 214, 235, 305, 307, 359, 428
Edward the Black Prince, 88, 186, 307
Edward the Confessor, 15, 18, 305, 309
Egbert (king of West Saxons), 17
Eggenberger, David, 329, 330
Eight Deer, 275, 280
Einhard (Frankish biographer), 75
El-Asham, 113
El Cid, 87, **109–110**
Eleanor of Aquitaine. *See* Aquitaine, Eleanor of
Elipandus of Toledo, 6
Elisha (Old Testament prophet), 223
Emerson, Ralph Waldo, 155
Emir of Saragossa, 89
England, 418–419
English Channel, 185, 376, 418
English common law, 110–111, 306
Enko Daishi, 180
enlightenment, 441
Ennin (Japanese monk), 132
Ephesus, Council of, 67
Epiphanius, 97
Era of Division, 294
Erasmus (Dutch humanist), 217, 411
Eric Bloodaxe, 314
Ericson, Leif, 111–112, 416
Erik the Red, 111, 149, 415
Ernest the Iron, 154
Ertogrul, 317
Eskimos, 149
Ethelbald (Anglo-Saxon ruler), 17
Ethelred I (Anglo-Saxon ruler), 6, 314
Ethelred II the Unready (king of England), 18, 69, 70
Ethelwulf (Anglo-Saxon ruler), 6
Ethiopian Empire, 112–113
Euclid (Greek mathematician), 266
Eudes (duke of Aquitaine), 400
Eugenikos, Mark, 126
Eugenius (emperor of Rome), 61, 169
Eugenius III (pope), 21
Eugenius IV (pope), 126
Euphrates River, 8, 69
European Enlightenment, 28
Europe in c. 800, M36
Eusebius (bishop of Caesarea), 193
Eustace of Boulogne, 143
Evagrius of Pontus, 149

F
fairs of Champagne, 115–116
Fan Zhongyan (Fang Chung-yen), 297
Faraj (Mamluk sultan of Egypt), 192
farming, xxix–xxxi
fathers of the church, orthodoxy and writings of, 22, 91, 97, 149, 194, 257, 303, 324
Fatimid dynasty, 7, 34, 40, **116–117,** 203, 212, 289, 310, 363
Fa Xian (Fa-hsien), 430
Felix of Urgel, 6
Feng Dao (Feng Tao), 334
Ferdinand I (king of Castile and León), 87, 89, 90, 109
Ferdinand II (king of León), 86, 87
Ferdinand III (king of Castile), 88
Ferdinand IV (king of Castile), 88
Ferdinand of Aragon, 291, 342, 411
Ferrara Articles of Union, 346
Ferrara-Florence, Council of, 286
Fertile Crescent, 1
feudalism
  Europe, xxxiii, xxxvi, **117–119**
  Japan, xxxvi, **119–121**
Ficino, Marsilio, 121–122, 127, 327
Field of Lies, 414
Fifth Crusade, 245
filid class, 199
Finkel, Caroline, 268, 270
Firdawsi, 122–123, 139, 364
First Crusade, 20, 94, 143, 198, 236, 356, 402, 413
First Lateran Council, 426
First Reich, 73
Firuz (Persian Tang general), 394
Firuz Shah Tughlaq, 101, 402–403
Fitzgerald, Edward, 315
FitzWalter, Robert (first baron FitzWalter), 260
Five Dynasties of China, 123–124, 373, 442
Five Pillars of Islam, 124–126
Flavius Iovanius, 60
Flavius Rufinus (Byzantine official), 61
Flóki Vilgerdarson, 415
Florence, Council of, 68, 90, **126**
Florentine Neoplatonism, 127–128
Fondi, duke of, 30
food production, xxix–xxxi
Fourth Crusade, 54, 58, 90, 126, 245, 283, 413
Fourth Lateran Council, 195, 224
Four Tiger, 280
Francia Media, 414
Francia Orientalis, 414
Franciscan Order, 33, 272, 356
Francis I (king of France), 217
Francis of Assisi, 272
Franconia, duke of, 174
Frankfurt, Council of, 346
Frankish tribe, 72, **129–130,** 195, 261, 323, 324
Frederick I (duke of Austria and [as Frederick III] king of Germany, 154
Frederick I Barbarossa (Holy Roman Emperor)**,** 47, 94, **130–131,** 154, 157, 175, 212, 244, 246
Frederick II Hohenstaufen (Holy Roman Emperor), 153, 157, 175, 176, 245, 247, 295, 311, 320
Frederick III (Holy Roman Emperor), 154, 178
Frederick IV (duke of Austria), 155
Frederick V (duke of Austria), 154
Freja, 418
Freyr, 418
Frigidus, Battle of, 61
Fruela I (king of Asturias), 86
Fruela II (king of Asturias), 87
Fue Fei, 440
Fujigawa, Battle of, 133
Fujiwara clan, 131–132, 161, 229, 288, 296, 388, 397
Fujiwara Katamari, 131, 397
Fujiwara Teika, 229
Fujiwara Yoshifusa, 131
Fukayabu, 161
Fulanis, 160
Fulbert, canon of Notre Dame, 3
Fulda, Abbey of, 49

Fulk, count of Anjou, 246
Funan, 81

G
Gaddi, Taddeo, 143
Gadjah Mada, 264
Gagini, Elia, 136
Gagini, Semenico, 136
Gaji, Al, 227
Galen, xxxii, 209, 266, 267
Galileo, 197
Ganjin, 296
Gao Xianzhi (Kao Hsien-chih), 390
Gaozong (Kao-tsung), 374, 376, 391, 439, 440
García (king of León), 87
García III (king of Navarre), 89
García Ordoñez, Count, 109
Gardar Svarsson, 415
Garigliano, Battle of, 295
Gaul, 14, 61, 269
Gautama Buddha, 293, 296, 303, 354, 430
Gaveston, Piers, 307
Gediminas, 254, 255
Geertgen tot sint Jans, 218
Gelibolu, Treaty of, 270
Gempei War, 120, **133–134,** 172, 228, 380
Genevieve, 195
Genghis Khan, xxxvii, xxxix, 34, 77, 100, **134–136,** 147, 183, 208, 210, 223, 239, 240, 281, 282, 283, 313, 330, 353, 375, 379, 398, 399, 403, 429, 430, 435, 437
Gennadios, 126
Genoa, 136–138, 413
Genshin, 179
Geoffrey of Anjou, 305–306, 377
Geoffrey of Monmouth, 12
George Scholarios, 126
Georgius Gemisthos Pletho, 90, 410
Gerard of Cremona, 266
Gerbert of Aurillac, 71
Gernet, Jacques, 425
Géza (king of Hungary), 243
Ghana, 9, 107, **138–139,** 144, 160
Ghazan Khan, 35
Ghazi Malik, 402
Ghaznavids, 100, **139–140,** 203, 263, 287
Ghazzali, Abu Hamid Muhammad al, 140, 193, 380
Ghibelline party, 342, 410
Ghiberti, Lorenzo, 51, 104, **140–141,** 143
Ghiyasuddin (noble of Ghur), 287
Ghiyas-ud-Din Tughluq, 402
Gibbon, Edward, 401
Gildas (monk), 12
Giotto di Bondone, 142–143, 216
Gjergj Balsha, 250
Glendower, Owen, 165
Go-Daigo (emperor of Japan), 24, 26, 120, 173, 232, 315, 316
Godfrey of Bouillon, 94, **143–144,** 246, 248
Godwin (earl of Wessex), 18
Goethe, Johann Wolfgang von, 155
gold and salt, kingdoms of, xxxiii, xxxviii, **144,** 445
golden age of Arabic literature, xxxii, 205–208
Golden Bull of 1356, 145, 177
Golden Horde, 77, 252, 253, 281, 282, 283, 284, 302, 330, 399, 403
Göllnheim, Battle of, 154, 177
Gontram, 92
Go-Shirakawa (emperor of Japan), 134, 232, 389, 390
Gothic and Romanesque styles, xxxi–xxxii, **145–147**
Gothic War, 63
Goths, 57, 61, 117, 198, 294
Go-Toba (emperor of Japan), 229
Go-Uda (emperor of Japan), 232
Granada, kingdom of, 87–89
Grand Canal, xxx, 124, **147–148,** 155, 183, 227, 277, 381, 438
Gratian (emperor of Rome), 60, 61, **148**
Graus, Battle of, 109
Great Army, 6, 418–419
Great Council, 413
Great Mosque of Damascus, 203
Great Schism, 28, 30, 31, 64, 68, 90, 126, 345, 346
Great Schism, The, 1378–1417, M59
Great Wall of China, xxxix, 18, 124, 252, 277–278, 332, 373, 381
Great Zimbabwe, 36, 367–368, 445
Greek Church, 67, 68, 90, 194, 198, 311
"Greek Fire," xxxix, 63, 270–271
Greenberg, Joseph H., 36
Greenland, 111, **148–149,** 415, 416, 417
Gregorian Reform, 175, 426
Gregorian Sacramentary, 6
Gregory I the Great (saint and pope), 6, 7, 76, 92
Gregory V (pope), 385
Gregory VII (pope), 47, 91, 163, 175, 195, 243, 426
Gregory IX (pope), 175, 197
Gregory X (pope), 153, 176
Gregory XI (pope), 30, 31
Gregory XII (pope), 31, 93
Gregory Nazianzen (saint), 97
Gregory Palamas, 149–150
Grunewald, Mathias, 218
Grunwald, Battle of, 237, 256, 331
Gücülük (Naiman Mongol leader), 379
Gudrid (Viking noblewoman), 416
Guelf party, 344, 410
Guillaume de Lorris, 80, 84
Guillaume de Nogaret, 326
guns, xxxix
Guntram the Rich, 152
Gupta Empire, 105, 158, 159
Gurjara-Pratiharas Confederacy, 341
Gutenberg, Johann, xxxi, **150–151,** 217, 437
Gutenberg Bible, 151
Guthrie, Malcolm, 36
Guthrum (Danish chieftain), 6, 17, 98
Guy de Lusignan, 180, 246
Guyuk Khaghan, 281, 403
Guzman, Dominic, 272

H
Haakon, Earl, 314, 315
Habsburg, Wilhelm von, 256
Habsburg dynasty, 48, **153–155**
Hachiman Taro Yoshiie. *See* Minamoto Yoshiie
Hadith, The, 339
Hadrian's Wall, xxxix, 358
Hafiz, 155, 380
Haggard, H. Rider, 445
Hagia Sophia, 57, 59, 67, 198, 421
d'Hainault, Isabelle, 325
Hajjah ibn Yusuf al-Thaqafi, 406
Hakim, Al, 20, 118
Hales, Robert, 321, 322
Halfdan, 98
Haly Radoan, 266
Hanafi, 208
Hanbali, The, 208
Han dynasty, xxx, xxxix, 78, 123, 147, 276, 294, 334, 391, 430
Hangzhou (Hangchou), 155–156, 222, 241, 294, 374, 381
Hannibal, 324, 410
Hanseatic League, 156–158
Hanseatic League and the Union of Kalmar, The, 14th Century, M50
Hans Holbein the Younger, 218
Harald III Hardrada (king of Norway), 309, 419, 420, 435
Haram as-Sharif, 407
Hare Krishnas, 43
Harihara (South Indian ruler), 414
Hariss, Gerald, 323
Harold II Godwineson (king of England), 12, 13, 17, 307, 309, 419
Harold Bluetooth, 69

Harold Harefoot, 70
Harris, Joseph E., 107, 384
Harsha Vardhana, xxxvii, **158–159,** 430, 431
Harthacanute, 70
Hartmann VI of Kyburg, 153
Harun al-Rashid, 1, 2, **159–160,** 209
Hasan (Muslim leader), 9, 10
Hasdrubal (Cartheginian general), 410
Haskins, Charles Homer, 264–265
Hassig, Ross, 182
Hastein Ironsides, 418
Hastings, Battle of, xxxix, 12, 235, 302, 309
Hausa city-states, 160, 231
Hayam Wuruk, 264
Heaney, Seamus, 12
Heian, 120, 131, **160–162,** 288, 296
Heiji War, 133
Heizen Gate Incident, 173
Héloïse, 3
Henry I (king of England), 12, 88, 163, 174, 305, 310, 371, 435
Henry II (king of England), 25, 38, 45, 71, 110, **162–163,** 235, 259, 305, 325, 329, 342, 372
Henry II (Holy Roman Emperor), 174
Henry II of Trastamara, 88
Henry III (king of England), 46, 70, 163, 175, 243, 305, 306, 423
Henry III the Infirm (king of Castile), 88
Henry IV (Holy Roman Emperor) 143, 426
Henry IV (of Castile) 89
Henry IV (of England) 186, 307
Henry IV (king of Germany) 163–164, 175, 243, 311
Henry V (king of England), **165–166,** 175, 186, 330, 426, 428
Henry V (Holy Roman Emperor) 164
Henry VI (king of England), 166, 186
Henry VI Hohenstaufen, 24, 130, 175, 295, 306
Henry VII (Holy Roman Emperor), 48, 175, 224
Henry VII of Luxemburg, 154
Henry VIII (king of England), 13
Henry FitzEmpress. *See* Henry II (king of England)
Henry of Anjou, 306
Henry of Bavaria, 262
Henry of Carinthia, 48
Henry the Fowler, 73, 262
Henry the Lion, 130, 157, 175
Henry "the Navigator," Prince, 166–167
Henry the Younger, 39
Henryson, Robert, 361
Heptarchy, 18
Heraclius I (Byzantine emperor), 57, 69, 433
Heraclius the Exarch (the Elder), 63
heresies, 4, 93, 97, 245
  pre-Reformation, 167–169
Herjólfsson, Bjarni, 111
Herman of Salm, 164
Hesychasts, 149
Heytesbury, William, 267
Hildegard of Bingen, 169, 268
Hincmar of Reims, 304
Hind Bint Utba, 433
Hindu epic literature, 169–171
Hinduism, xxx, xxxiv, 43
Hino Tomiko, 26
Hippocrates, xxxii, 267
Hira, Mount, 286
Hiraga Tomomasa, 172
Hirotaki, 173
Hisham (caliph), 407
Hisham II (caliph of Córdoba), 290
Hisham III (caliph of Córdoba), 290
Hochi, Battle of, 172
Ho dynasty, 19
Hogen incident, 389
Hogen War, 133
Hohenzollern, Albrecht von, 256
Hohokam, xxxv
Hojo clan, 120, **171–174,** 228, 232, 282, 316
Hojo Moritoki, 316
Hojo Tokifusa, 172
Hojo Tokiie, 171
Hojo Yasutoki, 172
Hojo Yoshitoki, 172
Holbein, Hans the Younger, 218
Holy Roman Empire, 1000, M39
Holy Roman Empire, 1215–1250, M46
Holy Roman Empire, 49, 59, 73, 90, 130, 145, 164, **174–179,** 212, 243, 320, 410
Holy Roman Empire and Habsburg Lands, The, c. 1400, M61
Honen Shonin (Honen Bo Genku), 179–180, 304
Hongwu (Hung-wu), 276, 277, 294, 436
Honorius (Roman emperor of the West), 61
Honorius II (pope), 426
Honorius III (pope), 330
Hooker, Richard, 107
Hopewell, xxxv
Horns of Hattin, Battle of the, 94, **180–181,** 351
horses
  in China, 374
  in medieval Europe, xxix, 115
Hosokawa Katsumoto, 26, 316
Hotspur, Harry, 165
Hrebeljanovic, Lazar, 250
Hsiao Sun-ning, 239
Huang Zhao (Huang Ch'ao), 123
Huari Empire, 11
Huaxteca, 181–182
Hugh Capet. *See* Capet, Hugh
Hugh of St. Victor, 265–266
Hui-ko, 441
Huizong, 425, 439, 440
Huizong (Hui-Tsung), 182–183, 221, 227, 374
Hulagu Khan, 34, 77, 100, **183–184,** 208, 210, 241, 281, 403, 438
Humiliati sect, 245
Hummay (king of Kanem Bornu), 230
Hundred Years' War, 30, 72, 116, **184–187,** 214, 235, 307, 310
Huns, xxxii, 57, 60, 198
Husayn (caliph), 364, 406
Huss, John, 48, 93, 167, 168, 178, **188–190,** 428
Hu Yuan, 297
Hyegeong (king of Silla), 371
Hyejong (king of Koryo), 238

I
Iaroslav (ruler of Kievan Rus), 434–435
Ibn al Hamdhani, 144
Ibn al-Khatib, 192
Ibn al Thumma, 310
Ibn Batuta, 100, 107, **191,** 207, 332, 353, 383
Ibn Ishaq, 4
Ibn Jahhaf, 109
Ibn Khaldun, 191–192, 204
Ibn Rushd. *See* Averroës
Ibn Sina (Avicenna), 8, **192–193,** 207, 266
Ibn Taymiyya, 193
Ibn Tumert, 117
Ibrahim ibn al-Aghlab, 160
Iceland, 415, 417
I Ching, 371
iconoclasm, 57, 58, 64, 68, **193–195,** 303
Idi Amin Dada, 107
Idris II (Almohad caliph), 41
Idrisi, Al, 306
Ignatius (patriarch of Constantinople), 305
Igor (prince of Kiev), 384
Île-de-France, 195
illuminated manuscripts, 198
Imre, 243
Inca Empire, 10, 11
India, xxx, xxxii, xxxiv, 319
Indravarman I (Khmer ruler), 233

Indravarman II (Khmer ruler), 78, 233
Ine (king of Mercia), 17
Ingstad, Anne Stine, 416
Ingstad, Helge, 416
Innocent II (pope), 42, 148, 377
Innocent III (pope), 4, 93, 94, 175, **195–196,** 244, 306, 330
Innocent IV (pope), 176, 254
Innocent VII (pope), 36
Innocent VIII (pope), 327
Inquisition, 167, **196–198,** 342
Investiture Controversy, 164
Ipato, Oro, 412
Ireland, **198–201,** 235–236, 314
Irene, 64, 81, 194, **198,** 303
Irish Church, 76
Irish monastic scholarship, golden age of, 198–201
Iron Age, 333, 417
Ironsides, Bjorn, 418
Ironsides, Hastein, 418
Iroquois, xxxv
Isaac I Komnenos (Byzantine emperor), 65
Isaac II (Byzantine emperor), 65
Isabella I of Spain, 86, 89, 90, 291, 342
Isabella of France, 185, 307
Isanvarman I (Khmer ruler), 81
Isaurian War, 62
Isidore of Seville, 74, 266
Islam, xxxii, xxxiii, xxxiv–xxxv, xxxviii, xl, 1, 3, 40, 43, 97, 102, 116, 138, **201–202,** 311, 339, 402, 421
  art and architecture in the golden age, 202–205
  Five Pillars of, 124–126, 138, 201, 287
  literature and music in golden age, 205–208
  science and technology in golden age, 208–210
  Sixth Pillar of, 125–126
Islamic law, 8, 31, 101, 193, **210**
Islamic World, The, c. 600–750, M35
Islamic World, The, c. 800–1200, M38
Isma'ilis, 31, 34, 116, 183, **211–212,** 287, 365
Italian city-states, 212–213
Italian Renaissance, 90, 127, 142, **213–219,** 311, 327, 410
Italian Wars, 155, 178, 213
Ivan III (czar), 286
Ivan Alexander, 55
Ivan Asen II, 55
Ivan Shishman, 55
Ivan Stratsimir, 55
Ivar the Boneless, 98

J
Jadwiga, (queen of Poland) 253, 255, 331
Jagiello. *See* Jogaila
Jaguar Claw (Mixtec ruler), 280
Jainism, xxxiv
Jalal-ad-Din Mengubirdi, 282
Jalal al-Din Rumi, 380
James I the Conqueror (king of Aragon), 89
James II the Just (king of Aragon), 89
James the Apostle, 288
Janequin, Clement, 218
janissaries, xl, 269
Japan, xxx, xxxii, xxxvi, xxxviii, 133–134, 237–238, 295–296, 315–317, 387
  feudal system in, xxxiv, xxxvi, **119–121,** 230
  Heian period of, 160–162
Jaromir (Bohemian prince), 47
Jaunutis (grand duke of Lithuania), 255
Java, 375–376
Jawhar al-Rumi, 116
Jayadevi (queen of Chenla), 81
Jayakatwang, 264
Jayavarman I (Cambodian king), 233
Jayavarman II (Cambodian king), 82, 233
Jayavarman III (Cambodian king), 233
Jayavarman VII (Cambodian king), 233–234
Jayavarman VIII (Cambodian king), 234–235
Jayavarman Paramesvar, 370
Jaychandra, 287
Jean de Meun, 80, 84
Jebe, 283, 379
Jedenspeigen and Dürnkrut, Battle of, 153
Jeduda ben Moses Cohen, 88
Jeong Jung-bu, 239
Jerome, Saint, 6, 39, 265, 411
Jerome of Prague, 93
Jerusalem, 20, 94, 144, 175–176, 198, 203, 205, 236, 245, 248, 286, 287
Jesuits, 168
Jesus (Christ) of Nazareth, 58, 97, 150
Jewish populations, 20
Jewish scriptures, 128, 217
Jianwen (Chien-wen), 250, 436
Jien, 304
jihad, 125, 179, 230
Jin (Chin) dynasty, 124, 135, 156, 182, **221–223,** 227, 253, 282, 294, 313, 374, 379, 429, 430, 438, 439
Jinheung, 371
Jinzheng (Chin-ch'eng), 391
Jito (empress of Japan), 238
Joachim of Flora, 223–224
Joan I (queen of Naples), 295
Joan II (queen of Naples), 295
Joanna of Naples, 30
Joan of Arc, 184, 187, 197, **224–225**
Job, Book of, 39
Jodo Shinsu, 365
Jodo Shu, 179
Jogaila (king of Poland, grand duke of Lithuania), 253, 255, 256, 331
John I (Byzantine emperor), 64
John I of Portugal, 166
John II (of France), 177, 186
John II Komnenos (Byzantine emperor), 198, 249
John VIII (pope), 96
John VIII Palaeologus, 126
John XII (pope), 164, 174
John XIII (pope), 385
John XVI (pope), 71
John XXII (pope), 22, 29, 177, 255
John XXIII (pope), 31, 92
John Duns Scotus, 257, 337, 358
John Fastolf of Meung, 224
John of Brienne, 247
John of England, 259–260, 305, 325
John of Gaunt, 81, 88, 307
John of Luxembourg, 48, 330–331
John of Nepomuk, 48
John of Ravenna, 304
John Scotus Eriugena, 75
John the Baptist, 140, 141
John the Lackland, 71
Jokyu disturbance, 229
Joscelin II (count of Edessa), 248
Joscelin III (count of Edessa), 248
Josephine (de Beauharnais) (empress of the French). *See* Bonaparte, Josephine
Joseph of Arimathea, 12
Jovian (emperor of Rome), 60
Judges, Book of, 39
Juji Kahn, 77, 134
Julian the Apostate (Eastern Roman emperor), 60
Julius Constantius (Western Roman emperor), 60
Julius II (pope), 214, 347
Jurchen, 135, 156, 182, 221–223, 227, 239, 253, 294, 374, 429, 436, 439
Justice of the Peace, 307
Justin II, 63
Justinian I (Eastern Roman Emperor), 57, 62–63, 148, 320, 410
Justinian II (Eastern Roman Emperor), 53, 63
Jutes, 13

K
Kabbalah, 327
Kaga Shogunate, 232
Kaghan Ku-li p'ei-lo, 405
Kaghan Mo-ye-ch'o, 405
Kaidu Khan, 77, 241
Kaifeng (K'ai-feng), 123, 156, 221, **227–228,** 313, 374, 439, 442
Kaiqubad, 101
Kajiwara Kagetoki, 171
Kali, 43
Kalka River, Battle of, 330
Kalman (king of Hungary), 198
Kalmar Union, 251
Kaloyan, 54–55
Kamakura Shogunate, 24, 119–120, 134, 171, **228–230,** 282, 354
Kambuja, 81
Kambujadhiraj, 370
Kambu Svayambhuva, 81
kami, 296
Kamil, al-, 243
Kammu (emperor of Japan), 161
kana* and *kanji, 132, 162, 231, 288
Kanem Bornu, 160, **230–231**
Kangjong (king of Korea), 239
Kankan Musa, 383
Kara Hulagu, 77
Kara Yussuf, 269
Karim Aga Khan IV, 211–212
Karlsefni, 416
Kasyapa, 441
Kazimierz. *See* Casimir
Kells, Book of, 75, 200
Kemmu Restoration, 24, 173, **231–232,** 296
Kenneth I (king of Scotland), 359
Kenzong (Jen Tsung), 424
Kerbala, Battle of, 406
Keroularios, Michael, 355, 356
Kertanagara, 264
Kertarjasa Jayawardhana, 264
Kestutis, 255
Khajeh Shamseddin Mohammad Shirazi, 155
Khalid ibn al-Walid, 433
Khan Asparuh, 53
Khan Boris, 54
Khan Kardam, 53
Khan Krum, 53–54
Khan Kubrat, 53
Khan Omurtag, 54
Khan Tervel, 53
Kharijites, 8, 103, 116
Khazars, xxxix, 261, 349, 384–385, 421
Khitan, 238, 251, 392, 429, 435, 442
Khmer Kingdom, 105, **233–235,** 369–370
Khoi tribe, 444
Khosrow Anushirvan, 122
Khosrow II (king of Persia), 63
Khurshah, 35
Khwarazm, 135
Khwarazm Shah, 34
Kievan Rus, 347–350, 379, 419–420, 434
Ki Hwon, 238
Kikuyu, xxxv, 37
Kildare Abbey, 76
Kilkenny, Statutes of, 235–236
Kim Bu-sik, 370
Kim Naemul, 371
Kim Yu-shin, 371–372
Kindi, al-, xxxiii
Kinross, Lord, 269
Kirina, Battle of, 138
Kitasato Shibasaburo, 44
Kitbuqa, 35
Kiyohara Motosuke, 161
Kleidion, Battle of, 65
Knights Hospitallers, 180, **236–237,** 330
Knights of Malta, 237
Knights Templar, 29, 84, 89, 166, 180, **236–237,** 326, 330
Koch, H. W., 330, 331
***Kojiki* and *Nihon Shoki*, 237–238**
Kojima, Battle of, 134
Kojong (Korean ruler), 239
Kongmin (Korean ruler), 239
Konrad of Masovia, 330
Korea, xxx, xl, 232, 238–240, 282, 362–363, 370–372
Koryo dynasty, 238–240, 252, 372
Kosovo, Battle of, 37, **240,** 249, 250, 265, 317, 318
Kotian (khan of Polovsti), 283
Kotrag (Bulgar ruler), 53
koumiss, 438
Krevo Union, 256
Krishna, 170
Krok, 47
Kubert (Bulgar ruler), 53
Kubilai Khan, xl, 77, 148, 173, 183, 239, **240–242,** 264, 280, 281, 331, 398, 399, 403, 436, 437, 438
Kujo Kanezane, 179, 228
Kujo Yoritsine, 172
Kukai (Japanese monk), 161
Kulikovo, Battle of, 286
Kulottunga I, 55
Kung Ye, 238, 372
Kurans, 261
Kusunoki Masashige, 232
Kyanzittha, 56
Kyongdok, 371
Kyong Taesung, 239
Kyon Hwon, 238, 372

L
Ladislas (king of Hungary), 198, **243–244,** 295
Ladislas Posthumus (king of Bohemia and Hungary and Croatia), 178
Ladislaus IV (king of Hungary), 176
Ladislaus (king of Poland). *See* Władysław
Lalibela, 244
Lama Buddhism, 438, 439
Lambeth, Treaty of, 46
Lancaster, duke of, 428
Landini, Francesco, 216
Landulf, Count, 21
Lanfranc (monk), 20, 309
Langton, Stephen, 306
L'Anse aux Meadows, 111, 149, 416
Laos, xxxviii
Lao Thai, 383
Las Navas de Tolosa, Battle of, 342
Lateran Councils, xxxix, 148, 164, 168, 195, 224, 257, 426
Third and Fourth, 244–246
Latin Church, 68, 126, 196
Latini, Bruno, 99, 213
Latin states of the Crusades, 246–249
Lazar I (Hrebeljanovic), 240, **249–250,** 264
Lazarevitch, Stephen, 269, 270
Lechfeld, Battle of, 174, 262, 329
Le Dynasty of Annam, 250–251
Legalism, 425
Legnano, Battle of, 175
Le Loi, 251
Leo I (the Thracian) (Byzantine emperor), 61
Leo II (Byzantine emperor), 62
Leo III (Byzantine emperor), 64, 72, 81, 194, 302, 324
Leo IV (Byzantine emperor), 64, 194, 304
Leo V (Byzantine emperor), 64, 194
Leo VI (Byzantine emperor), 64, 68
Leo IX (pope), 310, 355, 356
Leo XIII (pope), 22, 39
León, kingdom of, 87
Leonardo da Vinci, 216
Leontios, 63
Leopold III (ruler of Further Austria), 154
Leo the Great (pope), 97
Leo the Isaurian (Byzantine emperor), 57, 97
Lepanto, Battle of, 237
Le Puy, Guy, 401

Le Qui Ly, 251
Le Thanh To, 251
Le Thanh Tong, 251
Levant, 119, 144
levirate society, 252
Lewes, Battle of, 423
Liao dynasty, 155, 182–183, 221, **251–253,** 429, 430, 435, 438
Li Bo (Li Po), 82, 431
Li Guangli (Li Kuang-li), 431
Li Hong, 431
Li Longji (Li Lung-chi), 431
Lincoln, Battle of, 377
Lindisfarne, 201, 417
Lionel of Clarence, 235
Lipany, Battle of, 48, 190
Li Shimin (Li Shih-min), 390, 431
Listven, Battle of, 420
Li Taibo (Li T'ai-po), 82
Lithuania, grand duchy of, 253–257
Little Ice Age, 149
Liu Bang, 276, 391
Livonian Sword Brothers, 301
Li Yuan, 390, 431
Li Yuanhao (Li Yuen-hao), 429
llamas, xxxi
Llywelyn, 423
Lodi dynasty, 101
Lollards, 165, 188, 428
Lombard, Peter, 21, **257–258,** 266
Lombard League, 175, 176
Lombards, 79, 136, 194, 198, 294, 310, 320, 323, 412
London, Concordat of, 426
Lorenzetti, Ambrogio, 213
Lothair (king of France), 71
Lothair I (Frankish king), 72, 413, 414, 418
Lothair II (of Lorraine), 75, 157, 304, 305, 330
Lothair, Constitution of, 320
Lothar II (king of Germany), 175
Louis I the Pious (Frankish ruler), 72, 75, 79, 80, 174, 413, 418
Louis II (Holy Roman Emperor), 304, 414
Louis IV (Holy Roman Emperor), 154
Louis VI (king of France), 23
Louis VII (king of France), 94, 163, 325
Louis VIII (king of France), 46, 71
Louis IX (saint and king of France), 21, 46, 71, 247, **258**
Louis X (king of France), 71
Louis XI (king of France), 347
Louis of Anjou, 295
Louis of Hungary, 255
Louis of Orléans, 224
Louis the Child, 174
Louis the German, 75, 414
Louvre, 195
Lucius III (pope), 245
Lucus Notaras (Byzantine official), 346
Ludolf, 262
Ludwig IV Wittelsbach, 177
Luna, Alvaro de, 89
Luoyang (Loyang), 19, 123, 148, 222, 294, 405, 432
Lupus of Ferrières, 74, 75
Luther, Martin, 42, 167, 257
Lyons, Council of, 68, 126, 175

M
MacAlpin, Kenneth, 359, 360
Macarius of Egypt, 149
Mac Dang Dong (Vietnamese official), 251
Macedonian Renaissance, 58
Machiavelli, Niccoló, 213, 215
MacMurrough, Dermot, 235
Magna Carta, 108, 110, 145, **259–260,** 306
Magyars, xxxiii, 8, 243–244, 285 **invasions, 260–262**
Mahabharata, 43, 169
Mahathammaracha I (Thai ruler), 383
Mahathammaracha II (Thai ruler), 383
Mahathammaracha III (Thai ruler), 383
Mahathammaracha IV (Thai ruler), 383
Mahayana Buddhism, 161, 234, 293
Mahendravarman (Khmer ruler), 81
Mahmoud bin Yehya al-Wasiti, 204
Mahmud al-Kati, 139
Mahmud Khan, 402
Mahmud of Ghazni, 100, 122, **139, 262–263,** 287
Maimon, Moses ben, 263
Maimonides, 128, **263–264,** 266
maize, xxxi
Majapahit kingdom, 264
Major Battles in Medieval and Early Modern Japan, M55
Malamir, 54
Maldon, Battle of, 12
Mali, 107, **138–139,** 144, 160, 383–384
Malik Firuz Khalji, 101
Maliki, 9, 208
Malik Shah, 315, 363
Malory, Thomas, 151
Mamluks, xl, 94–95, 184, 192, 248
Ma'mun, al-, 205, 206
Mandinke peoples, 138
Manichaeanism, 405–406, 430
Man Lulan, 55
Mansa Musa (emperor of Mali), 138–139
Mansur, al-, 1, 36
Manuel I (Byzantine emperor), 198
Manuel I Palaeologus (Byzantine emperor), 90
Manuel II Palaeologus (Byzantine emperor), 269, 270
Marcher Lords, 423
Marcian (Eastern Roman emperor), 61
margrave of Brandenburg, 157, 158, 178
Maricort, Pierre de, 267
Marie de France, 84
Mark (saint), 412
Mark Eugenikos, 126
Marozzi, Justin, 270
Marrakesh, 9
Marsilius of Padua, 30, 177, 213
Martianus Capella, 74
Martin V (pope), 93, 177
Martin the Humane (king of Aragon), 89
Marwan (Umayyad caliph), 407
Mary, mother of Jesus, 58, 76
Masai, 37
Masamura (Hojo regent), 173
Masud (sultan of Konya), 139, 248
mathematics, xxxi, xxxvii, 210, 266
Matilda (Mande) (Norman queen of England), 23, 305, 376, 377
Mauch, Carl, 368
Maude. *See* Matilda
Mauregato (king of Asturias), 86
Maurice (Byzantine emperor), 63
Maurice de Sully (bishop of Paris), 257
Mauryan dynasty, xxx, 330
Maximilian I (Holy Roman Emperor), 155, 178, 179
Maximus the Confessor, 61, 68
Mayans, xxxiii, xxxv, xli, 181, 273, 275, 278, 337
Meaux, Siege of, 166
Meaux, Treaty of, 5
Mecca, xxxviii, 125, 138, 201, 202, 286, 287
mechanical engineering, studies of, 210
Medici, Cosimo de', 90, 121, 122
Medici, Lorenzo de', 215, 295, 327, 345, 347
Medici, Piero de', 104
medicine, xxxii, 28, 209, 210, 266–268
medieval Europe,
educational system in, 264–266
fairs in, 115–116
sciences and medicine during, 266–268
Medieval Warm Period, 111, 416
Medina, xxxviii, 125, 201, 202, 286
Mehmed I (Ottoman sultan), 268–271, 318
Mehmed II (**Ottoman sultan**), 237, 410
Meiji Restoration, 134, 161, 172, 354
Meitoku Rebellion, 25
Mencius, 425, 444

mendicants, 271–273, 356
Menelik I (emperor of Ethiopia), 113
Mengrai (Khmer prince), 369
Merovich (Salian Frankish leader), 129
Merovingian dynasty, 72, 74, 129**, 273**
Merovius (Salian Frankish leader), 273
Mersen, Treaty of, 414
Meru, Mount, 233
Mesoamerica, xxxv, xl–xli, 181–182
Postclassic period, 273–275
southeastern periphery, 275–276
Mesopotamia, 34
metallurgy, xxxiii
Mexico, xxxv, xxxix
Meykandar, 367
Mezezius, 63
Michelangelo Buonarroti, 216
Michael I (Byzantine emperor), 64
Michael II (Byzantine emperor), 64, 194
Michael III (Byzantine emperor), 64, 96, 194
Michael IV (Byzantine emperor), 65
Michael V (Byzantine emperor), 65
Michael VI (Byzantine emperor), 65
Michael VIII Palaeologus (Byzantine emperor), 58, 90, 126
Mieszko I (Polish ruler), 329
Mieszko II (Polish ruler), 329
Mieszko III (Polish ruler), 174
Milíc, Ján, 48
Miller, Helen Hill, 12
Milošević, Slobodan, 269
Minamoto clan (of Japanese shoguns), 131, 161, 228, 232
Minamoto Sanetomo, 172, 229
Minamoto Yoriie, 228–229
Minamoto Yorimasa, 389
Minamoto Yoritomo, 133, 134, 228, 316
Minamoto Yoritoto, 120, 354
Minamoto Yoshiie, 24, 228
Minamoto Yoshinaka, 134, 389
Minamoto Yoshitomo, 172, 389
Minamoto Yoshitsune, 134, 172
Minatogawa, Battle of, 232
Mindaugas, 254, 331
Ming dynasty, xxxiv, xxxix, 107, 149, 239, 250, **276–278,** 294, 364, 425, 436, 442
Minghuang (Ming-huang), 82, 431–432
Mircea of Wallachia, 264, 265
Mir Hussain, 398
Miura Yoshizumi, 390
Mixcóatl, 274
Mixtecs, 273, 274–275**, 278–280,** 390
Mizushima, Battle of, 134
Moctezuma I (Aztec emperor), 181
Moctezuma II (Aztec emperor), 181, 337
Mogollon culture, xxxv
Mohács, Battle of, 256
Mohammad II (Ottoman sultan), 280, 346
Mojmir I (prince of Moravia), 285
Mojmir II (prince of Moravia), 285
Mon, 107**, 280–281**
monasticism, 27, 236
monastic schools, 264
Mongke Khan, 35, 77, 183, 240–241**, 281–282,** 284, 302, 403
Mongol Invasions of Russia, 12th–13th Centuries, M47
Mongols, xxx, xxxiv, xxxvi, xxxvii, xxxviii–xli, 172, 183–184, 192, 208, 209, 227–228, 229–230, 232, 235, 239, 240–242, 276, 277, 278, 285, 301–302, 330, 350, 375, 429, 430, 436, 437–439
invasions of Japan, 282
rule of Russia, 282–284
Monophysites, 67
Monotheletism, 68
Montefeltro, Bonconte de, 410
Montefeltro, Federico of, 410
Montefeltro, Guidobaldo da, 410
Monteferrato, Teodoro di, 137
Montfort, Simon de, 4–5, 89, 245, 306, 423
Montgomery, Treaty of, 423
Moravia, 96, 176, 189**, 284–285,** 313, 324, 355
Moravian Church, 190
Moritoki (last Hojo regent), 173
Morotaki (Hojo regent), 173
Mortimer, Edmund, 165, 166
Mortimer, Roger, 109
Moscow: Third Rome, 59**, 285–286**
mosques, 202
Mstislav (Kievan noble), 434
Mstislav Staryi of Kiev, 283
Mstislav Udaloi of Galaciam, 283, 284
Muaw'iya, 8, 69, 103, 364, 406, 433
Mugabe, Robert, 367
Muhammad, the prophet, 1, 3, 57, 68, 102, 113, 124, 201, 205**, 286–287,** 339, 364
Muhammad al-Darazi, 365
Muhammad ibn Abd al-Wahhab, 193
Muhammad ibn Qasim, 373
Muhammad Ibn Tughlaq, 101
Muhammad ibn Tumart, 10
Muhammad II, 280
Muhammad of Ghur, 287–288, 341
Muhammad Tughluq, 191
Muhammed-bin-Tughluq, 402
Mühldorf, Battle of, 154, 177
Muhyiddin ibn 'Arabi, 380
Mu'izzad-Din Bahram Shah, 100
Munenobu (Hojo regent), 173
Muqtadir, al-, 2, 111
Murad I (Ottoman sultan), 240, 249–250, 268, 317, 318
Murad II (Ottoman sultan), 126, 318
Murasaki Shikibu, 132, 161**, 288–289**
Murdock, George P., 36
Muromachi shogunate, 25
Musa al-Hadi, 159
Musa Chelebi, 270
Musa ibn Nusayr, 41
Musaylimah (Muslim leader), 102
Muset, Battle of, 89
Muslim Spain, 5**, 289–291**
Mustafa (Ottoman leader), 271
Musta'sim, al-, 37, 181
Mutapa Empire, 445
Mutasim, 2
Muyeol (king of Silla), 371, 372
Muzorewa, Abel, 367
Myanmar, 55, 56, 280
Myo Cheong, 239
mysticism, 271, 380

N
Naddodd (Norwegian sailor), 415
Nagatoki (Hojo regent), 173
Nagoe Mitsutoki, 172
Naiman Kitbuqa, 184
Nakatomi Katamari, 131
Nalanda, 293
Nambokucho War, 232
Nan Chao, 369
Nanjing (Nanking), 276, **294,** 400, 436, 439, 442
Naples, 46, 176, **294–295**
Napoleon I. ***See*** **Bonaparte, Napoleon.**
Nara, 133, 179, **295–296**
Nara Fe Maghan, 383
Narapatisithu. *See* Cansu II
Narasimhapati. *See* Cansu IV
Narváez, Pánfilo de, 339
Naser ud-din Muhammad, 403
An-Nasir, Yusuf, 35
Nasir-ud-Din Khusro, 402
Nasir ud-Din Mahmud, 100
Nasser, Gamal, 31
natural philosophy, 267
Navarre, kingdom of, 89–90
Nayaks, 393
Nayanars, 43
Neanderthals, 333
Nemanyich dynasty, 250
Neo-Confucianism, 161, 230, 276, **296–301,** 374, 438
Neo-Daoism, 297
Neolithic Age, xxxi
Neoplatonism, 121–122, 127, 192, 327

Nestorianism, 92, 183, 430
Nestorius (cleric), 61
Nevsky, Alexander (czar)**, 301–302**
Newfoundland, 416
Nicaea
Council of, 61, 67, 97, 194
Second Council of, 97, **302–303**
Nicene Creed, 126, 355
Nicetas (cleric), 167–168
Nicheren, 303–304
Nicholas I (pope), 195, **304–305**
Nicholas II (**pope**), 310, 320
Nicholas IV (**pope**), 33, 345
Nicholas V (pope), 177, **301,** 411
Nicodemus of Vatopedi, 149
Nigeria, 36
***Nihon Shoki* and *Kojiki*.** *See Kojiki* and *Nihon Shoki*
Nikephoros I (Byzantine emperor), 54, 64
Nikephoros II (Phokas) (Byzantine emperor), 64, 68, 385
Nineveh, Battle of, 63
Nitta Yoshisada, 24, 173, 232
Nizam al-Mulk, 8, 363
Njord, 418
nominalism, 2
Norman Conquest of England, 12, 15, 110, 305, **307–310,** 423
Norman Conquests, 1066–1087, M41
Norman Kingdom of Sicily, 1059–1154, M44
Norman Kingdoms of Italy and Sicily, 310–311
Norman kings of England, 305–307
Norse sagas, 415
North America, xxxv, 416, 417
Northampton, Council of, 38
Northumbrian Renaissance, 14
Norway, 416–419
Norwich, John Julius, 271
Notker (monk), 75
Notre-Dame, Cathedral of, 195
Nur al-Din, 248, 249

O
Oath of Salisbury, 308
Oath of Strasbourg, 414
Obas, 40
Obilić, Miloš, 240, 249, 268–269
Ochoa, Lorenzo, 181
O'Connor, Rory, 235
Oda Nobunaga, 27, 121, 317
Odin, 418
Odo (earl of Kent), 309
Odo of Blois, 71
Oei Rebellion, 25
Offa (king of Mercia), 17
Ogma, 199
Ogotai Khan, 34, 77, 134, 135, 136, 227, 240, 241, 281, 302, **313–314,** 379, 403, 435
Olaf I (Tryggvason) (king of Norway), 111, **314–315**
Olaf II (saint and king of Norway), 70
Olaf Skötkonung, 314
Oldcastle, John, 165, 168
Oleg (prince of Riazan), 281, 349
Olga (grand princess of Kiev), 349, 384, 420
Olmecs, 338
Omar (second caliph), 68–69, 433
Omar Khayyam, 315
Omari, Al-, 115
Onin War in Japan, 25, 26, 121, **315–317**
ontological argument, 20
oral tradition, 199–200, 205–206
Order of Christ, 166
Order of Fiore, 223
Order of Friar Minor, 272
Order of the Knights Templar, 31, 89
Ordóñez, García, 109
Ordoño I (king of Asturias), 87
Ordoño II (king of Galicia), 87
Ordoño III (king of Asturias and León), 87
Ordoño IV (king of León), 87
Oresme, Nicolas, 267
Orhan, 317
Oriental Orthodox Churches, 76
Orléans, Louis d', 328
Orosius, Paulus, 7
Orsini family, 344–345
Orthodox Church, xxxvi, 68, 126, 355
Oslac (Saxon earl), 6
Osman (Ottoman leader), 317
Ostmark, 79
Ostrogoths, 57, 60, 320
Oswald (Anglo-Saxon ruler), 200
Oswy, 16
Otokar I (king of Bohemia), 47
Otokar II (king of Bohemia), 48, 153, 176
Otrar Incident, 379
Otto I (Holy Roman Emperor), 70, 73, 153, 164, 174, 261, 262, 320, 329, 385
Otto II (Holy Roman Emperor), 153, 174, 320, 329, 385
Otto III (Holy Roman Emperor), 71, 174, 195, 314, 320, 329, 386
Otto IV (Otto of Brunswick) (Holy Roman Emperor), 30, 175, 321
Ottoman Empire, 1359–1520, M57
Ottoman Empire, xxix, xxx, xxxix, xl 37, 57, 59, 126, 178, 211, 240, 249–250, 253, 256, 268–269, **317–318,** 399, 413
Otto of Savoy, 164
Otto the Merry, 154
Ouchi Masahiro, 317
Ouchi Yoshihiro, 25
Ouyang Xiu, 297

P
Pachomius (saint), 27
pagan schools, 199–200
Pak Hyeokgeose, 370
Pak-jong (ruler of Silla), 371
Palaeologan Mannerism, 58
Palestrina, Giovanni da, 216–217
Pallava kingdom, 319, 393
Pampa, 414
Pandyas kingdom, 393
Papal Schism, 177
Papal states, 31, 72, 153, 164, **320–321**
papermaking, xxxi, xxxii, 207, 334
Parameshvara. *See* Jayavarman I
Parameswara (Srivijaya ruler), 376
parchment, 74, 200
Paris, Gaston, 84
Paris, Treaty of, 185
Participazio, Giustiniano, 412
Parvati, 43
Paschal II (pope), 148, 164
Paschal III (pope), 244
pastoralism, xxx–xxxi
Pataliputra, 431
Patapan, 375
Patarine sect, 245
Patriarchs, 355
Patrick (Celtic saint), 75, 76, 200
Paul (saint), 92, 412
Paul I (pope), 344
Paul II (pope), 326, 347
Paul III (pope), 197
Paul VI (pope), 197
Paul the Deacon, 74, 75, 80
Pax Tatarica (Tatar Peace), 438
Peace of Ramla, 351
Peace of San Germano, 176
Peace of Stralsund, 158
Peace of Westphalia, 158
Peasant Crusade, 94
Peasants' Revolt, 81, 307, **321–323**
Pechenegs, 260–261, 356, 384, 385, 434
Peckham, John, 424
Pedro I (king of Aragon and Navarre), 88, 89, 192
Pedro II (king of Aragon and Navarre), 71, 89
Pedro III (king of Aragon and Navarre), 89
Pedro IV (king of Aragon and Navarre), 89

Pelayo (Visigoth king), 86
Pembroke, Richard de Clare, earl of, 235
Penda, 17
Peopheung, 371
Pepin, Donation of, 323–324
Pepin I of Landen, 72
Pepin II (Frankish ruler), 72, 414
Pepin III (Frankish ruler), 72
Pepin the Short, 79, 273, 320, 324, 413
Percys of Northumberland, 165
Perkunas, 249
Perry, William, 354
Petar, 54
Peter (saint), 92
Peter of Cluny, 21
Peter of Dusburg, 249
Peter the Hermit, 21
Petrarch, 30, 46, 47, 85, 137, 177, 214–215, 295, **324–325,** 352
Phagspa script, 397, 438
pharmacology, 209
Philip II Augustus (king of France**),** 24, 46, 71, 94, 195, 246, 259, **325–326,** 343, 351
Philip III the Bold (king of France), 71, 326, 324
Philip IV (the Fair) (king of France), 28, 71, 154, 177, 185, 195, 236, **326–327**
Philip V (king of France), 71
Philip VI (king of France), 154, 185
Philip of Swabia, 175
Philippa Roet, 80
Philippikos (Byzantine emperor), 63
Philotheus of Pskov, 286
Phoenicians, 333
Phokas (Byzantine emperor), 63
Pho Khun Bang Klang, 383
Pho Khun Ban Muang, 383
Pho Khun Pha Muang, 383
Photius the Great, 67, 96, 305
Pico della Mirandola, 127–128, **327**
Picts, 358
Piero della Francesca, 410
Pietro II Orseola, 413
pilgrimages, xxxviii, 8, 14, 50, 70, 125, 197, 201, 286
Pippin the Middle, 400
pirates, 136, 137, 237
Pisa, Council of, 92
Pisano, Andrea, 140–141
Pius II (pope)**, 323,** 345, 346
Pius X (pope), 197
Pizan, Christine de, 328–329
Pizzano, Tommaso di Benvenuto da, 328
plague, xxx, 43–45, 214, 215, 235, 307, 321, 439
Plantagenet Kings of England, 162, **305–303**
Plato, 127
Pliny, 262
Plotinus (Neoplatonist philosopher), 121, 127
pluralism, 217
pneumonic plague, 43
pogroms, 21
Poitiers, Battle of, 269
Poland, 253, **329–331**
Poland and Lithuania, 1386–1470, M63
Polo, Marco, xxxvi, 136, 156, 183, **331–333,** 334, 353, 411, 437
Polovsti, 282
polygamy, 286
Pompeii, 294
Poor Men of Lyons, 168, 244
porcelain, xxxii–xxxiii, xxxvii
Portugal, 40, 87, 166, **333,** 400, 445
pottery, xxxii, xxxvii
Powell, James M., 195
Prabhakaravardhana (king of Thanesar), 158
Pre-Columbian Civilizations in Central and South America, 1200 B.C.E.–1542 C.E., M64
predestination, 428
Přemysl (Bohemian dynastic founder), 47
Pressian (dynastic founder), 54
Prester John, 113, 166
Primaticcio, Francesco, 217
printing, 151–152, 217, 437
invention in China, xxxi, **334**
Prithviraj III (Chauhan ruler), 287, 341
Procopius (scholar), 43, 60, 189–190
Prokop, Andreas, 189
Provisions of Oxford, 108
Pseudo-Dionysius, 357
Ptolemy, 266
Pukuveras, 254
Pulci, Luigi, 215
Punic Wars, 333
Puranas, 50, 169, 171, **334–335,** 366
Purandaradas, 43
Pure Land Buddhism, 132, 161, 179, 365
pygmies, 36

Q
al-Qadir, 109
Qadisiyyah, Battle of, 69
Qaitbey (Mamluk sultan), 31
Qalawun, 248
Qiang (Ch'iang), 397
Qin (Ch'in) dynasty, xxxix, 147, 380
Qing (Ching) dynasty, 425
Qin Gui (Ch'in K'uei), 374, 439, 440
Qinzong (Ch'in-tsung), 183, 221, 374
Quattrocentro, 213–219
Qudu, 379
Quercia, Jacopo della, 141
Quetzalcoatl, 181, 274, **337–338**
Quiché Maya, 338–339
Qur'an, 103, 193, 201, 203, 286, **339,** 398
Qutaiba ibn Muslim, 353
Qutuz (Mamluk sultan), 184

R
Radbot of Klettgau, 153
Radulph (monk), 21
Ragnar (Viking leader), 98
Raja Raja I (Chola ruler of South India), 85, 391
Rajendra I (Chola ruler of South India), 391
Rajendra II (Chola ruler of South India), 85
Rajput Confederacies, 341
Rajyavardhana (Indian noble of Thanesar), 159
Rama Khamheng, 370, 383
Râmañña desa kingdom, 280
Ramatacha (Khmer ruler), 370
Rama Tibodi I, 383
Ramayana, 169, 171
Ramesuan (Khmer ruler), 370
Ramiro I (king of Asturia), 87, 89
Ramiro II (king of Aragon), 87, 89
Ramiro III (king of León), 87
Ramon Berenguer II, 109
Ramon Berenguer IV, 89
al-Rashidun, 102
rationalism, 391
Ravenna, 413
Raymond II (count of Tripoli), 248
Raymond III (count of Tripoli), 246, 248, 249
Raymond of Poitiers, 23
Raymond of Saint-Gilles (Raymond IV), 248
Raymond (VI) of Toulouse, 4–5, 143
Raymond-Ruben of Armenia, 249
Al-Razi, 209
Reader, John, 40, 230, 439
Reconquest of Spain, 86, 110, **342**
Red Monk, 316
Red Turbans, 191
Reformation, 306, 409, 428
Regensburg, Council of, 346
Reginald of Chartres, 224
Reginald of Châtillon, 179
Religion and Scholarship in Medieval Europe, 1100–1300, M45
Renaud of Châtillon-sur-Loing, 249
Renders, Adam, 368

René of Anjou, 295
Renzong (Jen-tsung), 297
Reuchlin, Johannes, 217
Rhee Syngman, 363
Rheims, Council of, 257
Rhuddlan, Statute of, 424
Riccobaldo (chronicler), 143
rice, cultivation of, xxx
Richard I (king of England), 94, 186, 246, 259, 305, 306, 321, **342–343**, 351
Richard II (king of England), 165, 305, 307, 321
Richard of Normandy, 69
Ridda wars, 68, 102
Rimini, Bull of, 330
Ringaudas, 254
Río Salado, Battle of, 88
Riurikid dynasty, 349–350, 420, 434
Robert, abbot of Molesme, 91
Robert, king of Naples, 177
Robert I (king of Scotland), 185, 308
Robert II (duke of Normandy), 310
Robert II of Scotland, 359
Robert II the Pious (king of France), 71
Robert III of Scotland, 359
Robert de Sorbon, 46
Robert Guiscard, 310
Robert of Anjou, 46
Robert of Geneva, 30
Robert the Bruce, 306–307, 359
Roger I (Norman king of Sicily), 310
Roger II (Norman king of Sicily), 207, 210, 295, 312, 313
Roger of Salerno (regent of principality of Antioch), 248
Roland, Song of, 343–344
Rollo (Viking leader), 195
Roman, Prince, 284
Romanesque and Gothic styles, xxxi–xxxii, **145–146**
Romanos II (Byzantine emperor), 64
Romanos III (Byzantine emperor), 65
Romanos IV Diogenes (Byzantine emperor), 65, 363
Rome
  medieval, 344–345
  papacy in Renaissance in, 345–347
Romulus Augustulus (Western Roman emperor), 195, 323
Ronsard, Pierre de, 85
Rossellino, Bernardo, 52
Rosso, Giovanni, 217
Rostislav of Great Moravia, 96
Rudolf I of Habsburg (Holy Roman Emperor), 48, 153, 176
Rudolf II (Holy Roman Emperor), 153
Rudolf III (king of Burgundy), 174
Rudolf IV the Founder (duke of Austria), 154
Rudolf of Swabia, 164
Rudravarman (Chenla ruler), 81
Ruizong (Jui-tsung), 431, 432
Rukn ad-Din Kurshah, 183
Rukn ad-Din Firuz Shah, 100
Rule of St. Benedict, 15, 42, 91
rune poems, 418
Rupert, count of Palatine, 178
Rus, xxxiv, 157, 248, 282–284, **347–350,** 379, 419–420
Russkaia Pravda, 349
Russo-Polovsti alliance, 282
Rustichello of Pisa, 331, 332

S
Sacred Congregation of the Universal Inquisition, 197
Sadaaki (Hojo regent), 173
Sada-akira (Japanese official), 179
Sadatoki (Hojo regent), 173
al-Sahili, 139
Saicho (monk), 161
Saisset, Bernard, 326
Sakura, 138
Saladin (Salah ad Din, Yusuf), 94, 180–181, 183, 246, 249, 263, 343, **351–352**
Salamon (king of Hungary), 243
salt, kingdom of. *See* gold, kingdoms of salt and
Salutati, Coluccio, 52, 90, 213, **352**
Samala (Mon prince), 280
Samanid dynasty, 139, 263
Samarkand, 77, 135, 289, 315, **352–353,** 389, 392, 398
Samuil, 54
Samurai, xxxiv, xxxix, 119, 161, 173, 172, 230, 232, **354–355,** 388
Sancho I (king of Aragon), 87, 89
Sancho II (king of Castile), 109
Sancho III (king of Castile), 87, 88
Sancho IV (king of Castile), 88
Sancho Ramirez (king of Aragon), 109
Sanders, Liman von, 269
Sangyuan, Treaty of, 252
Sanskrit, xxxvii, 42, 82, 159, 169, 206, 362
Sanzio, Raphael, 216
Saracens, 20
Saraswati, 50
Sariputta, 293
Sasanka, 159
Sassanid Empire, 62, 69, 102
Savonarola, Girolamo, 195
Saxons, 13, 273
Saxony, duke of, 130, 157
sayyid, 8
Sayyid dynasty, 101
scaldic verse, 418
Scannabecchi, Lamberto, 426
Schism of 1054, 355–356
Scholarios, George, 126
Scholastica (saint), 344
Scholasticism, 22, 75, 257, 264, 327, **356–358,** 428
science studies, xxxi–xxxiii, xxxvii, 208–210, 266–267
Scipio Africanus, 324
Scotland, 185, 186, 306, **358–362**
Scott, Walter, 85
scriptorium, 198
Scrope, Henry, 165
Scrovegni, Enrico, 142
Sebuk-Tigin, 139, 263
Second Crusade, 21, 23, 94, 130
Sefuwa dynasty, 230
Sei Shonagon, 132, 161
Sejong (king of Korea), **362–363**
Sekigahara, Battle of, 121
Seljuk dynasty, 94, 139, 198, 203, 263, 317, 356, **363**
Seneca (Roman Stoic philosopher), 265
Sens, Council of, 42
seppuku, 119
septicemic plague, 43
Septimius Severus (emperor of Rome), 195, 294
Serbia, 240, 249–250, 269, 271
Serbian Orthodox Church, 250
serfs, xxix–xxx, xxxiv
Seveners sect, 211
"Seven Orders of Wisdom," 200
Seventy, Council of, 215
Sewale, John, 321
Sforno, Obadiah, 217
Shafi'i, 208
Shahbuddin. *See* Muhammad of Ghur
Shahnamah, **364**
Shakespeare, William, 3, 85, 166
shamanism, 247, 438
Shams ud-Din Iltutmish, 100
Shangdu (Shang-tu), 438
Shang dynasty, 397
Shan-tao, 179
Sharaf ad-din Ali Yazdi, 269–270
shari'a, 210–211
Sheikh Bedreddin, 271
sherifs, 7
Shi'ism, 4, 8, 34, 116, 183, 201, 204, 263, **364–365**
Shin Arhan, 55
Shinran, 179, 304, **365–366**
Shintoism, 132, 160–161, 296, 354, 369
Shiva, 42, 50, 85, 335, **366–367**, 414

Shizong (emperor of China), 222
shogunates, 24–27, 119–120, 133–134, 171–174, 228, 232, 388
Shona, 367–368
Shotoku Taishi (Japanese prince), 237, **368–369,** 387, 388, 397
Shrewsbury, Battle of, 165
Siamese invasion of Khmer Kingdom, 369–370
Siffin, Battle of, 8, 69, 103
Siger of Brabant, 267
Sigismund (Holy Roman Emperor), 37, 48, 49, 90, 92, 93, 154, 178
Silk Road, xxix, xxxvi, xxxviii, 77, 334, 352, 392, 431
Silla dynasty, 238, 296, **370–373,** 386
Silo (king of Asturias), 86
Sima Guang (Ssu-ma Kuang), 297
Sima Qian (Ssu-ma Chien), 425
Simeon (church father), 54, 149, 261
Simon de Montfort, 4–5, 89, 245, 306, 423
simony, 217, 385
Sind, Arab conquest of, 372–373
sinecures, 217
Sinell (Irish abbot), 92
Singahsari dynasty, 264
Sinjong (Koryo ruler), 239
Sirmium, archbishop of. *See* **Cyril and Methodios**
Siva, 56, 82
Six Pillars of Islam, 126
Sixth Crusade, 175–176
Sixtus IV (pope), 345, 346–347, 373
skraeling, 416
slaves, xl, 415, 416
Slavs, 57, 157, 174, 193, 285
Sluys, Battle of, 307
smallpox, xxxii
Snorri (possible first European born in North America), 416
Snorri Sturluson (poet), 418
Soga clan, 131, 369, 388, 397, 398
Sogdians, 406
Solomon, 113, 136, 244, 368, 407
Songhai, 107, **138–139,** 144, 160
Songjong (Korean ruler), 239
Song (Sung) dynasty, xl, 123, 124, 147, 156, 221, 227, 238, 241, 252, 277, 281, 294, 334, **373–375**, 424, 429, 430, 437, 438, 439, 442, 443
Sorghaghtani Beki, 240, 281, 403
sorghum, 438
Southampton Plot, 165
Sovereign Military Order of Malta, 237
Spain
  Christian states of, **86–90**
  Reconquest of, 86, 110, 342
Spanish Inquisition, 342
Spanish March, 79
squash, xxxi
Sri Indraditya, 370
Srindravarman, 235
Srivijaya kingdom, 86, **375–376**
Statute of Laborers, 323
Statute of Rhuddlan, 424
Statutes of Kilkenny, 235–236
Staurakios, 64
Stephen I of Blois, 163, 243, 305, 310, **376–377**
Stephen II (pope), 344
Stephen III (pope), 324
Stephen V (pope), 96
Stephen of Sponheim, 169
Stilicho, 61
St. Mark's Basilica, 412
stoicism, 22
Strabo, Walafrid, 75
Straw, Jack, 321
Strongbow, 235
Subotai, 227, 283, 284, 302, 313, 330, **378–380**
Sudanic Africa, 230–231
Sudbury, Archbishop, 321, 322
Suevi, 333
Sufism, 7, 140, 271, **380**
Sui dynasty, 147, 155, 237, 369, **380–382,** 393, 388
Suiko (empress of Japan), 234
Sui Wendi (Sui Wen-ti), 147, 380
Sukhothai, 234, 370, **382–383**
Suleiman the Magnificent (Ottoman sultan), 237, 269
Sumanguru (Sosso king), 138
Sumatra, 375
Sundiata, xl, 138, **383–384**
Sunni dynasty, 139
Sunni Muslims, 4, 8, 9, 34, 41, 116, 140, 183, 193, 203, 204, 259, 287, 317, 363, 398
Suryavarman II, 233
Su Shi (Su Shih), 377–378
Suzong (Su-tsung), 20, 405
Svätopluk I (ruler of Great Moravia), 283
Svätopluk II (ruler of Great Moravia), 283
Sven, 419
Sviatoslav, 349, **384–385,** 420
Svyatopolk the Accursed, 434
Sweden, 416–419
Sweyn Forkbeard, 69, 314, 419
Swineshead, Richard, 267
Sybil of the Rhine, 169
Syllaeum, Battle of, 63
Sylvester II, 71, 243, **385–386**
Synod of Aachen, 304
Synod of Arles, 402
Synod of Metz, 304
Synod of Whitby, 14, 16
Szumborski, Bernard, 331

T
Taborites, 189
Tachibana clan, 161
T'aejo (king of Koryo), 238
Taiho Code, 387–388
Taika Reforms, 131**, 388**
Taira clan, 131, 161, 231, 388
Taira Kiyomori, 120, 172, 389
Taira Koremori, 133
Taira Masakado, 120
Taira-Minamoto wars, 24, 133–134**, 388–390**
Taira Munemori, 389
Taira Sadamori, 171
Taira Tomomori, 133
Taira Yoritsuna, 173
Taizong (T'ai-tsung), 252, 373, 430, 431, 442
Taizong (T'ang-tsung), 394, **390–391,** 397, 405
Taizu ([Ming] **T'ai-Tsu), 391–392,** 436
Taizu ([Song or Sung] T'ai-tsu), 124, 373, 442
Tajuddaula Khursav Malik (Ghaznavid king), 287
Takatoki (Hojo regent), 173
Talas River, Battle of, 392, 394
Talha ibn Ubayd Allah, 103
Talmud, 21
Tamil culture, 85, 319**, 392–393**
Tancred, 175, 248, 295
Tangaxoan II, 396
Tang (T'ang) dynasty, xxx, xxxvii, 18, 82, 123, 147, 162, 237, 250, 277, 278, 288, 296, 334, 354, 369, 372, 373, 380, 387, 388, 392**, 393–395,** 397, 405, 429, 430, 438, 442
Tangut, 429
Tantric Buddhism, 391
Taoism (Daoism), xxxiii, 82, 299, 381, 393, 430
Tarai, Battle of, 287
Taranto, Battle of, 413
Tarascans, 396
Tarasius, 303
Tariq ibn al-Ziyad, 40
Tasso, Torquato, 215
Tatar Peace (Pax Tatarica), 438
tea ceremony (Japan), 26
Tedlock, Dennis, 275
Teixeira, Tristão Vaz, 166
Temmu (emperor of Japan), 387
Tempier, Etienne, 267

Temple of the Mount, 407
Temuchin, 34, 134, 135. *See also* Genghis Khan
Temur Oljeitu, 399, 438
Ten, Council of, 413
Tenchi (emperor of Japan), 380, 388, **396–397**
Tennyson, Alfred, Lord, 85
Teotihuacán, xxxv, xxxviii, 274, 275, 278
Teresa (saint), 88
Teutonic Knights, xxxiii, 189, **236,** 254, 255, 256, 286, 301, 302, 330–331, **397**
textiles, xxxvii
Thailand (Siam), 382–383
Theobald of Bec, 38
Theodore the Stoudite, 68, 194
Theodosius I (Byzantine emperor), 61, 62, 67
Theodosius II (Byzantine emperor), 61
Theodosius III (Byzantine emperor), 64
Theophilos (Byzantine emperor), 64, 194
Theotokos of Vladimir, 58
Theravada Buddhism, 55–56, 235, 280, 293, 383
Thierry (Burgundian ruler), 92
Thileuin Man, 55
Third Crusade, 24, 94, 130, 175, 301, 325, 342, 356
Third Lateran Council, 168
Thirteen Years' War, 256, 331
Thirty Years' War, 158, 190
Thor, 418
Thorhilsson, Ari the Wise, 415
Thorkell (Viking chief), 419
Thorun, Treaty of, 331
Thorvald (Viking explorer), 112
Three Alligator, 280
Three Years' War, 24
Tiberias, 180
Tiberios III (Byzantine emperor), 63
Tiberius, xxxii, 294
Tiberius II Constantine (Byzantine emperor), 63
Tibetan Kingdom, 397–398, 405
Tigris River, 69
Timurlane, 2, 35, 38, 77, 101, 192, 205, 240, 269, 270, 318, 353, **398–399,** 403
Titicaca, Lake, 10
Toba (nomadic people), 294
tobacco, 396
Toghon Temur Khan, 399–400, 439
Toghrulbeg (Seljuk caliph), 34
Tokimune (Hojo regent), 173
Tokiyori (Hojo regent), 173
Tokugawa Ieyasu, 27, 121
Toltecs, 274, 337
Toqtamish (Mongol khan), 399
Toqto'a-beki (Merkit chief), 379
Torah, 263
Toscandli, Polo Pozzo, 51
Tostig, Earl, 309
Tours, Battle of, 72, 86, 273, **400–401,** 407
Toynbee, Arnold, 192
Toyotomi Hideyoshi, 26, 121
Trade in Europe, c. 1300, M52
Traidenis (Lithuanian noble), 254
Tran dynasty, 78
Trappists/Trappistines, 91
Trench, Battle of the, 201
Trent, Council of, 148
Tressard, Jean, 225
Tribonian, 63
Tribuana Tunggadewi, 264
Trotula of Salerno (medical writer), 268
Troyes, Treaty of, 166, 187
Truce and Peace of God, 401–402
True Pure Land Buddhism, 365–366
Tryggve Olafsson, 314
Tsouras, Peter G., 181
Tsunetoki (Hojo regent), 172
Tughlaq dynasty, 101, **402–403**
Tughril (Seljuk ruler), 363
Tului Khan, 77, 134, 223, 240, 281, 313, **403**
Turnbull, S. R., 232, 389
Tvrtko of Bosnia, 250
Twelver Shi'i, 211, 364
Tyler, Wat, 321, 322
typhoons, 232, 239, 241, 282

U
U (king of Koryo), 239
U Aungzeya, 280
Ubbi (Viking leader), 98
Uesugi Kenshi, 316
Uhud, Battle of, 201
Uighur Empire, 379, 392, 397, **405–406**
Uli (ruler of Mali), 384
Ulrich, 47, 331
Ultraquists, 189
Umar ibn al-Khattab, 40, 102–103
Umar II (Umayyad caliph), 407
Umayyad dynasty, 1, 6, 34, 40, 69, 97, 102, 103, 116, 203, 206–207, 286, 289, 353, 400, **406–408**
Ummah, 102
UNESCO World Heritage sites, 296, 372, 416
Union of Lublin, 256
Unity of the Brethren, 190
universities, European, 408–409
Upanishads, 169
Urban II (pope), 23, 65, 94, 198, 344, 356, 401, **409–410**
Urban VI (pope), 31
urban schools, 265
Urbino, 410
Uruma Tokikumi, 179
Usman Dan Fodio, 162
Uthman (third caliph), 4, 8, 69, 339
Uthman ibn al-Affan, 102, 103
Uthman ibn Naissa, 394

V
Václav I (Wenceslaus) (king of Bohemia), 47
Václav II, 48
Václav III, 48
Václav IV, 48, 177
Vaikuntha, Mount, 233
Vaisvilkas, 255
Vajrayana Buddhism, 397
Valdemar IV (king of Denmark), 157
Valdes, Peter, 168
Valens, 60
Valentinian I (emperor of Rome), 60
Valentinian II (emperor of Rome), 61
Valkyries, 418
Valla, Lorenzo, 411–412
Valmiki, 170–171
Valois dynasty, 71, 73
Vandals, 117, 328
Varna, Battle of, 126, 256, 318
Vasari, Giorgio, 142–143
Vedas, 50
Vedic Age, 50, 169
Velho, Gonçalo, 166
vellum, 74, 200
Venetian Golden Book, 413
Venice, 90, **412–413**
Verdun, Treaty of, 72, **413–414**
Verona, Council of, 168
Vesuvius, Mount, 294
Vichy regime, 225
Victor IV (pope), 244
Vienna Concordat, 154, 178
Vietnam, Democratic Republic of, xxx, xxxviii, 250
Vignaud, Jean, 3
Vijayabahu, 55
Vijayanagara Empire, 414–415
Vikings, xxxvi, xl, 6, 7, 98, 117, 148, 157, 174, 195, 314, 315, 349, 358, 434
Iceland, Icelandic sagas, 415
North America, 416
Norway, Sweden, and Denmark, 416–419
Russia, 419–420
Viking Trade, Settlements, and Raids, c. 1000, M33

Vinland, 416
Viriathus (Lusitanian leader), 333
Visconti, Filippo Maria, 137
Visconti, Giovanni, 137
Vishnu, 42, 50, 56, 233, 335, 366
Visigoths, 60, 62, 273, 289, 290, 333, 412
  Kingdom of Spain, 86
Visnugopa, 319
Vladimir I the Great, 54, 59, 64, 280, 314, 349, **420–421,** 434
Vladimir II Monomakh (grand prince of Kiev), 349
Vladimir of Suzdal, 283
Vladislav II, 47
Vlad the Impaler, 271
Volmar, 169
Vouille, Battle of, 273
Voyages of Ibn Battuta, 1325–1354, M56
Voyages of the Polos in Asia, 1260–1295, M51
Vuk Brankovic, 249, 250
Vulgate, 6
Vytenis (Lithuanian leader), 254

W
Wace of Caen, 12
Wada Yoshimori, 172
Wahhabi sect, 193
Walafrid Strabo, 75
Waldensians, 168, 196, 244
Waldo, Peter, 244
Wales, 186, 306
  English conquest of, 423–424
Walid, al-, 401
Wallace, William, 306, 359
Wallingford, Treaty of, 306
Walter Map, 12
Walter the Penniless, 21
Walworth, William, 323
Wamala (Mon prince), 280
Wang Anshi (Wang An-shih), 222, 297, 298–299, **424–425**
Wang Ko, 238
Wang Kon, 238, 372
Wang Yangming (Wang Yang-ming), 425
Wanyan Aguda (Wan-yen A-ku-ta), 221, 222, 253
Wanyang clan, 222
wapantakes, 98–99
warfare, xxxiii, xxxviii
War of St. Sabas, 248
Wars of Apostasy, 102
Wars of Scottish Independence, 359
Wars of the Roses, 305, 307
Wedmore, Treaty of, 6
Weland, 418
Welf of Bavaria, 243
Wenceslaus. *See* Václav I
Wenxian (Wen-hsian), 380
Wenzheng (Wen-ch'eng), 397
Werner I (count of Habsburg), 153
Westminster, Treaty of, 377
White Horse Monastery, 427
Whyntoun, 361
William I (king of Sicily), 175, 295, 305
William II (king of Sicily), 295, 305, 310, 311
William III (duke of Aquitaine and German king), 174
William IV (duke of Aquitaine), 71
William V (duke of Aquitaine), 163
William IX (duke of Aquitaine), 23, 84
William X (duke of Aquitaine), 22
William de Corbeil, 377
William Jordan of Cerdagne, 248
William of Champeaux, 3
William of Conches, 267
William of Malmesbury, 12, 344
William of Nogaret, 29
William of Normandy, 18
William of Ockham, 177, 357, 358
William of Saint-Thierry, 42
William Rufus, 359
William the Aethling, 376
William the Ambitious, 154
William the Conqueror, xxxix, 12, 308, 423
Witenagemots/Witans, 17, 69–70
Władysław I Herman (king of Poland), 329–330
Władysław II (king of Poland), 253, 256, 331. *See also* Jogaila
Władysław III (king of Poland), 256
Władysław Lokietek, 255, 330
Woden, 13
Wonsong (Korean ruler), 371
World Heritage sites, 296, 372, 416
World War I, 269
Worms, Concordat of, 164, 175, 244, **426**
writing systems, xxxvii
Wurzburg, Diet of, 426
Wu Zhao (Wu Chao), 82, **426–428,** 431
Wycliffe, John, 93, 167, 168, 188, **428**
Wynfrith (Christian missionary), 14

X
Xia, duke of, 429
Xiao, 431
Xiongnu (Hsiung-nu), 294
Xixia (Hsi Hsia), 135, **429–430**
Xuande (Hsuan-te), 443
Xuanzang (Hsuan-tsang), 159, 293, 386, 389, **430–431**
Xuanzong (Hsuan-tsung), 18, 82, 392, **431–432**

Y
Yamana Mochitoyo, 26
Yamana Sozen, 316
Yamato clan, 237
Yan (Yen), 273, 294, 436
Yang, Lady, 18, 83, 384
Yangdi (Yang-ti), 147, 155, 381
Yang Guang (Kuang), 381
Yang Jian (Yang Chien), 380
Yang Kil, 238
Ya'qubi, al-, 140
Yarmuk, Battle of, 63, 69, **433–434**
Yaroslav, 284
Yaroslav the Wise (grand prince of Novgorod and Kiev), 301, 329, 420, **434–435**
Yasa, Mongolian law code of, 77
Yashovarman (Khmer ruler), 233
Yellow River, xxx, 18, 123, 147, 222, 227, 430, 439
Yelu Chucai, 135, 227, 313, **435–436**
Yelu clan, 252
Yersin, Alexandre, 44
Yesugei (Mongol chief), 134
Yi dynasty, 238, 362, 436
Yingzong (Ying Tsung), 424, 425
Yi Song-gye, 240
Yi Ui-bang, 239
Yongle (Yung-lo), 107, 250, 276, 294, **436–437,** 442, 443
Yuan Dynasty, 1330, M54
Yuan dynasty, xxxiv, 77, 147, 238, 241, 276, 278, 280, 282, 294, 331, 334, 399, 429, 436, **437–439**
Yue Fei (Yueh Fei), 222, 374, **439–440**
Yuri (grand prince of Vladimir), 284
Yusuf al-Fihri, 289
Yusuf ibn Tashfin, 9, 41

Z
Zagwe dynasty, 113, 244
Zahir ud-Din Muhammad Babur, 101
Zangi (Muslim leader), 248
Zangid dynasty, 351
Zanj rebellion, 2
Zapotecs, 273, 274, **273–276,** 396
Zar'a Ya'kob, 113
Zarco, João Gonçalves, 166
Zaydi dynasty, 365
Zen (Ch'an) Buddhism, 161, 230, 354, **441,** 443
Zennichi, 303

Zeno (Byzantine emperor), 52, 62
Zhang (Chang) brothers, 427
Zhang Zai (Chang Tsai), 299–300
Zhang Zhi (Chang Chi), 299
Zhao (Chao), 429
Zhao Kuangyin (Chao K'uang-Yin), 373, **442**
Zheng He (Cheng Ho), xl, 107, 277, 437, **442–443**
Zheng He's Voyage along Coastal Asia and Africa, 1431–1433, M60
Zhenjin (Mongol prince), 242
Zhezong (Che-tsung), 182
Zhongzong (Chung-tsung), 390
Zhou (Chou), duke of, 395
Zhou (Chou) dynasty, 395, 390
Zhou Dunyi (Chou Tun-yu), 299
Zhu Di (Chu Ti), 436, 442
Zhu Xi (Chu Hsi), 276, 299, 300–301, **443–444**
Zhu Yuanzhang (Chu Yuan-chang), 276, 294, 400, 436, 439
Zhu Yunwen (Chu Yun-wen), 442
Zimbabwe, 367–368, **444–445**
Zimbabwe, Great, 36, 367–368, 445
Zinzendorf, Nicholas Ludwig von, 190
Ziska, John, 189
Ziyad bin Salih, 392
zongos, 160
Zubayr ibn al-Awwam, al-, 105
Zuni, xxxv
Zvonimir (king of Croatia), 243
Zygmunt I (king of Poland, grand duke of Lithuania), 256
Zygmunt II August (king of Poland, grand duke of Lithuania), 256

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Viking Trade, Settlements, and Raids, c. 1000
GREENLAND
Walrus Ivory, Furs, Hides, Cables, Falcons, Woolens
Brattahlid
ICELAND
Fish, Fats, Woolens
Faroe Is.
Shetland Is.
SCOTLAND
NORWAY
Timber
Furs
Walrus Ivory, Fish, Hides
Walrus Ivory, Furs
FINLAND
SWEDEN
DENMARK
Birka
Staraja Ladoga
Novgorod
Gnezdovo
Grobin
Amber
Wiskiauten
Truso
Wollin
Hedeby
Hamburg
Dorestad
Quentowic
York
Wheat, Woolens, Tin, Honey
London
Dublin
Limerick
Waterford
Wine, Pottery, Glass, Cloth, Weapons, Jewelry
Salt, Wine
Noirmoutier
Marseilles
Rome
Constantinople
Berezany
Kiev
Slaves
Slaves, Fur, Wax, Honey
Bulgar
Silver
Itil
Caspian Sea
Chorez
Gorgan
Silk, Silver, Spices
Baghdad
Silk, Fruit, Spices, Wine, Jewelry
Black Sea
Mediterranean Sea
Jerusalem
Alexandria
AFRICA
ATLANTIC OCEAN
L'Anse aux Meadows
Furs
MARKLAND
Timber
VINLAND
N
Sea routes
Inland routes
0 1,000 miles
0 1,000 km
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China during the Tang Dynasty, 626–783
Lake Baikal
Aral Sea
Western Turks
Lake Balkhash
Caspian Sea
Syr Dar'ya
Amu Dar'ya
NORTHERN TURKISH KHANATE
Khitan
POHAI
Sea of Japan
Kunling
Uygurs
SILLA
Mengchi
Talas, 751
Soghdiana
Kuqa
Dunhuang
Anxi
Yellow (Huanghe) R.
Tianjin
Grand Canal
Yellow Sea
HINDU KUSH
Tukharistan
TUFAN (Tibetan Kingdom)
Chang'an (Xi'an)
Luoyang
CHINA
Hangzhou
East China Sea
HIMALAYAS
Indus R.
Brahmaputra R.
Tüpüt
Yangtze (Changjiang) R.
PACIFIC OCEAN
Ganges R.
NANZHAO
Guangzhou
Arabian Sea
PYU
South China Sea
Mekong R.
CHAMPA
Bay of Bengal
ZHENLA
INDIAN OCEAN
China, 700
Greatest extent of Tang empire, c. 700
Area of Muslim influence, c. 661
Capital
Battle
Tüpüt People
Fortified Wall
Province boundaries
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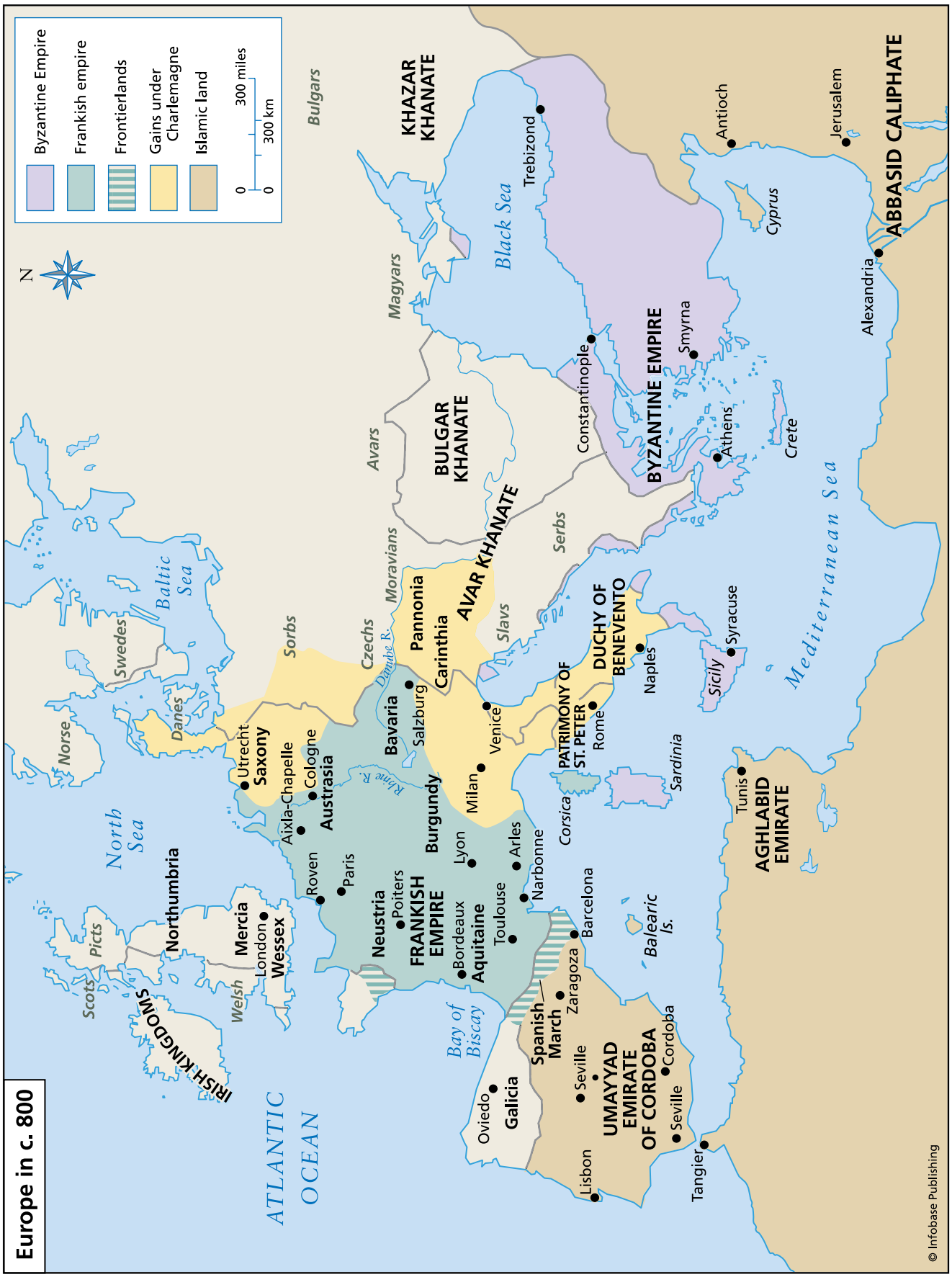
N
0 500 miles
0 500 km

The Islamic World, c. 600–750 M35


Europe in c. 800
Byzantine Empire
Frankish empire
Frontierlands
Gains under Charlemagne
Islamic land
0 300 miles
0 300 km
N
ATLANTIC OCEAN
North Sea
Baltic Sea
Mediterranean Sea
Black Sea
Bay of Biscay
IRISH KINGDOMS
Scots
Picts
Welsh
Norse
Danes
Swedes
Northumbria
Mercia
London
Wessex
Utrecht
Saxony
Sorbs
Aixla-Chapelle
Cologne
Austrasia
Roven
Paris
Neustria
Poiters
FRANKISH EMPIRE
Bordeaux
Aquitaine
Toulouse
Burgundy
Lyon
Arles
Narbonne
Rhine R.
Bavaria
Salzburg
Czechs
Danube R.
Moravians
Pannonia
Carinthia
Milan
Venice
AVAR KHANATE
Avars
Slavs
Magyars
Bulgars
BULGAR KHANATE
KHAZAR KHANATE
Serbs
PATRIMONY OF ST. PETER
Rome
DUCHY OF BENEVENTO
Naples
Corsica
Sardinia
Sicily
Syracuse
Tunis
AGHLABID EMIRATE
Spanish March
Barcelona
Zaragoza
Balearic Is.
Oviedo
Galicia
Seville
UMAYYAD EMIRATE OF CORDOBA
Cordoba
Seville
Lisbon
Tangier
Trebizond
Constantinople
BYZANTINE EMPIRE
Smyrna
Athens
Crete
Cyprus
Antioch
Jerusalem
Alexandria
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Africa and the Mediterranean Region—Major Empires and Kingdoms, 400–1450
ROME
c. 200 BCE–476 CE
Constantinople
Black Sea
Caspian Sea
PERSIA
ATLANTIC OCEAN
KINGDOM OF THE VANDALS
428–534
MAGHREB
Mediterranean Sea
Tripoli
Alexandria
ISRAEL
SYRIA
Byblos
Jerusalem
JUDAH
Tigris R.
Euphrates R.
ALMORAVID
c. 1060–1147
ALMOHAD
1147–c. 1271
FATAMID
909–1015
Cairo
Memphis
EGYPT
Nile R.
Thebes
Medina
Red Sea
Mecca
ARABIAN PENINSULA
Elephantine
Abu Simbel
KANGABA
c. 1000–c. 1230
THE SUDAN
NUBIA
Dongola
Gebel Barkal
Napata
TEKRUR
c. 100–c. 1100
GHANA EMPIRE
900–1200
Timbuktu
SONGHAI
c. 1400–1591 CE
Senegal R.
Niger R.
Lake Chad
Segu
MALI
1200–c. 1400 CE
BORNU
c. 850
KANEM-BORNU (KANURI EMPIRE)
c. 1000–c. 1650
HAUSA STATES
c. 1000–c. 1700
ETHIOPIA
AKSUM
c. 500 BCE–1000 CE
WOLOF
c. 1050–c. 1500
GABU
c. 1250–1850
YORUBALAND
IFE
c. 1000–c. 1800
Benue R.
Igbo
BENIN
c. 1000–c. 1800
BUNYORO-KITARA
c. 1500–c. 1900
MOSSI STATES
c. 1400–c. 1900
OYO
c. 1300–c. 1800
Mogadishu
Congo R.
Lake Victoria
INDIAN OCEAN
LOANGO EMPIRE
c. 1500
CHEWZI EMPIRE
c. 1500
Malindi
Mombasa
Luba
L.Tanganyika
Zanzibar
KONGO EMPIRE
c. 1300–c. 1700
Lunda
Hehe
Fipa
Kilwa
ATLANTIC OCEAN
Lake Nyasa
Zambezi R.
ARAB COASTAL KINGDOMS
c. 700–c. 1500
GREAT ZIMBABWE
c. 1200–c. 1450
Sofala
Swazi
Orange R.
Khoihoi
Nguni
N
Byzantine Empire, 330–1453
Mamluk rule, 1250–1717
Ibo Tribal group
0 800 miles
0 800 km
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The Islamic World, c. 800–1200
ATLANTIC OCEAN
Bay of Biscay
North Sea
Baltic Sea
Rhine R.
FRANKISH EMPIRE
ALPS
PYRENEES
Balearic Is.
Corsica
Rome
Sardinia
Sicily
Adriatic Sea
Mediterranean Sea
Dnieper R.
Black Sea
BULGAR KHANATE
Danube R.
Constantinople
Aegean Sea
BYZANTINE EMPIRE
Crete
Cyprus
KHAZAR KHANATE
CAUCASUS
Caspian Sea
Tigris R.
Euphrates R.
Mosul
HAMDANIDS 945–1004
ABBASIDS 749–1258
Jerusalem
Nile R.
EGYPT
TULUNIDS 868–905
FATIMIDS 909–1171
HEJAZ
NEJD
Medina
Mecca
Red Sea
Persian Gulf
PERSIA
BUWAYHIDS 932–1055
ISMAILIS (ASSASSINS) 1090–1256
SAMANIDS 819–1005
SAFFARIDS 867–1495
GHAZNAVIDS 977–1186
KHWARIZM SHAHS 1077–1231
Aral Sea
Syr Darya
Amu Darya
Samarkand
TRANSOXIANA
QAARAKHANIDS 992–1211
Kabul
Indus R.
INDIA
Arabian Sea
AFRICA
SAHARA
ATLAS MTS.
ZIRIDS 972–1148
AGLMOHADS 1130–1269
AGHLABIDS 800–909
ALMORAVIDS 1056–1147
MAGHREB
IDRISIDS 789–926
UMAYYADS 756–1031
Cordoba
Granada
Abbasid Caliphate at greatest extent, c. 800
Byzantine Empire, c. 900
Carolingian Kingdom, c. 900
Bulgar Khanate, c. 900
Islamic world, c. 1000
Expansion of Islam
0
500 miles
0
500 km
N
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Holy Roman Empire, 1000
North Sea
Baltic Sea
WALES
ENGLAND
Hamburg
Lenzen 929
POLAND
Oder R.
Weser R.
Elbe R.
Cologne
Aachen
Andernach 939
Prague
Mainz
Reims
Seine R.
Paris
KINGDOM OF GERMANY
Worms
Meuse R.
Rhine R.
SWABIA
Regensburg
Augsburg
Lechfeld 955
Vienna
Bay of Biscay
FRANCE
Loire R.
Danube R.
BAVARIA
HUNGARY
CARINTHA
Lyons
BURGUNDY
Bordeaux
Milan
Drava R.
Venice
Pavia
Po R.
CROATIA
Garonne R.
Rhône R.
LEÓN
NAVARRE
Arles
KINGDOM OF ITALY
SERBIA
Marseille
COUNTY OF BARCELONA
Adriatic Sea
Corsica
CALIPHATE OF CORDOBA
Rome
PAPAL STATES
Sardinia
Holy Roman Empire
Maygar attacks (933–955)
Otto I's campaigns (936–966)
0 200 miles
0 200 km
Mediterranean Sea
Sicily
N
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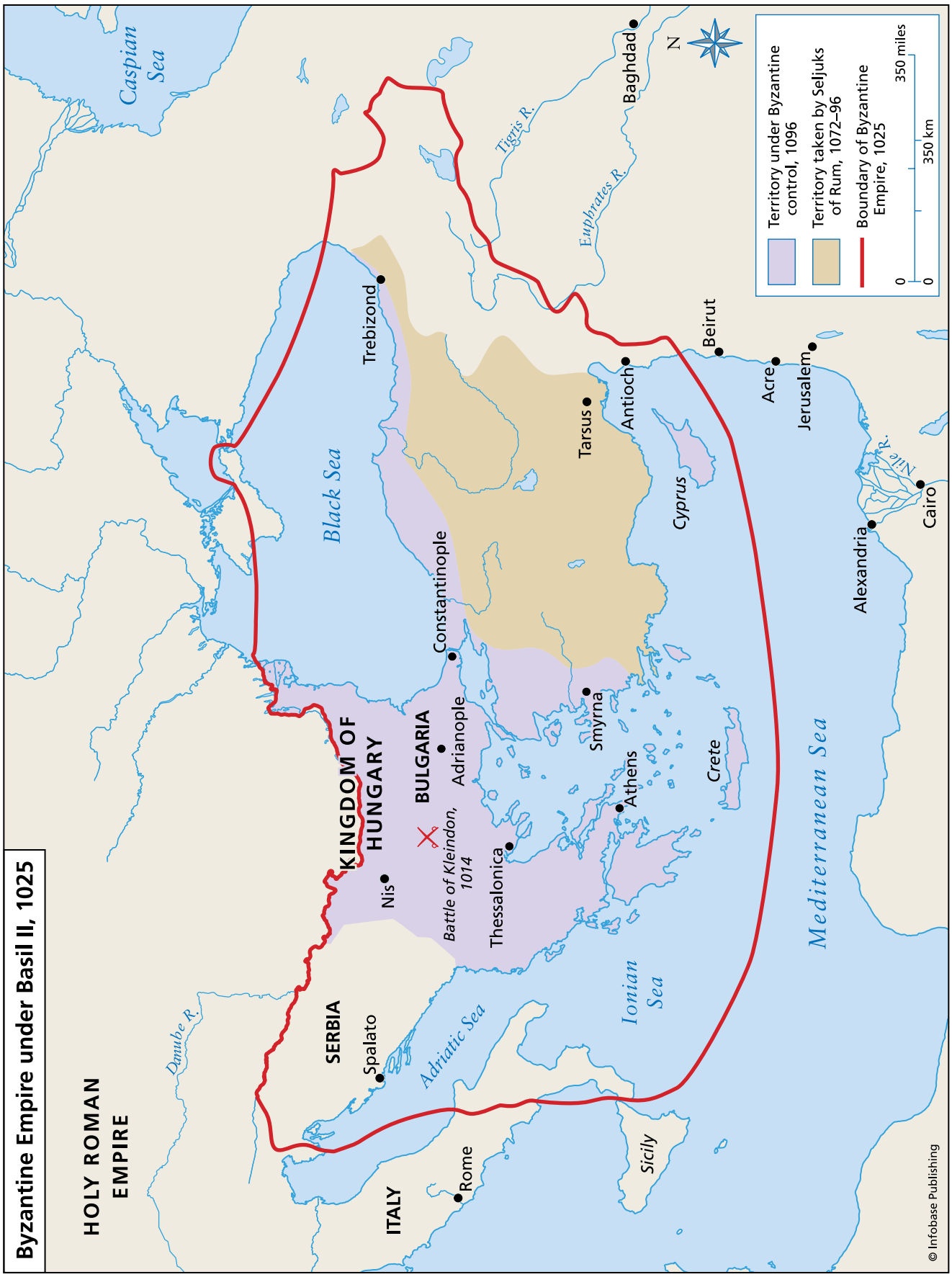
Byzantine Empire under Basil II, 1025
HOLY ROMAN EMPIRE
KINGDOM OF HUNGARY
BULGARIA
SERBIA
ITALY
Caspian Sea
Black Sea
Mediterranean Sea
Ionian Sea
Adriatic Sea
Danube R.
Tigris R.
Euphrates R.
Nile R.
Trebizond
Constantinople
Adrianople
Battle of Kleindon, 1014
Nis
Thessalonica
Spalato
Rome
Smyrna
Athens
Crete
Sicily
Cyprus
Tarsus
Antioch
Baghdad
Beirut
Acre
Jerusalem
Alexandria
Cairo
N
Territory under Byzantine control, 1096
Territory taken by Seljuks of Rum, 1072–96
Boundary of Byzantine Empire, 1025
0
350 miles
0
350 km
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Norman Conquests, 1066–1087
Possessions of William I of England, 1066-1087
Dependency of William I of England
Scottish marches
Welsh marches
Main thrust of Norman conquests
Battles
0
100 miles
0
100 km
N
Dumbarton
Edinburgh
KINGDOM OF SCOTLAND
Newcastle
Durham
Richmond
KINGDOM OF MAN
IRELAND
York
Battle of Stamford Bridge 1066
North Sea
Nottingham
Shrewsbury
Irish Sea
WALES
ENGLAND
Stamford
Norwich
Ely
Hereford
Oxford
London
Winchester
Battle of Hastings 1066
Canterbury
Exeter
Pevensey
Boulogne
Isle of Wight
English Channel
ATLANTIC OCEAN
Channel Is.
Rouen
Bayeux
Caen
Bec
Falaise
Paris
NORMANDY
BRITTANY
MAINE
FRANCE
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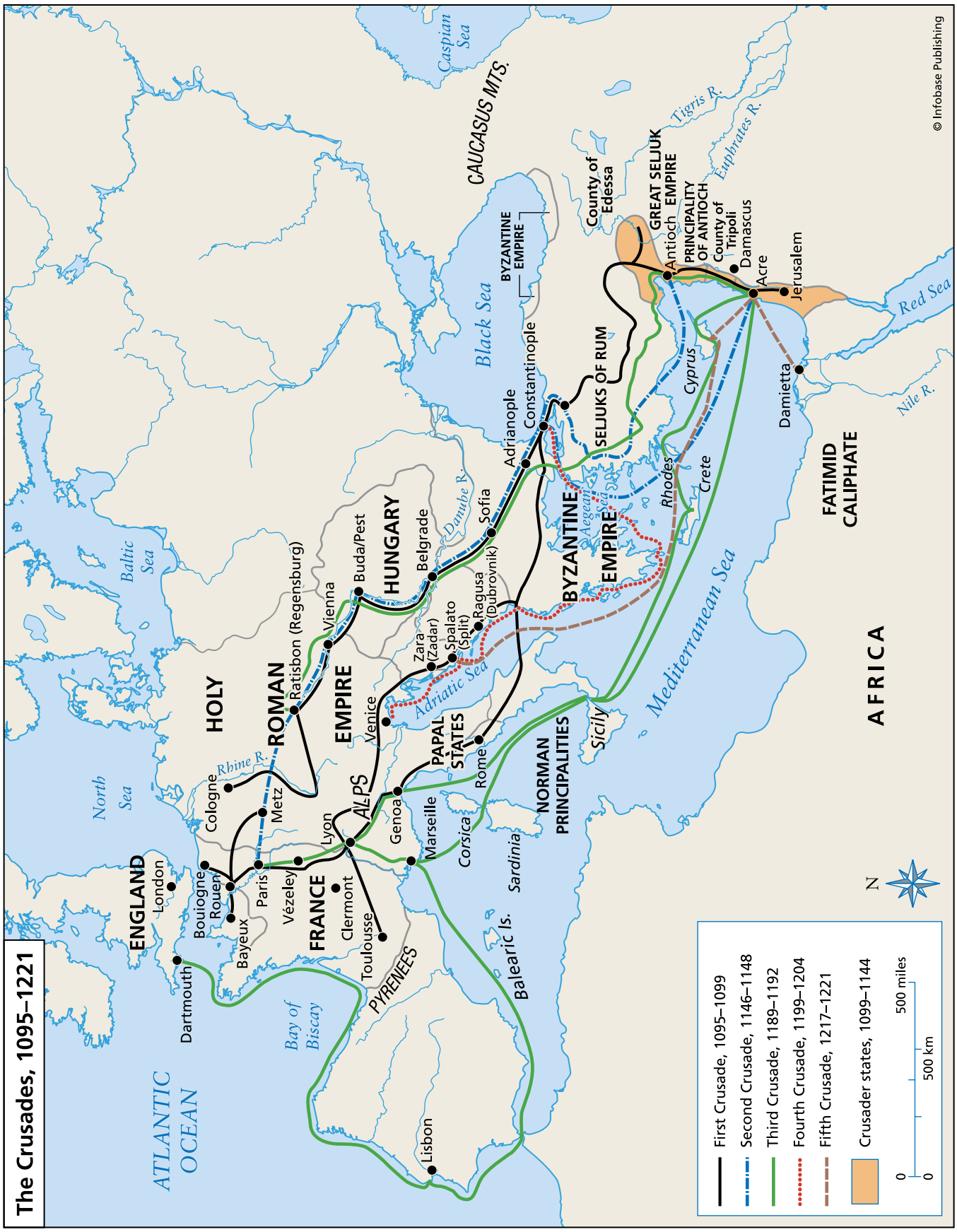
The Crusades, 1095–1221
ATLANTIC OCEAN
North Sea
Baltic Sea
Bay of Biscay
Mediterranean Sea
Black Sea
Caspian Sea
Red Sea
Nile R.
Tigris R.
Euphrates R.
Rhine R.
Danube R.
Aegean Sea
Adriatic Sea
CAUCASUS MTS.
PYRENEES
ALPS
ENGLAND
FRANCE
HOLY ROMAN EMPIRE
HUNGARY
PAPAL STATES
NORMAN PRINCIPALITIES
BYZANTINE EMPIRE
SELJUKS OF RUM
GREAT SELJUK EMPIRE
PRINCIPALITY OF ANTIOCH
County of Edessa
County of Tripoli
FATIMID CALIPHATE
AFRICA
Dartmouth
London
Bouiogne
Rouen
Bayeux
Paris
Vézeley
Cologne
Metz
Ratisbon (Regensburg)
Vienna
Buda/Pest
Belgrade
Sofia
Adrianople
Constantinople
Lyon
Clermont
Toulousse
Genoa
Venice
Zara (Zadar)
Spalato (Split)
Ragusa (Dubrovnik)
Rome
Marseille
Corsica
Sardinia
Sicily
Balearic Is.
Lisbon
Rhodes
Crete
Cyprus
Antioch
Acre
Damascus
Jerusalem
Damietta
First Crusade, 1095–1099
Second Crusade, 1146–1148
Third Crusade, 1189–1192
Fourth Crusade, 1199–1204
Fifth Crusade, 1217–1221
Crusader states, 1099–1144
0
500 miles
0
500 km
N
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China During the Song Dynasty, 1038–1279
Area controlled by the Jins, c. 1141
Area controlled by the Song Dynasty, 1127–1279
Kingdom of the Western Xia, 1038–1227
Mongol heartland, c. 1200
Mongol military incursions (dated)
Cities with population over one million (c. 1100)
Capital (with date of capital status)
Lake Baikal
Amur R.
Kerulen R.
GOBI DESERT
Karakorum
1211
Huining (1115-1153)
Sea of Japan
JAPAN
1207
1227
1209
Yanjing (Beijing) (1153-1215)
TIEN SHAN MTS.
Huang He (Yellow R.)
Ningxia (Yinchuan)
Yellow Sea
Tibetan KIngdoms
Bianjing (Kaifeng) (1215-1234)
Suzhou
(Hangzhou)
Linan
East China Sea
Lhasa
HIMALAYAS
Yangtze R.
Raozhou
Fuzhou
Quanzhou
Guangzhou
Ganges R.
INDIA
South China Sea
Bay of Bengal
Mekong R.
0 500 miles
0 500 km
N
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Norman Kingdom of Sicily, 1059–1154
Growth of the Norman Kingdom of Sicily
To 1059
To 1100
To 1095
To 1154
Patrimony of St. Peter
Boundary of Duchy
Northern boundary of Norman Kingdom of Sicily in 1154
0
100 miles
0
100 km
N
HOLY
ROMAN
EMPIRE
Venice
VENETIAN REPUBLIC
Po R.
Arno R.
Tiber R.
Ligurian Sea
Adriatic Sea
Corsica
Sardinia
Ostia
Rome
PATRIMONY OF ST. PETER
Benevento
Capua
Siponto
Bari
Apulia
Brindisi
Taranto
Otranto
Naples
Salerno
Salerno
KINGDOM OF SICILY
Tyrrhenian Sea
Calabria
Ionian Sea
Palermo
Messina
Reggio
Sicily
Mediterranean Sea
Syracuse
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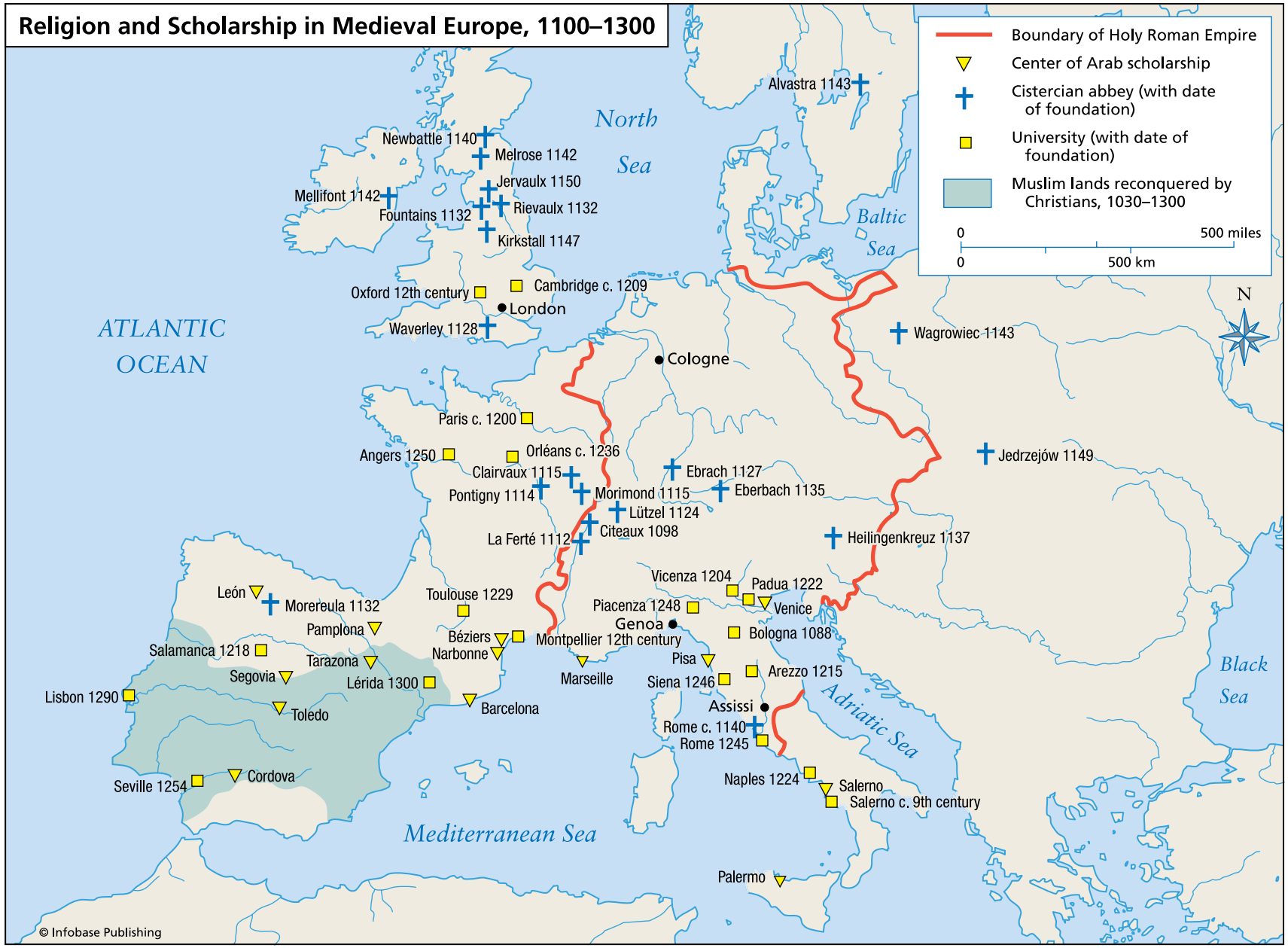
Religion and Scholarship in Medieval Europe, 1100–1300
Boundary of Holy Roman Empire
Center of Arab scholarship
Cistercian abbey (with date of foundation)
University (with date of foundation)
Muslim lands reconquered by Christians, 1030–1300
0
500 miles
0
500 km
N
North Sea
Baltic Sea
ATLANTIC OCEAN
Mediterranean Sea
Black Sea
Adriatic Sea
Alvastra 1143
Newbattle 1140
Melrose 1142
Jervaulx 1150
Mellifont 1142
Fountains 1132
Rievaulx 1132
Kirkstall 1147
Oxford 12th century
Cambridge c. 1209
London
Waverley 1128
Wagrowiec 1143
Cologne
Paris c. 1200
Angers 1250
Orléans c. 1236
Clairvaux 1115
Ebrach 1127
Jedrzejów 1149
Pontigny 1114
Morimond 1115
Eberbach 1135
Lützel 1124
La Ferté 1112
Citeaux 1098
Heilingenkreuz 1137
Vicenza 1204
Padua 1222
León
Morereula 1132
Toulouse 1229
Piacenza 1248
Venice
Pamplona
Genoa
Béziers
Montpellier 12th century
Bologna 1088
Salamanca 1218
Narbonne
Tarazona
Pisa
Segovia
Marseille
Siena 1246
Arezzo 1215
Lérida 1300
Lisbon 1290
Assisi
Toledo
Barcelona
Rome c. 1140
Rome 1245
Naples 1224
Salerno
Seville 1254
Cordova
Salerno c. 9th century
Palermo
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Holy Roman Empire, 1215–1250
KINGDOM OF DENMARK
Baltic Sea
North Sea
County of Holstein
Lubeck
Hamburg
Slavinia
Duchy of Pomerania
Prussia
Friesland
Holland
Duchy of Saxony
March of Brandenburg
KINGDOM OF POLAND
Brabant
Cologne
Duchy of Lower Lorraine
Flanders
Aachen
Landgravate of Thuringia
March of Meissen
March of Lausitz
Duchy of Silesia
Hainault
Bamberg
Worms
Prague
KINGDOM OF BOHEMIA
March of Moravia
Nuremberg
Franconia
Duchy of Upper Lorraine
KINGDOM OF GERMANY
KINGDOM OF FRANCE
Duchy of Swabia
Duchy of Bavaria
Vienna
Duchy of Austria
County of Burgundy
KINGDOM OF BURGUNDY (ARLES)
Innsbruck
Duchy of Styria
KINGDOM OF HUNGARY
Duchy of Carinthia
Lyons
Tyrol
March of Friuli
March of Carniola
Milan
Savoy
March of Verona
Venice
Lombardy
Turin
Emilia
KINGDOM OF ITALY
Adriatic Sea
Bologna
Romagna
Provence
Genoa
Pisa
Florence
March of Ancona
Marseille
Tuscany
Siena
Duchy of Spoleto
Mediterranean Sea
Corsica
Patrimony of St. Peter
KINGDOM OF SICILY
N
Holy Roman Empire, 1215–50
Boundary of kingdoms
Boundary of duchy or march
0
150 miles
0
150 km
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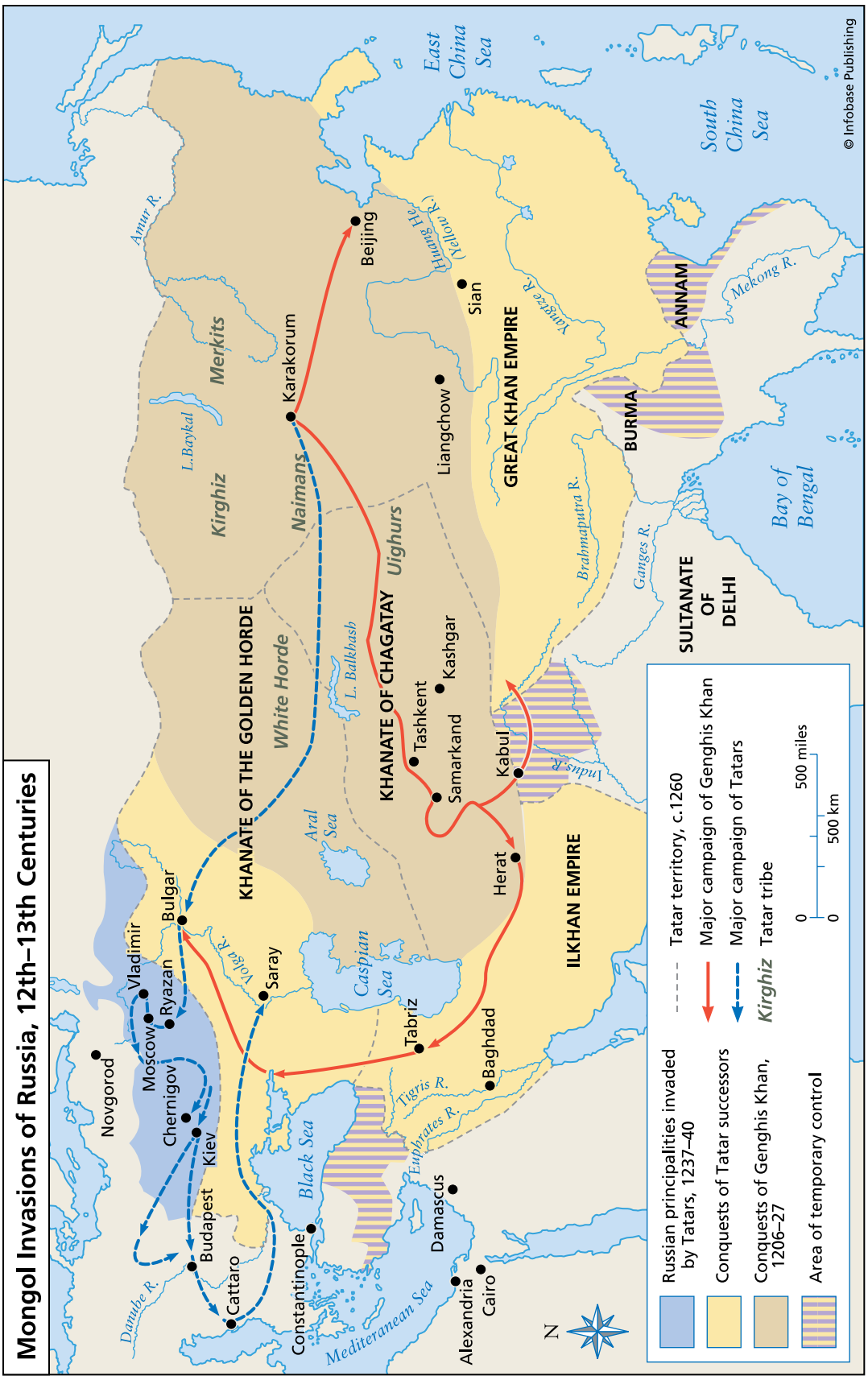
Mongol Invasions of Russia, 12th–13th Centuries
East China Sea
South China Sea
Bay of Bengal
Mediterranean Sea
Black Sea
Caspian Sea
Aral Sea
Amur R.
L. Baykal
Kirghiz
Merkits
Naimans
Uighurs
White Horde
L. Balkbash
Huang He (Yellow R.)
Yangtze R.
Mekong R.
Brahmaputra R.
Ganges R.
Indus R.
Volga R.
Danube R.
Tigris R.
Euphrates R.
KHANATE OF THE GOLDEN HORDE
KHANATE OF CHAGATAY
GREAT KHAN EMPIRE
ILKHAN EMPIRE
SULTANATE OF DELHI
ANNAM
BURMA
Karakorum
Beijing
Sian
Liangchow
Kashgar
Tashkent
Samarkand
Kabul
Herat
Tabriz
Baghdad
Saray
Bulgar
Vladimir
Ryazan
Moscow
Chernigov
Kiev
Novgorod
Budapest
Cattaro
Constantinople
Damascus
Alexandria
Cairo
Russian principalities invaded by Tatars, 1237–40
Conquests of Tatar successors
Conquests of Genghis Khan, 1206–27
Area of temporary control
Tatar territory, c.1260
Major campaign of Genghis Khan
Major campaign of Tatars
Kirghiz Tatar tribe
0
500 miles
0
500 km
N
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The Delhi Sultanate, 1236–1398
Delhi Sultanate, 1236
Additional area of Delhi Sultanate, 1335
Hindu areas not taken over by Muslims
Boundaries of Hindu states re-established 1399 onwards
Invasion of Timurlane
0 300 miles
0 300 km
Samarkand
Balkh
Kabul
Peshawar
Lahore
Multan
Thansewar
Gangadvara
Uchch
Delhi
Agra
Kalpi
Benares
Ujjain
Ratanpur
Rajpur
Bhubaneswar
Gulbarga (Ahsanabad)
Bidar
Warangal
Golkonda
Sindabur (Goa)
Vijayanagar
Manjarur (Mangalore)
Dvarasamudra (Halebid)
Jurfattan (Calicut)
Indus R.
Ganges R.
Yamuna R.
Brahmaputra R.
Godavari R.
Krishna R.
HIMALAYAS
JAUNPUR
MALWA
BENGAL
GUJARAT
ORISSA
BAHMANI SULTANATE
GONDWANA
TELINGANA
VIJAYANAGAR
SARANDIP
Arabian Sea
Bay of Bengal
INDIAN OCEAN
N
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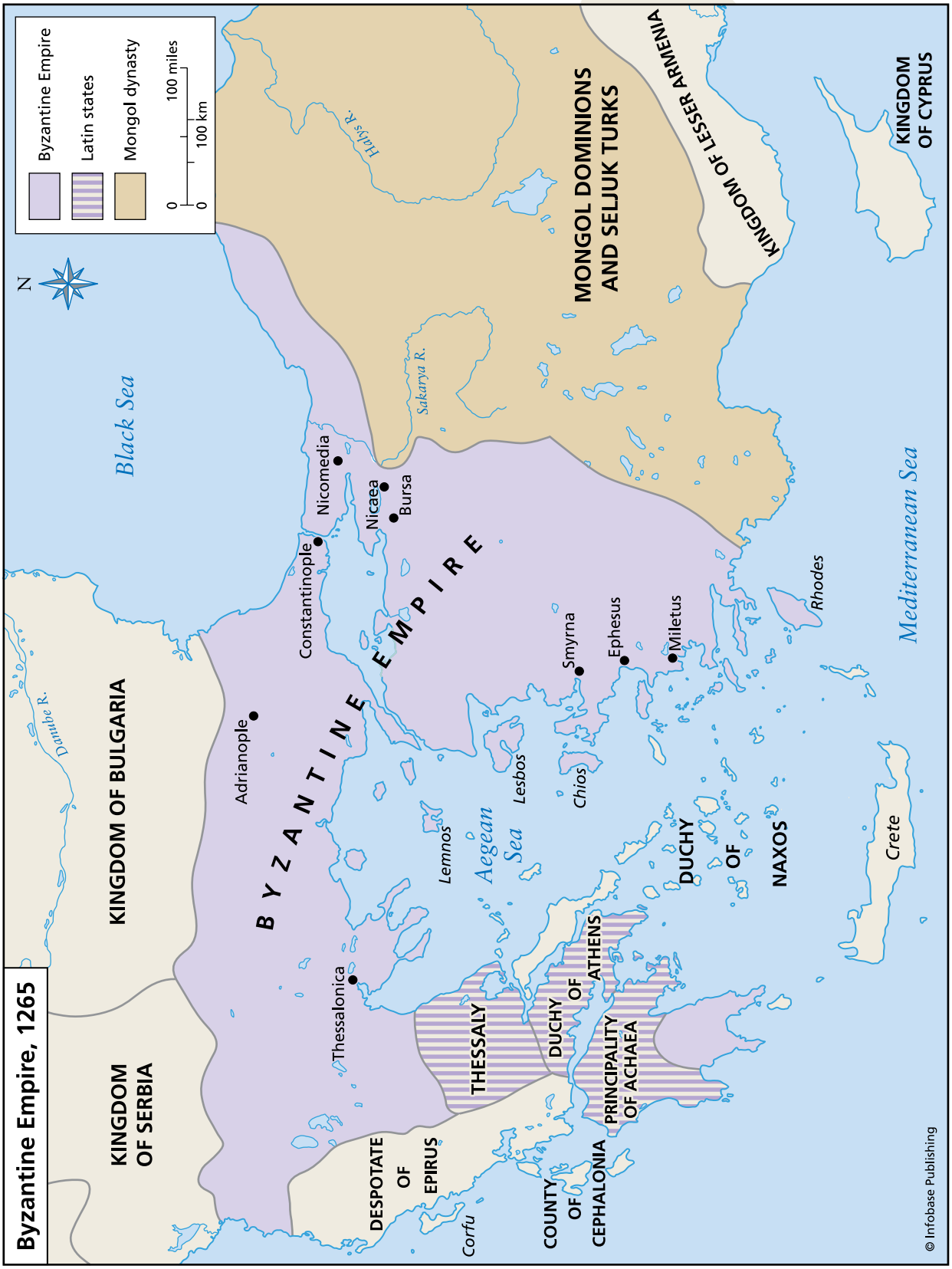
Byzantine Empire, 1265
Byzantine Empire
Latin states
Mongol dynasty
0
100 miles
0
100 km
N
Black Sea
Danube R.
KINGDOM OF BULGARIA
KINGDOM OF SERBIA
BYZANTINE EMPIRE
Adrianople
Constantinople
Nicomedia
Nicaea
Bursa
Thessalonica
Lemnos
Aegean Sea
Lesbos
Chios
Smyrna
Ephesus
Miletus
Rhodes
Halys R.
Sakarya R.
MONGOL DOMINIONS AND SELJUK TURKS
KINGDOM OF LESSER ARMENIA
KINGDOM OF CYPRUS
Mediterranean Sea
Crete
DESPOTATE OF EPIRUS
Corfu
COUNTY OF CEPHALONIA
THESSALY
DUCHY OF ATHENS
PRINCIPALITY OF ACHAEA
DUCHY OF NAXOS
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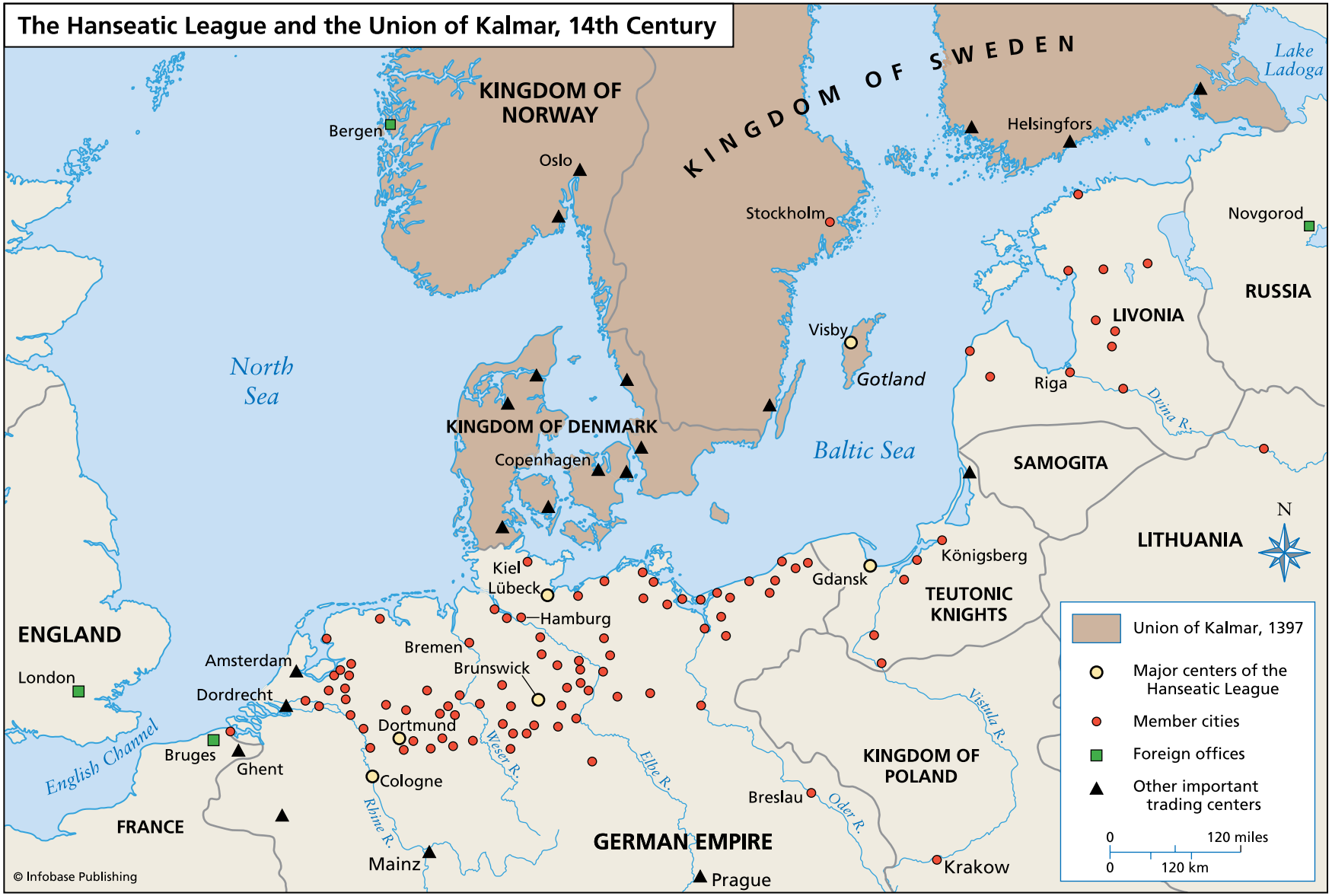
The Hanseatic League and the Union of Kalmar, 14th Century
KINGDOM OF NORWAY
KINGDOM OF SWEDEN
Lake Ladoga
Bergen
Oslo
Helsingfors
Stockholm
Novgorod
RUSSIA
LIVONIA
Visby
Gotland
Riga
Duina R.
North Sea
Baltic Sea
KINGDOM OF DENMARK
Copenhagen
SAMOGITA
LITHUANIA
N
Kiel
Lübeck
Hamburg
Königsberg
Gdansk
TEUTONIC KNIGHTS
ENGLAND
London
Amsterdam
Dordrecht
Bremen
Brunswick
Dortmund
Bruges
Ghent
Cologne
English Channel
Weser R.
Elbe R.
Rhine R.
Vistula R.
KINGDOM OF POLAND
Breslau
Oder R.
FRANCE
GERMAN EMPIRE
Mainz
Prague
Krakow
Union of Kalmar, 1397
Major centers of the Hanseatic League
Member cities
Foreign offices
Other important trading centers
0 120 miles
0 120 km
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Voyages of the Polos in Asia, 1260–1295
EUROPE
ASIA
AFRICA
ARABIA
INDIA
CHINA
BURMA
Venice
Constantinople
Trebizond
Surai
Tabriz
Acre
Hormuz
Kerman
Herat
Balkh
Samarkand
Bukhara
Kashgar
Shachou
Ninghsia (Ninghxia)
Shangdu
Cambaluc (Beijing)
Kinsai (Hangchou)
Yangchou
Pagan
Ceylon
Sumatra
Mediterranean Sea
Black Sea
Caspian Sea
Aral Sea
Lake Balkhash
Oxus R.
PERSIAN DESERT
Arabian Sea
Bay of Begal
Brahmaputra R.
Ganges R.
Indus R.
Irrawaddy R.
Mekong R.
Yellow R.
Yangtse R.
East China Sea
South China Sea
PACIFIC OCEAN
INDIAN OCEAN
Possible route of Polo brothers, 1260–69
Possible route of Marco Polo, 1271–95
0
1,200 miles
0
1,200 km
N
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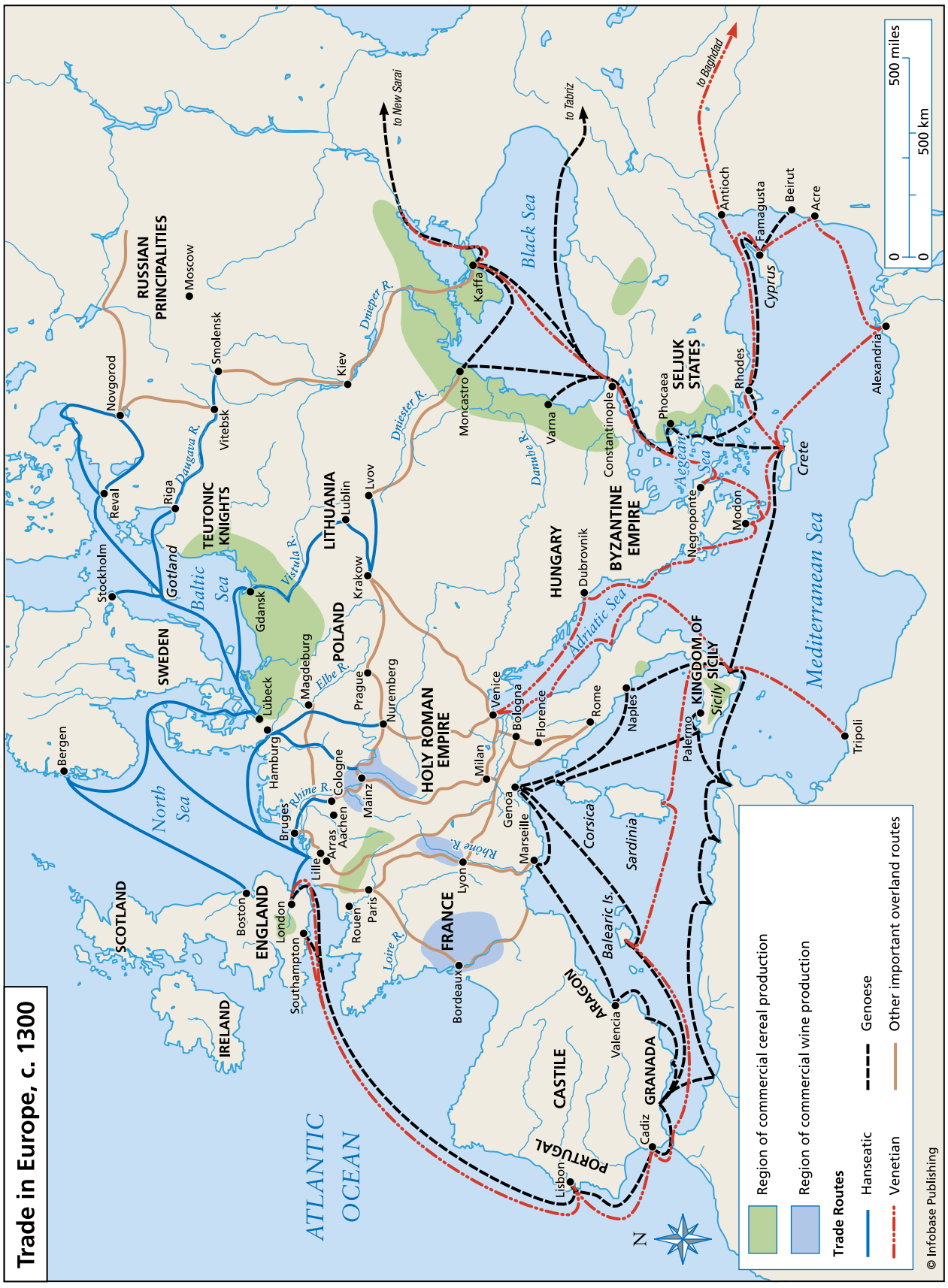
Trade in Europe, c. 1300
ATLANTIC OCEAN
North Sea
Baltic Sea
Gotland
Black Sea
Mediterranean Sea
Adriatic Sea
Aegean Sea
Sicily
Sardinia
Corsica
Crete
Cyprus
Balearic Is.
SCOTLAND
IRELAND
ENGLAND
SWEDEN
RUSSIAN PRINCIPALITIES
TEUTONIC KNIGHTS
LITHUANIA
POLAND
HOLY ROMAN EMPIRE
FRANCE
HUNGARY
BYZANTINE EMPIRE
SELJUK STATES
KINGDOM OF SICILY
ARAGON
CASTILE
PORTUGAL
GRANADA
Bergen
Stockholm
Reval
Novgorod
Riga
Smolensk
Moscow
Vitebsk
Kiev
Gdansk
Lübeck
Hamburg
Bruges
Lille
Arras
Aachen
Cologne
Mainz
Magdeburg
Prague
Nuremberg
Krakow
Lublin
Lvov
Boston
London
Southampton
Rouen
Paris
Bordeaux
Lyon
Marseille
Genoa
Milan
Venice
Bologna
Florence
Rome
Naples
Palermo
Valencia
Cadiz
Lisbon
Kaffa
Moncastro
Varna
Constantinople
Dubrovnik
Negroponte
Modon
Rhodes
Phocaea
Alexandria
Antioch
Famagusta
Beirut
Acre
Tripoli
to New Sarai
to Tabriz
to Baghdad
Dnieper R.
Dniester R.
Danube R.
Dvina R.
Vistula R.
Elbe R.
Rhine R.
Rhone R.
Loire R.
N
0 500 miles
0 500 km
Region of commercial cereal production
Region of commercial wine production
Trade Routes
Hanseatic
Genoese
Venetian
Other important overland routes
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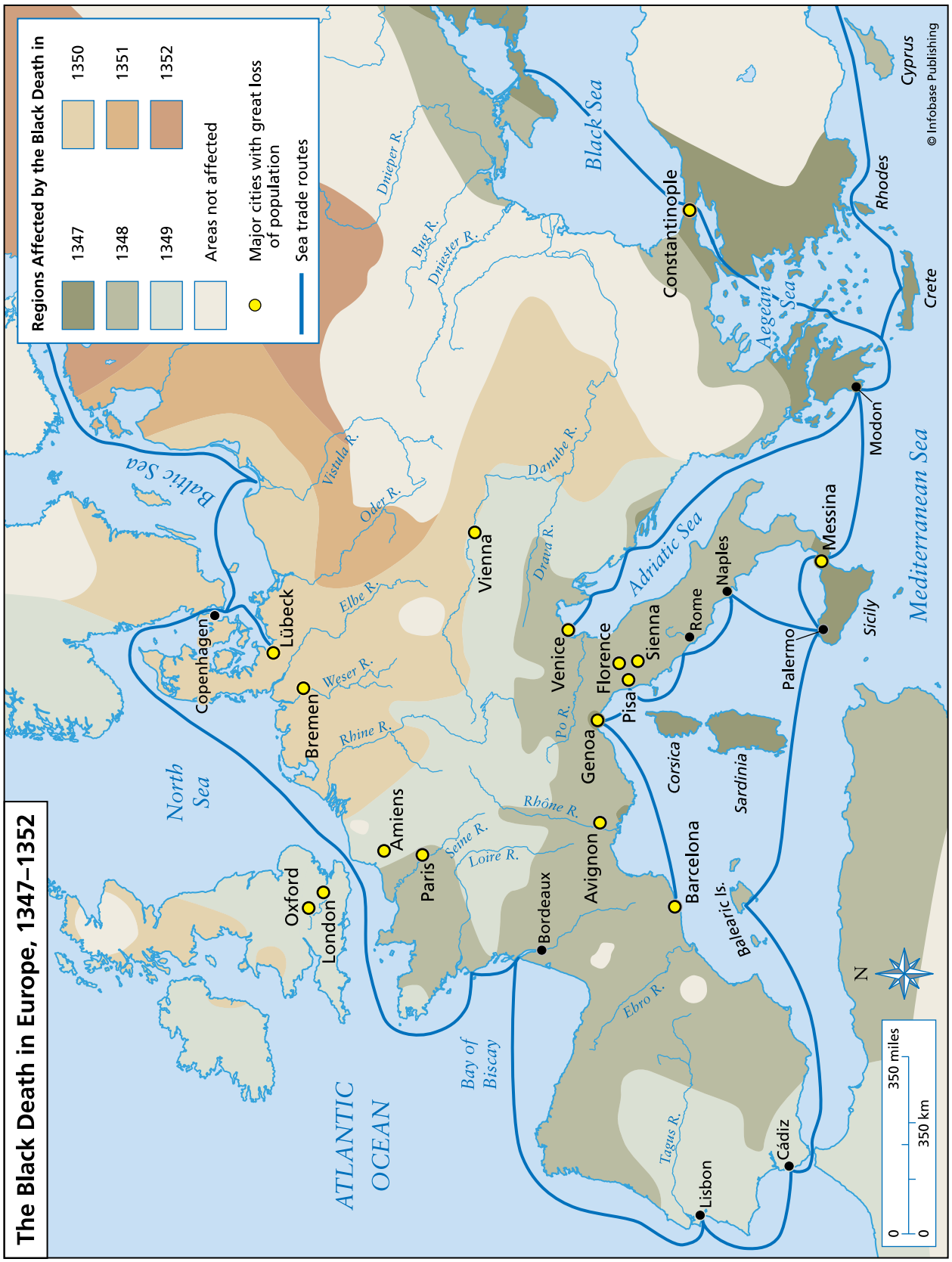
The Black Death in Europe, 1347–1352
Regions Affected by the Black Death in
1347
1348
1349
1350
1351
1352
Areas not affected
Major cities with great loss of population
Sea trade routes
North Sea
Baltic Sea
ATLANTIC OCEAN
Bay of Biscay
Black Sea
Aegean Sea
Mediterranean Sea
Adriatic Sea
Copenhagen
Lübeck
Bremen
Oxford
London
Amiens
Paris
Bordeaux
Avignon
Barcelona
Lisbon
Cádiz
Genoa
Venice
Florence
Pisa
Siena
Rome
Naples
Vienna
Constantinople
Modon
Messina
Palermo
Rhodes
Crete
Cyprus
Sicily
Corsica
Sardinia
Balearic Is.
Vistula R.
Oder R.
Elbe R.
Weser R.
Rhine R.
Seine R.
Loire R.
Rhône R.
Po R.
Danube R.
Drava R.
Dnieper R.
Bug R.
Dniester R.
Ebro R.
Tagus R.
N
0
350 miles
0
350 km
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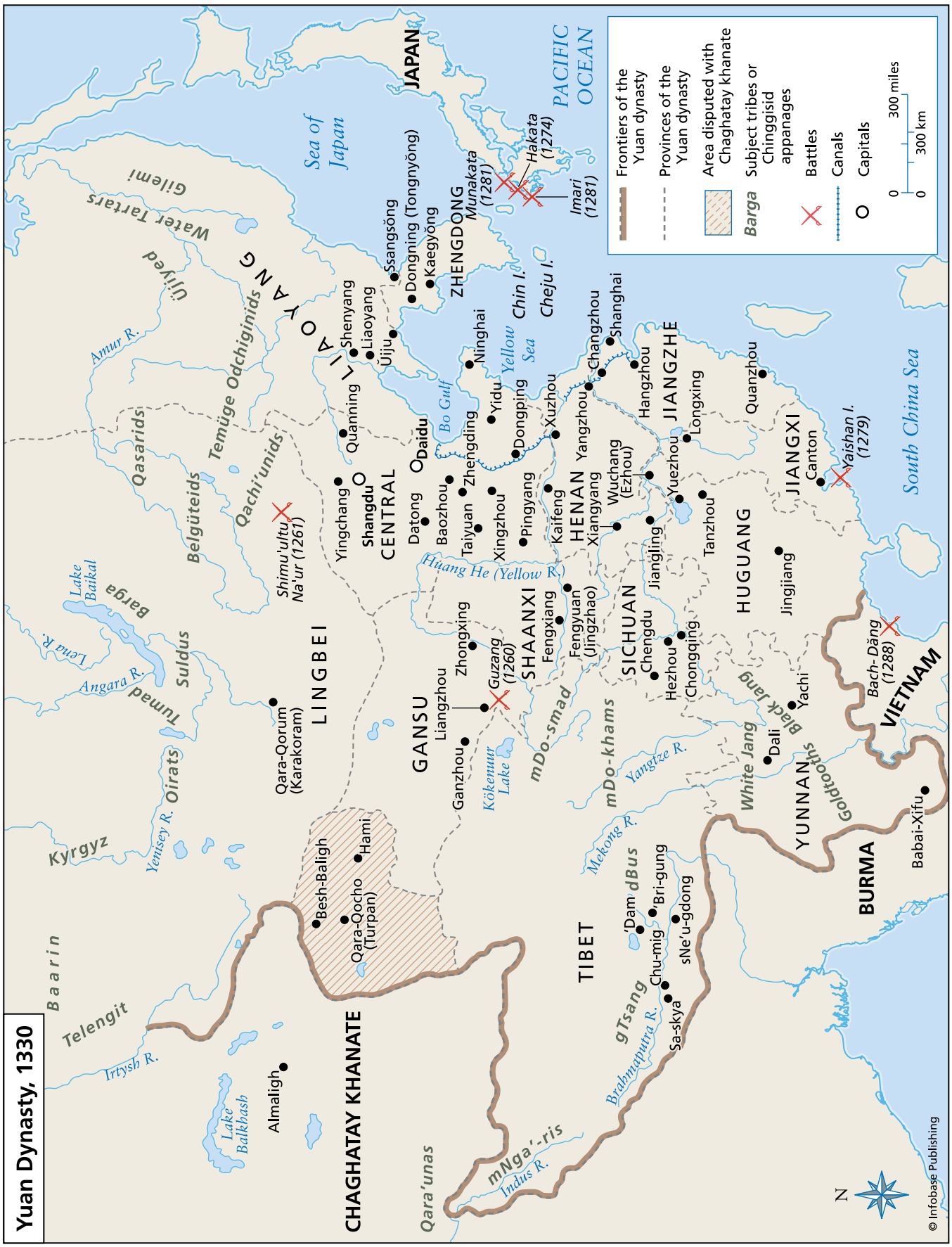
Yuan Dynasty, 1330
Frontiers of the Yuan dynasty
Provinces of the Yuan dynasty
Area disputed with Chaghatay khanate
Barga
Subject tribes or Chinggisid appanages
Battles
Canals
Capitals
0 300 miles
0 300 km
PACIFIC OCEAN
Sea of Japan
JAPAN
Hakata (1274)
Imari (1281)
Munakata (1281)
ZHENGDONG
LIAONING
Shenyang
Liaoyang
Ssangsŏng
Dongning (Tongnyŏng)
Kaegyŏng
Ujiju
Water Tartars
Gilemi
Ujiyed
Amur R.
Temüge Odchiginids
Qasarids
Belgüteids
Qachi'unids
Shimu'ultu Na'ur (1261)
Qara-Qorum (Karakoram)
LINGBEI
Yingchang
Quanning
Shangdu
CENTRAL
Daidu
Bo Gulf
Ninghai
Yellow Sea
Chin I.
Cheju I.
Yidu
Dongping
Xuzhou
Changzhou
Shanghai
Yangzhou
Hangzhou
JIANGZHE
Longxing
Quanzhou
Datong
Baozhou
Taiyuan
Zhengding
Xingzhou
Pingyang
Kaifeng
HENAN
Xiangyang
Wuchang (Ezhou)
Yuezhou
Tanzhou
Huang He (Yellow R.)
Lake Baikal
Barga
Lena R.
Angara R.
Tumed
Suldus
Oirats
Yenisey R.
Kyrgyz
Irtysh R.
Telengit
Baarin
Almaligh
Lake Balkhash
CHAGHATAY KHANATE
Besh-Baligh
Qara-Qocho (Turpan)
Hami
Liangzhou
Zhongxing
Guzang (1260)
Ganzhou
Kökenuur Lake
GANSU
SHAANXI
Fengxiang
Fengyuan (Jingzhao)
SICHUAN
Chengdu
Jiangling
Hezhou
Chongqing
HUGUANG
Jingjiang
JIANGXI
Canton
Yaishan I. (1279)
South China Sea
mDo-smad
mDo-khams
Yangtze R.
Mekong R.
White Jang
Black Jang
Golden Sands
Dali
Yachi
YUNNAN
Bach-Đằng (1288)
VIETNAM
BURMA
Babai-Xifu
TIBET
'Dam dBus
Bri-gung
Chu-mig
sNe'u-gdong
Sa-skya
gTsang
Brahmaputra R.
mNga'-ris
Indus R.
Qara'unas
N
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Major Battles in Medieval and Early Modern Japan
Hokkaido
Tsugaru Strait
Hirosaki
Sea of Japan
Yokote
Hiraizumi 1189
Sendai
Sadogashima
Yonezawa
Wakamatsu
Honshu
Kawanakajima 1561
Nikko
Kanazawa
Shizugatake 1583
Matsumoto
Yorii 1590
Tsumago
Matsue
Kyoto 1338–1573
Hikone
Nagoya
Mount Fuji
Edo 1603–1867 (renamed Tokyo, 1868)
Onin War 1467–77
Okehazama 1560
Korea Strait
Himeji
Nijo
Tsushima
Okayama
Osaka 1615
Hiroshima
Kamakura 1192–1333
Dannoura 1185
Kishiwada
Sekigahara 1600
Takamatsu
Hakata Bay 1247, 1281
Inland Sea
Nagashino 1575
Matsuyama
Kochi
Shikoku
N
Shimabara 1637–38
Kumamoto
Kyushu
PACIFIC OCEAN
Battle
Premodern capital
Castle
0
200 miles
0
200 km
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Voyages of Ibn Battuta, 1325–1354
1325–1327
1328–1330
1330–1346
1349–1354
0
500 miles
0
500 km
N
EUROPE
RUSSIA
SIBERIA
AFRICA
ASIA
CHINA
ARABIA
HIMALAYAS
HINDU KUSH
SAHARA DESERT
Tangier
Grenada
Algiers
Venice
Constantinople
Black Sea
Volga R.
Aral Sea
Caspian Sea
Mediterranean Sea
Alexandria
Cairo
Damascus
Jerusalem
Tigris R.
Euphrates R.
Tabriz
Tehran
Baghdad
Esfahan
Shiraz
Nile R.
Red Sea
Persian Gulf
Jiddah
Mecca
Hormuz
Gulf of Aden
Arabian Sea
Oxus R.
Samarkand
Kabul
Indus R.
Delhi
Ganges R.
Chittagong
Bay of Bengal
Calicut
Maldives
Mogadishu
Mombasa
INDIAN OCEAN
Beijing
Huang He (Yellow R.)
Yangtze R.
Fuchou (Fuzhou)
Ch'üan-chou (Quanzhou)
Canton (Guangzhou)
Mekong R.
South China Sea
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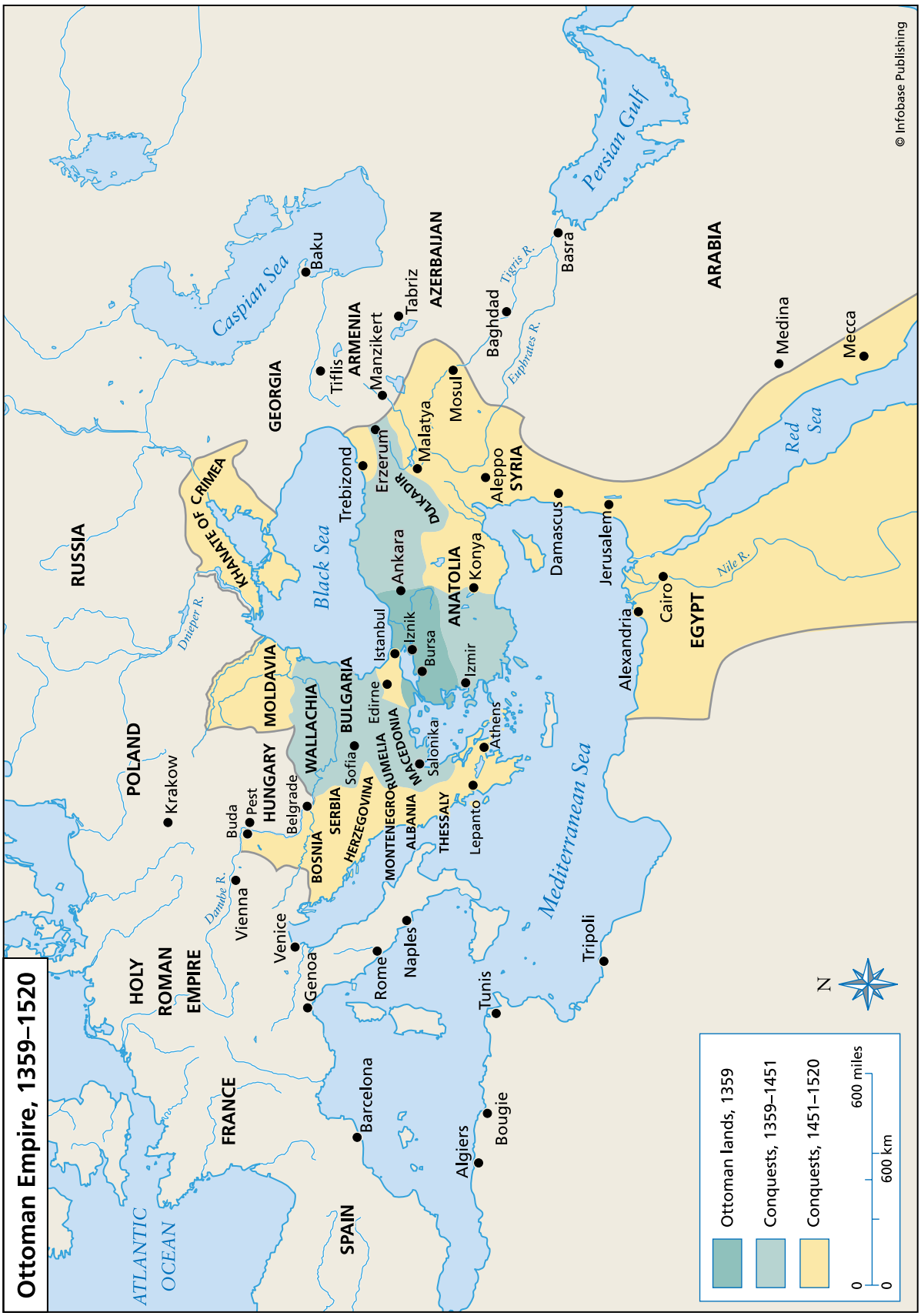
Ottoman Empire, 1359–1520
Ottoman lands, 1359
Conquests, 1359–1451
Conquests, 1451–1520
0
600 miles
0
600 km
N
© Infobase Publishing
Caspian Sea
Black Sea
Mediterranean Sea
Red Sea
Persian Gulf
ATLANTIC OCEAN
Dnieper R.
Danube R.
Tigris R.
Euphrates R.
Nile R.
RUSSIA
KHANATE OF CRIMEA
POLAND
Krakow
HOLY ROMAN EMPIRE
Vienna
Buda
Pest
HUNGARY
MOLDAVIA
WALLACHIA
BULGARIA
Belgrade
SERBIA
BOSNIA
HERZEGOVINA
Sofia
Edirne
RUMELIA
MACEDONIA
Salonika
Athens
MONTENEGRO
ALBANIA
THESSALY
Lepanto
Venice
Genoa
Rome
Naples
Tunis
Tripoli
FRANCE
Barcelona
SPAIN
Algiers
Bougie
GEORGIA
Tiflis
Baku
ARMENIA
Manzikert
Tabriz
AZERBAIJAN
Trebizond
Erzerum
DULKADIR
Malatya
Mosul
Baghdad
Basra
Aleppo
SYRIA
Damascus
Jerusalem
Alexandria
Cairo
EGYPT
ANATOLIA
Konya
Ankara
Istanbul
Iznik
Bursa
Izmir
ARABIA
Medina
Mecca

Battles and Campaigns of the Hundred Years' War, 1337–1453
Plantagenet territory, c. 1300
Plantagenet territory recognized by the Treaty of Bretigny, 1360
Area recognizing Plantagenet kingship, 1420–28
Major battle with date
Boundary of Holy Roman Empire
0 120 miles
0 120 km
North Sea
English Channel
Bay of Biscay
Mediterranean Sea
ENGLAND
FRANCE
HOLY ROMAN EMPIRE
CASTILLE
NAVARRE
ARAGON
London
Bruges
Ghent
Calais 1347
Flanders
Crécy 1346
Agincourt 1415
Ponthieu
Cherbourg
Rouen
Caen
Normandy
Brittany
Paris
Champagne
Rheims
Chartres
Troyes
Orléans
Nantes
Dijon
Loire R.
Seine R.
Meuse R.
Rhine R.
Saône R.
Rhône R.
Garonne R.
Poitou
Poitiers 1356
Aquitaine
Limousin
Bordeaux
Gascony
Armagnac
Toulouse
Auvergne
Burgundy
Franche-Comté
Savoy
Lyon
Dauphiné
Avignon
Montpellier
Languedoc
Provence
Marseille
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The Great Schism, 1378–1417
NORWAY
SWEDEN
SCOTLAND
Livonia
Duina R.
North Sea
IRELAND
DENMARK
Baltic Sea
ENGLAND
TEUTONIC KNIGHTS
ATLANTIC OCEAN
London
Hamburg
LITHUANIA
Rhine R.
Elbe R.
Flanders
HOLY ROMAN EMPIRE
Oder R.
POLAND
Mainz
Paris
Seine R.
Bohemia
Loire R.
Bay of Biscay
Constance
FRANCE
HUNGARY
Rhône R.
Danube R.
NAVARRE
Avignon
Bosnia
ORTHODOX CHURCH
PORTUGAL
Pisa
Adriatic Sea
ARAGON
Provence
Ebro R.
CASTILE
Corsica
Lisbon
Tagus R.
Toledo
Rome
Balearic Is.
PAPAL STATES
KINGDOM OF NAPLES
Sardinia
Granada
Sicily
KINGDOM OF SICILY
Mediterranean Sea
Areas giving allegiance to Pope in Rome
Areas giving allegiance to Pope in Avignon
Areas giving allegiance officially to Rome, but shifting local allegiances
Muslim lands
Papal seat
0
400 miles
0
400 km
N
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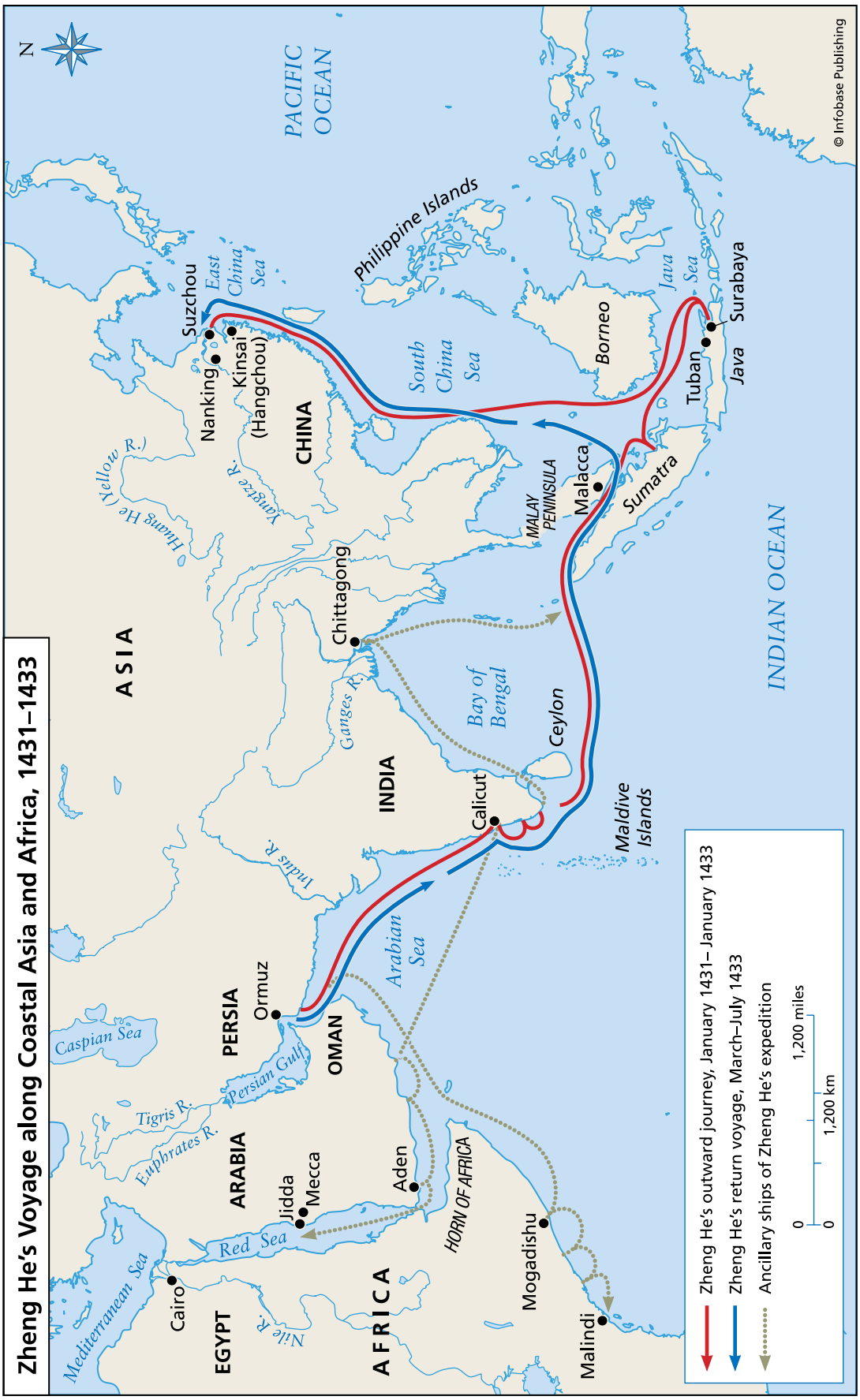
Zheng He's Voyage along Coastal Asia and Africa, 1431–1433
N
PACIFIC OCEAN
INDIAN OCEAN
ASIA
AFRICA
CHINA
INDIA
PERSIA
OMAN
ARABIA
EGYPT
HORN OF AFRICA
Philippine Islands
Suzchou
East China Sea
Nanking
Kinsai (Hangchou)
Yellow R.
Hwang He
Yangtze R.
South China Sea
Borneo
Java Sea
Surabaya
Java
Tuban
Malacca
MALAY PENINSULA
Sumatra
Chittagong
Ganges R.
Bay of Bengal
Ceylon
Calicut
Maldive Islands
Indus R.
Arabian Sea
Ormuz
Caspian Sea
Persian Gulf
Tigris R.
Euphrates R.
Jidda
Mecca
Aden
Red Sea
Mediterranean Sea
Cairo
Nile R.
Mogadishu
Malindi
Zheng He's outward journey, January 1431– January 1433
Zheng He's return voyage, March–July 1433
Ancillary ships of Zheng He's expedition
0
1,200 miles
0
1,200 km
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The Holy Roman Empire and Habsburg Lands, c. 1400
Holy Roman Empire
Burgundy lands
English territory
Habsburg lands
Luxembourg lands
North Sea
ENGLAND
London
Bruges
Utrecht
Hamburg
Elbe R.
Magdeburg
Vistula R.
POLAND
HOLY
ROMAN
EMPIRE
Rhine R.
Rouen
Reims
Brittany
Paris
Seine R.
FRANCE
Nantes
Orléans
Loire R.
Mainz
Prague
Regensburg
Salzburg
Vienna
St. Gall
Bay of Biscay
Aquitane
Bordeaux
Rhône R.
Lyon
Milan
HUNGARY
Danube R.
Venice
Po R.
Toulouse
NAVARRE
Dauphine
Arles
Genoa
Republic of Venice
Sava R.
PAPAL STATES
BOSNIA
ARAGON
CASTILE
Barcelona
Corsica (Genoa)
Adriatic Sea
Rome
NAPLES
Naples
Mediterranean Sea
Balearic Islands (Aragon)
Sardinia (Aragon)
N
0
300 miles
0
300 km
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China during the Ming Dynasty, c. 1415–1624
Greatest extent of empire, c. 1415
Greatest extent of empire, c. 1624
Vassal tributary state
Capital
Major city
Oyrats People
Great Wall
Province boundaries
0 500 miles
0 500 km
N
Oyrats
Manchu
Sea of Japan
Liaodong
KOREA
Taiyuan
Beijing
Restored as capital 1421
Jinan
Huang He (Yellow R.)
Kaifeng
Xi'an
Nanjing
Capital 1356–1421
PACIFIC OCEAN
East China Sea
Wuchang
Hangzhou
Chengdu
Yangtze R.
Nanchang
Brahmaputra R.
Fuzhou
Guiyang
Guilin
Yunnan
Guanzhou
Ganges R.
South China Sea
Bay of Bengal
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Poland and Lithuania, 1386–1470
N
SWEDEN
GOTLAND
ESTONIA
LIVONIA
Novgorod
Volga R.
TEUTONIC KNIGHTS
Pskov
RUSSIAN PRINCIPALITIES
Riga
Baltic Sea
Daugava R.
MUSCOVY
Moscow
Königsberg
Vilna
Danzig
PRUSSIA
POMERANIA
Tannenberg 1410
Smolensk
Oka R.
Minsk
Don R.
GREAT POLAND
Vistula R.
MAZOVIA
BELARUS
Warsaw
POLAND-LITHUANIA
Oder R.
LITTLE POLAND
Kursk
HOLY ROMAN EMPIRE
Kracow
UKRAINE
Kiev
CRIMEAN KHANATE
HUNGARY
Dnieper R.
Donets R.
Dniester R.
Bug R.
Prut R.
MOLDAVIA
Battle
Poland in 1386, at time of union with Lithuania
Lithuania in 1386, at time of union with Poland
Territorial gains by 1470, on the eve of Poland-Lithuania's gradual reduction in the east by an expansionist Principality of Moscow
0
120 miles
0
120 km
OTTOMAN EMPIRE
Black Sea
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Pre–Columbian Civilizations in Central and South America, 1200 BCE–1542 CE
NORTH AMERICA
ATLANTIC OCEAN
PACIFIC OCEAN
Caribbean Sea
AMAZON BASIN
SOUTH AMERICA
ANDES MTS.
PATAGONIA
Toltec & Aztec
Olmec
Maya
Teotihuacan
Zapotec & Mixtec
Chibcha
Mochica & Chimú
Chavín
Tiahuanaco
Inca
Toltec, 900–1200 and Aztec, 1325–1521
Teotihuacan, 100 BCE–750 CE
Olmec, 1200–100 BCE
Maya, 100–1542
Zapotec & Mixtec, 300–1524
Chibcha, 1200–1538
Mochica, 1000 and Chimú, 1000–1471
Chavín, 1000–500 BCE
Tiahuanaco, 600–1000
Inca, 1200–1535
0 700 miles
0 700 km
N
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Viking Trade, Settlements, and Raids, c. 1000
GREENLAND
Walrus Ivory, Furs, Hides, Cables, Falcons, Woolens
Brattahlid
ICELAND
Fish, Fats, Woolens
Faroe Is.
Shetland Is.
SCOTLAND
NORWAY
Timber
Furs
Walrus Ivory, Fish, Hides
Walrus Ivory, Furs
FINLAND
SWEDEN
DENMARK
Birka
Staraja Ladoga
Novgorod
Slaves
Furs
Grobin
Amber
Wiskiauten
Truso
Wollin
Hedeby
Hamburg
Dorestad
Quentowic
York
Wheat, Woolens, Tin, Honey
London
Dublin
Limerick
Waterford
Wine, Pottery, Glass, Cloth, Weapons, Jewelry
Salt, Wine
Noirmoutier
Marseilles
Bulgar
Gnezdovo
Slaves, Fur, Wax, Honey
Kiev
Slaves
Berezany
Silver
Itil
Caspian Sea
Chorez
Gorgan
Silk, Silver, Spices
Baghdad
Black Sea
Silk, Fruit, Spices, Wine, Jewelry
Constantinople
Rome
Mediterranean Sea
Jerusalem
Alexandria
AFRICA
ATLANTIC OCEAN
L'Anse aux Meadows
Furs
MARKLAND
Timber
VINLAND
N
Sea routes
Inland routes
0 1,000 miles
0 1,000 km
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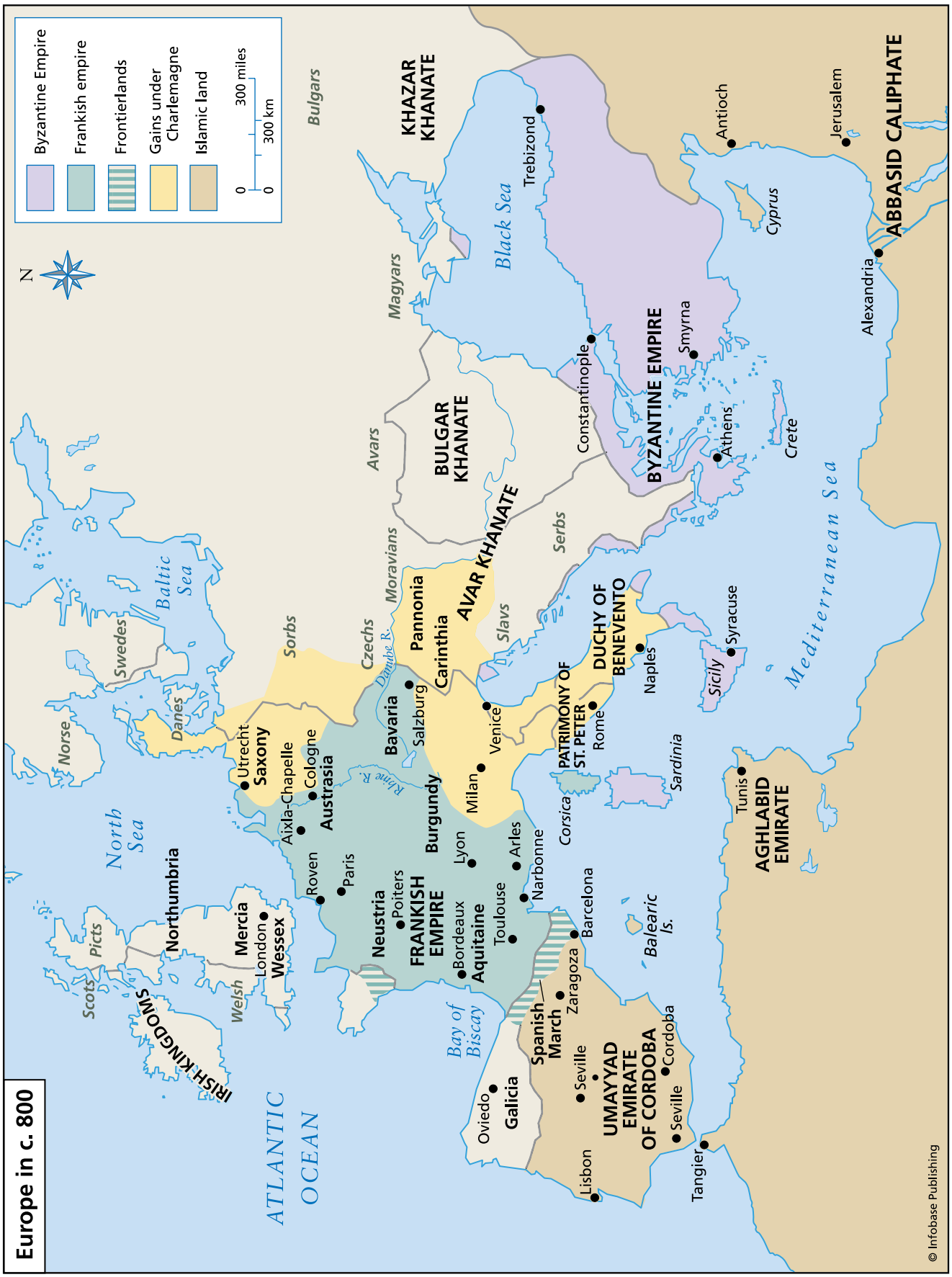
China during the Tang Dynasty, 626–783
Lake Baikal
Aral Sea
Western Turks
Lake Balkhash
Caspian Sea
Syr Dar'ya
Amu Dar'ya
NORTHERN TURKISH KHANATE
Khitan
POHAI
Sea of Japan
Kunling
Uygurs
SILLA
Mengchi
Talas, 751
Soghdiana
Kuqa
Dunhuang
Anxi
Yellow (Huanghe) R.
Tianjin
Grand Canal
Yellow Sea
HINDU KUSH
Tukharistan
TUFAN (Tibetan Kingdom)
Chang'an (Xi'an)
Luoyang
CHINA
Hangzhou
East China Sea
HIMALAYAS
Indus R.
Brahmaputra R.
Tüpüt
Yangtze (Changjiang) R.
PACIFIC OCEAN
Ganges R.
NANZHAO
Guangzhou
Arabian Sea
PYU
South China Sea
Mekong R.
CHAMPA
Bay of Bengal
ZHENLA
INDIAN OCEAN
China, 700
Greatest extent of Tang empire, c. 700
Area of Muslim influence, c. 661
Capital
Battle
Tüpüt People
Fortified Wall
Province boundaries
© Infobase Publishing
N
0 500 miles
0 500 km

The Islamic World, c. 600–750 M35


Europe in c. 800
Byzantine Empire
Frankish empire
Frontierlands
Gains under Charlemagne
Islamic land
0 300 miles
0 300 km
N
ATLANTIC OCEAN
North Sea
Baltic Sea
Mediterranean Sea
Black Sea
Bay of Biscay
IRISH KINGDOMS
Scots
Picts
Welsh
Norse
Danes
Swedes
Northumbria
Mercia
London
Wessex
Utrecht
Saxony
Sorbs
Aixla-Chapelle
Cologne
Austrasia
Roven
Paris
Neustria
Poiters
FRANKISH EMPIRE
Bordeaux
Aquitaine
Toulouse
Burgundy
Lyon
Arles
Narbonne
Rhine R.
Bavaria
Salzburg
Czechs
Danube R.
Moravians
Pannonia
Carinthia
Milan
Venice
AVAR KHANATE
Avars
Slavs
Magyars
Bulgars
BULGAR KHANATE
KHAZAR KHANATE
Serbs
PATRIMONY OF ST. PETER
Rome
DUCHY OF BENEVENTO
Naples
Corsica
Sardinia
Sicily
Syracuse
Tunis
AGHLABID EMIRATE
Spanish March
Barcelona
Zaragoza
Balearic Is.
Oviedo
Galicia
Seville
UMAYYAD EMIRATE OF CORDOBA
Cordoba
Seville
Lisbon
Tangier
Trebizond
Constantinople
BYZANTINE EMPIRE
Smyrna
Athens
Crete
Cyprus
Antioch
Jerusalem
Alexandria
ABBASID CALIPHATE
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Africa and the Mediterranean Region—Major Empires and Kingdoms, 400–1450
ROME
c. 200 BCE–476 CE
Constantinople
Black Sea
Caspian Sea
PERSIA
ATLANTIC OCEAN
KINGDOM OF THE VANDALS
428–534
MAGHREB
Mediterranean Sea
Tripoli
Alexandria
ISRAEL
SYRIA
Byblos
Jerusalem
JUDAH
Tigris R.
Euphrates R.
ALMORAVID
c. 1060–1147
ALMOHAD
1147–c. 1271
FATAMID
909–1015
Cairo
Memphis
EGYPT
Nile R.
Thebes
Medina
Red Sea
Mecca
ARABIAN PENINSULA
Elephantine
Abu Simbel
KANGABA
c. 1000–c. 1230
THE SUDAN
NUBIA
Dongola
Gebel Barkal
Napata
TEKRUR
c. 100–c. 1100
GHANA EMPIRE
900–1200
Timbuktu
SONGHAI
c. 1400–1591 CE
Senegal R.
Niger R.
Lake Chad
Segu
MALI
1200–c. 1400 CE
BORNU
c. 850
KANEM-BORNU (KANURI EMPIRE)
c. 1000–c. 1650
HAUSA STATES
c. 1000–c. 1700
ETHIOPIA
AKSUM
c. 500 BCE–1000 CE
WOLOF
c. 1050–c. 1500
GABU
c. 1250–1850
YORUBALAND
IFE
c. 1000–c. 1800
Benue R.
Igbo
BENIN
c. 1000–c. 1800
BUNYORO-KITARA
c. 1500–c. 1900
MOSSI STATES
c. 1400–c. 1900
OYO
c. 1300–c. 1800
Mogadishu
Congo R.
Lake Victoria
INDIAN OCEAN
LOANGO EMPIRE
c. 1500
CHEWZI EMPIRE
c. 1500
Malindi
Mombasa
Luba
L.Tanganyika
Zanzibar
KONGO EMPIRE
c. 1300–c. 1700
Lunda
Hehe
Fipa
Kilwa
ATLANTIC OCEAN
Lake Nyasa
Zambezi R.
ARAB COASTAL KINGDOMS
c. 700–c. 1500
GREAT ZIMBABWE
c. 1200–c. 1450
Sofala
Swazi
Orange R.
Khoihoi
Nguni
N
Byzantine Empire, 330–1453
Mamluk rule, 1250–1717
Ibo Tribal group
0 800 miles
0 800 km
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The Islamic World, c. 800–1200
ATLANTIC OCEAN
Bay of Biscay
North Sea
Baltic Sea
Rhine R.
FRANKISH EMPIRE
ALPS
PYRENEES
Balearic Is.
Corsica
Rome
Sardinia
Sicily
Adriatic Sea
Mediterranean Sea
Dnieper R.
Black Sea
BULGAR KHANATE
Danube R.
Constantinople
Aegean Sea
BYZANTINE EMPIRE
Crete
Cyprus
KHAZAR KHANATE
CAUCASUS
Caspian Sea
Tigris R.
Euphrates R.
Mosul
HAMDANIDS 945–1004
ABBASIDS 749–1258
Jerusalem
Nile R.
EGYPT
TULUNIDS 868–905
FATIMIDS 909–1171
HEJAZ
NEJD
Medina
Mecca
Red Sea
Persian Gulf
PERSIA
BUWAYHIDS 932–1055
ISMAILIS (ASSASSINS) 1090–1256
SAMANIDS 819–1005
SAFFARIDS 867–1495
GHAZNAVIDS 977–1186
KHWARIZM SHAHS 1077–1231
Aral Sea
Syr Darya
Amu Darya
Samarkand
TRANSOXIANA
QAARAKHANIDS 992–1211
Kabul
Indus R.
INDIA
Arabian Sea
AFRICA
SAHARA
ATLAS MTS.
ZIRIDS 972–1148
AGLMOHADS 1130–1269
AGHLABIDS 800–909
ALMORAVIDS 1056–1147
MAGHREB
IDRISIDS 789–926
UMAYYADS 756–1031
Cordoba
Granada
Abbasid Caliphate at greatest extent, c. 800
Byzantine Empire, c. 900
Carolingian Kingdom, c. 900
Bulgar Khanate, c. 900
Islamic world, c. 1000
Expansion of Islam
0
500 miles
0
500 km
N
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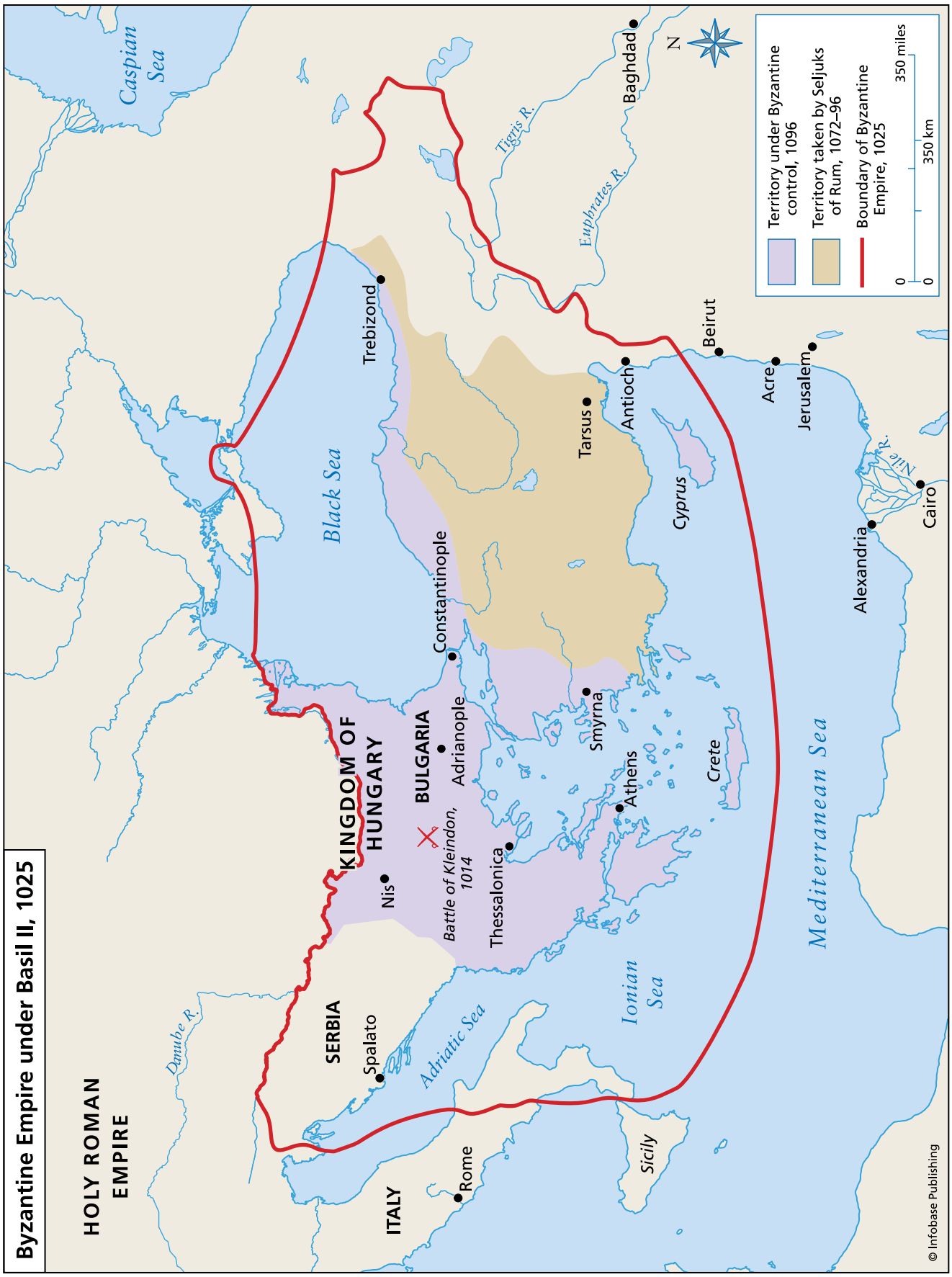
Holy Roman Empire, 1000
North Sea
Baltic Sea
WALES
ENGLAND
Hamburg
Lenzen 929
POLAND
Oder R.
Weser R.
Elbe R.
Cologne
Aachen
Andernach 939
Prague
Mainz
Reims
Seine R.
Paris
KINGDOM OF GERMANY
Worms
Meuse R.
Rhine R.
SWABIA
Regensburg
Augsburg
Lechfeld 955
Vienna
Bay of Biscay
FRANCE
Loire R.
Danube R.
BAVARIA
HUNGARY
CARINTHA
Lyons
BURGUNDY
Bordeaux
Milan
Drava R.
Venice
Pavia
Po R.
CROATIA
Garonne R.
Rhône R.
LEÓN
NAVARRE
Arles
KINGDOM OF ITALY
SERBIA
Marseille
COUNTY OF BARCELONA
Adriatic Sea
Corsica
CALIPHATE OF CORDOBA
Rome
PAPAL STATES
Sardinia
Holy Roman Empire
Maygar attacks (933–955)
Otto I's campaigns (936–966)
0 200 miles
0 200 km
Mediterranean Sea
Sicily
N
© Infobase Publishing


Byzantine Empire under Basil II, 1025
HOLY ROMAN EMPIRE
KINGDOM OF HUNGARY
BULGARIA
SERBIA
ITALY
Caspian Sea
Black Sea
Mediterranean Sea
Ionian Sea
Adriatic Sea
Danube R.
Tigris R.
Euphrates R.
Nile R.
Trebizond
Constantinople
Adrianople
Battle of Kleindon, 1014
Nis
Thessalonica
Spalato
Rome
Smyrna
Athens
Crete
Sicily
Cyprus
Tarsus
Antioch
Baghdad
Beirut
Acre
Jerusalem
Alexandria
Cairo
N
Territory under Byzantine control, 1096
Territory taken by Seljuks of Rum, 1072–96
Boundary of Byzantine Empire, 1025
0
350 miles
0
350 km
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Norman Conquests, 1066–1087
Possessions of William I of England, 1066-1087
Dependency of William I of England
Scottish marches
Welsh marches
Main thrust of Norman conquests
Battles
0
100 miles
0
100 km
N
Dumbarton
Edinburgh
KINGDOM OF SCOTLAND
Newcastle
Durham
Richmond
KINGDOM OF MAN
IRELAND
York
Battle of Stamford Bridge 1066
North Sea
Nottingham
Shrewsbury
Irish Sea
WALES
ENGLAND
Stamford
Norwich
Ely
Hereford
Oxford
London
Winchester
Battle of Hastings 1066
Canterbury
Exeter
Pevensey
Boulogne
Isle of Wight
English Channel
ATLANTIC OCEAN
Channel Is.
Rouen
Bayeux
Caen
Bec
Falaise
Paris
NORMANDY
BRITTANY
MAINE
FRANCE
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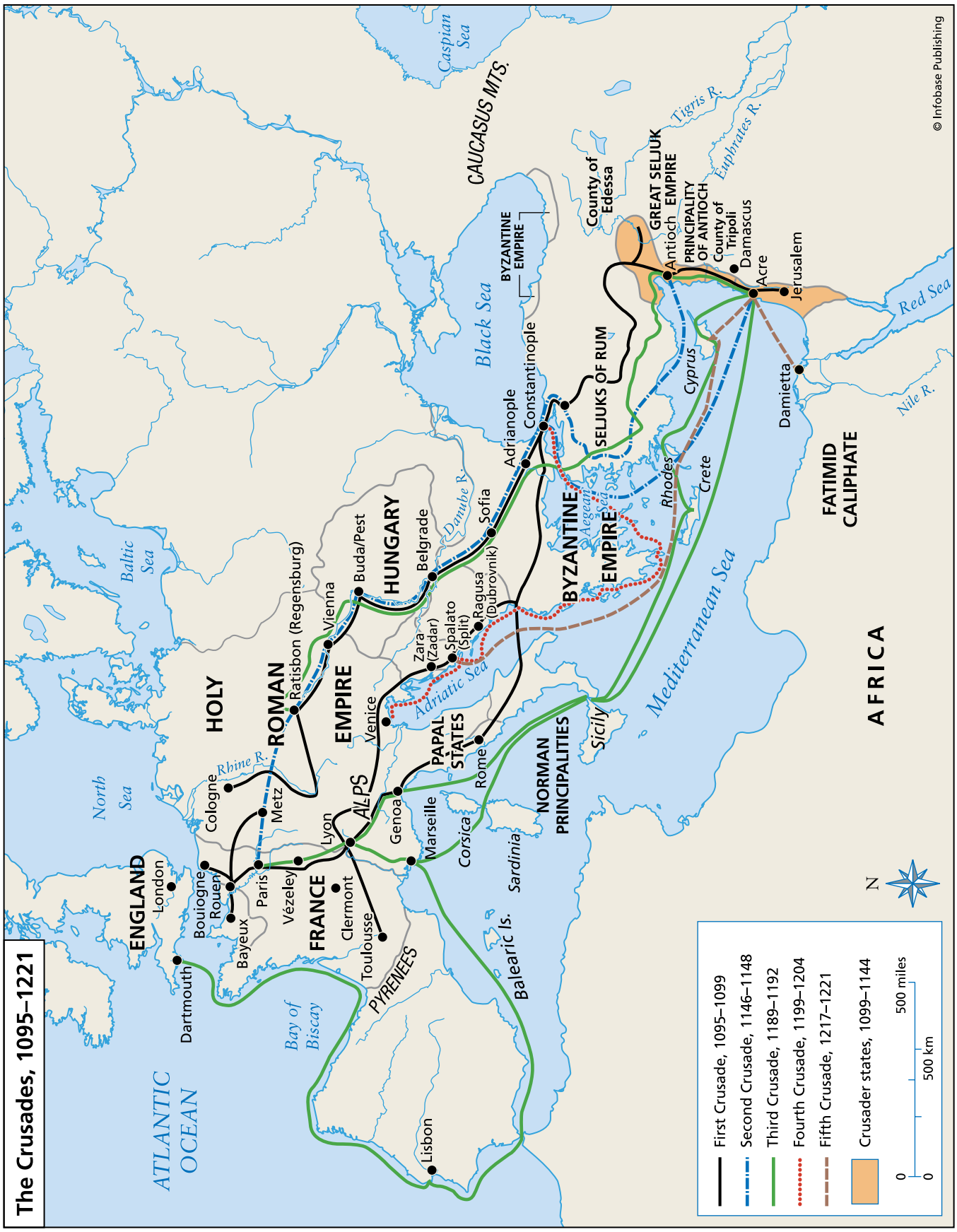
The Crusades, 1095–1221
ATLANTIC OCEAN
North Sea
Baltic Sea
Bay of Biscay
Mediterranean Sea
Black Sea
Caspian Sea
Red Sea
Nile R.
Tigris R.
Euphrates R.
Rhine R.
Danube R.
Aegean Sea
Adriatic Sea
CAUCASUS MTS.
PYRENEES
ALPS
ENGLAND
FRANCE
HOLY ROMAN EMPIRE
HUNGARY
PAPAL STATES
NORMAN PRINCIPALITIES
BYZANTINE EMPIRE
SELJUKS OF RUM
GREAT SELJUK EMPIRE
PRINCIPALITY OF ANTIOCH
County of Edessa
County of Tripoli
FATIMID CALIPHATE
AFRICA
Dartmouth
London
Bouiogne
Rouen
Bayeux
Paris
Vézeley
Cologne
Metz
Ratisbon (Regensburg)
Vienna
Buda/Pest
Belgrade
Sofia
Adrianople
Constantinople
Lyon
Clermont
Toulousse
Genoa
Venice
Zara (Zadar)
Spalato (Split)
Ragusa (Dubrovnik)
Rome
Marseille
Corsica
Sardinia
Sicily
Balearic Is.
Lisbon
Rhodes
Crete
Cyprus
Antioch
Acre
Damascus
Jerusalem
Damietta
First Crusade, 1095–1099
Second Crusade, 1146–1148
Third Crusade, 1189–1192
Fourth Crusade, 1199–1204
Fifth Crusade, 1217–1221
Crusader states, 1099–1144
0
500 miles
0
500 km
N
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China During the Song Dynasty, 1038–1279
Area controlled by the Jins, c. 1141
Area controlled by the Song Dynasty, 1127–1279
Kingdom of the Western Xia, 1038–1227
Mongol heartland, c. 1200
Mongol military incursions (dated)
Cities with population over one million (c. 1100)
Capital (with date of capital status)
Lake Baikal
Amur R.
Kerulen R.
GOBI DESERT
Karakorum
1211
Huining (1115-1153)
Sea of Japan
JAPAN
1207
1227
1209
Yanjing (Beijing) (1153-1215)
TIEN SHAN MTS.
Huang He (Yellow R.)
Ningxia (Yinchuan)
Yellow Sea
Tibetan KIngdoms
Bianjing (Kaifeng) (1215-1234)
Suzhou
(Hangzhou)
Linan
East China Sea
Lhasa
HIMALAYAS
Yangtze R.
Raozhou
Fuzhou
Quanzhou
Guangzhou
Ganges R.
INDIA
South China Sea
Bay of Bengal
Mekong R.
0 500 miles
0 500 km
N
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Norman Kingdom of Sicily, 1059–1154
Growth of the Norman Kingdom of Sicily
To 1059
To 1100
To 1095
To 1154
Patrimony of St. Peter
Boundary of Duchy
Northern boundary of Norman Kingdom of Sicily in 1154
0
100 miles
0
100 km
N
HOLY
ROMAN
EMPIRE
Venice
VENETIAN REPUBLIC
Po R.
Arno R.
Tiber R.
Ligurian Sea
Adriatic Sea
Corsica
Sardinia
Ostia
Rome
PATRIMONY OF ST. PETER
Benevento
Capua
Siponto
Bari
Apulia
Brindisi
Taranto
Otranto
Naples
Salerno
Salerno
KINGDOM OF SICILY
Tyrrhenian Sea
Calabria
Ionian Sea
Palermo
Messina
Reggio
Sicily
Mediterranean Sea
Syracuse
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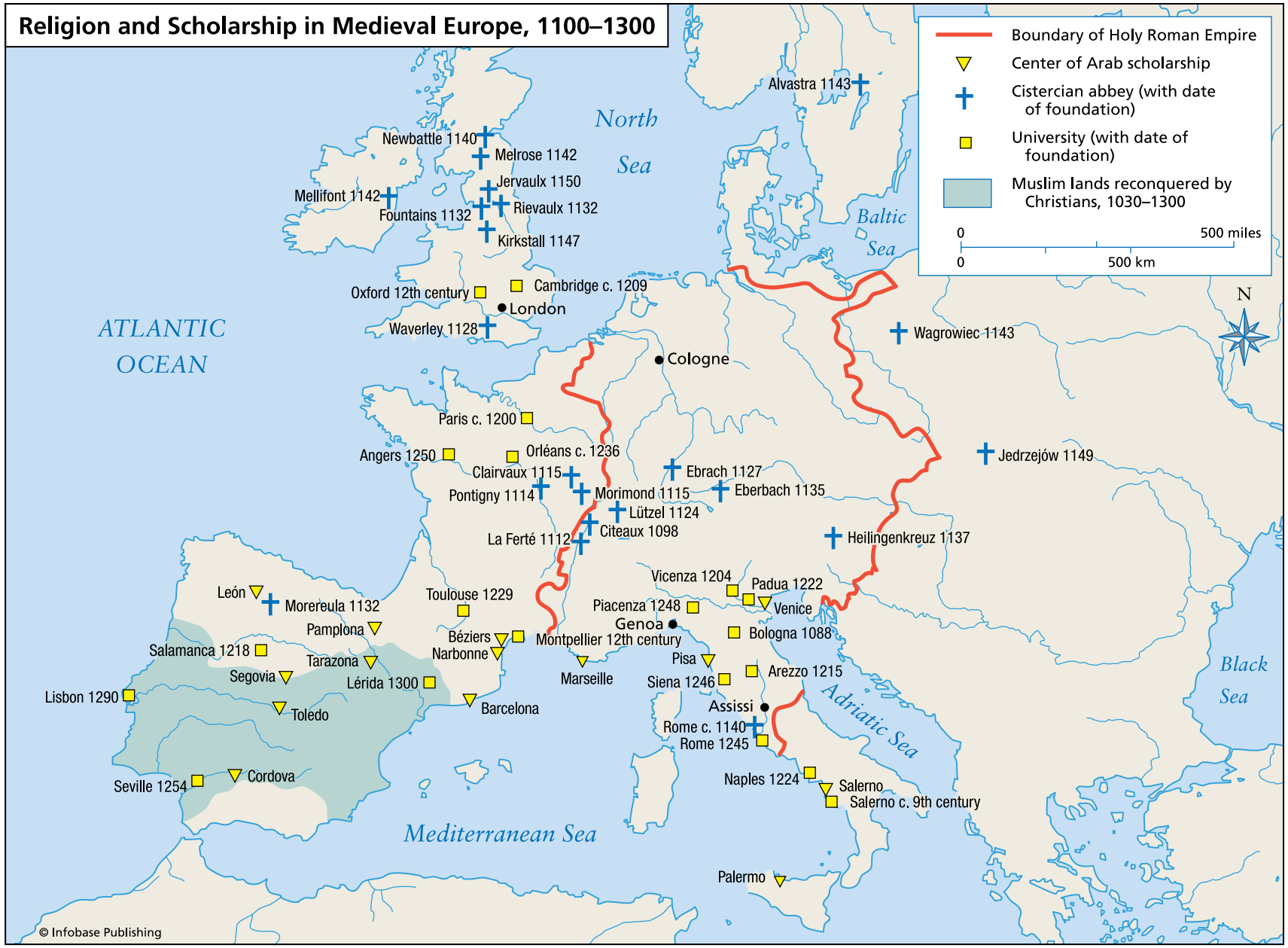
Religion and Scholarship in Medieval Europe, 1100–1300
Boundary of Holy Roman Empire
Center of Arab scholarship
Cistercian abbey (with date of foundation)
University (with date of foundation)
Muslim lands reconquered by Christians, 1030–1300
0
500 miles
0
500 km
N
North Sea
Baltic Sea
ATLANTIC OCEAN
Mediterranean Sea
Black Sea
Adriatic Sea
Alvastra 1143
Newbattle 1140
Melrose 1142
Jervaulx 1150
Mellifont 1142
Fountains 1132
Rievaulx 1132
Kirkstall 1147
Oxford 12th century
Cambridge c. 1209
London
Waverley 1128
Wagrowiec 1143
Cologne
Paris c. 1200
Angers 1250
Orléans c. 1236
Clairvaux 1115
Ebrach 1127
Jedrzejów 1149
Pontigny 1114
Morimond 1115
Eberbach 1135
Lützel 1124
La Ferté 1112
Citeaux 1098
Heilingenkreuz 1137
Vicenza 1204
Padua 1222
León
Morereula 1132
Toulouse 1229
Piacenza 1248
Venice
Pamplona
Genoa
Béziers
Montpellier 12th century
Bologna 1088
Salamanca 1218
Narbonne
Tarazona
Pisa
Segovia
Marseille
Siena 1246
Arezzo 1215
Lérida 1300
Lisbon 1290
Assisi
Toledo
Barcelona
Rome c. 1140
Rome 1245
Naples 1224
Salerno
Seville 1254
Cordova
Salerno c. 9th century
Palermo
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Holy Roman Empire, 1215–1250
KINGDOM OF DENMARK
Baltic Sea
North Sea
County of Holstein
Lubeck
Hamburg
Slavinia
Duchy of Pomerania
Prussia
Friesland
Holland
Duchy of Saxony
March of Brandenburg
KINGDOM OF POLAND
Brabant
Cologne
Duchy of Lower Lorraine
Flanders
Aachen
Landgravate of Thuringia
March of Meissen
March of Lausitz
Duchy of Silesia
Hainault
Bamberg
Worms
Prague
KINGDOM OF BOHEMIA
March of Moravia
Nuremberg
Franconia
Duchy of Upper Lorraine
KINGDOM OF GERMANY
KINGDOM OF FRANCE
Duchy of Swabia
Duchy of Bavaria
Vienna
Duchy of Austria
County of Burgundy
KINGDOM OF BURGUNDY (ARLES)
Innsbruck
Duchy of Styria
KINGDOM OF HUNGARY
Duchy of Carinthia
Lyons
Tyrol
March of Friuli
March of Carniola
Milan
Savoy
March of Verona
Venice
Lombardy
Turin
Emilia
KINGDOM OF ITALY
Adriatic Sea
Bologna
Romagna
Provence
Genoa
Pisa
Florence
March of Ancona
Marseille
Tuscany
Siena
Duchy of Spoleto
Mediterranean Sea
Corsica
Patrimony of St. Peter
KINGDOM OF SICILY
N
Holy Roman Empire, 1215–50
Boundary of kingdoms
Boundary of duchy or march
0
150 miles
0
150 km
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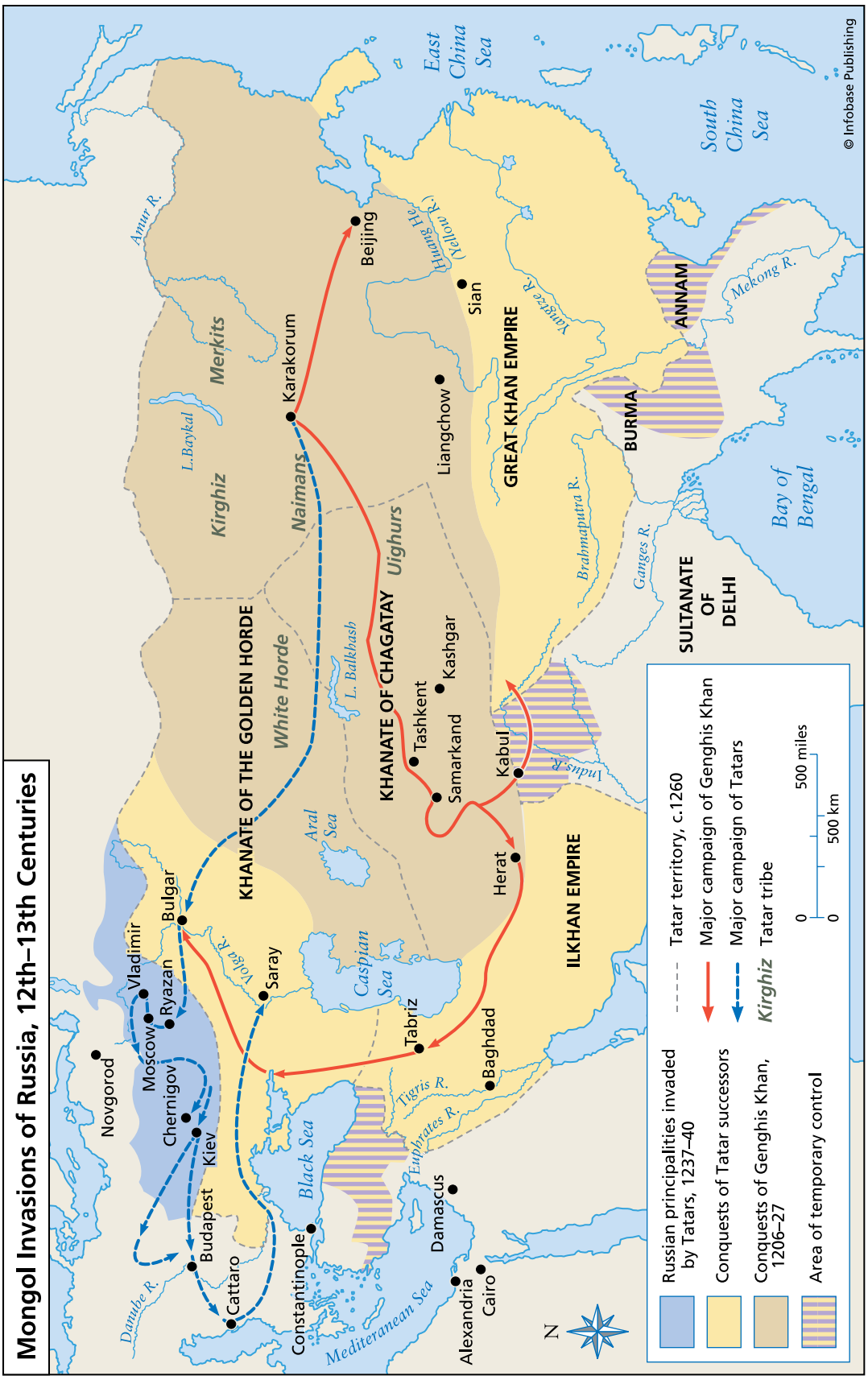
Mongol Invasions of Russia, 12th–13th Centuries
East China Sea
South China Sea
Bay of Bengal
Mediterranean Sea
Black Sea
Caspian Sea
Aral Sea
Amur R.
L. Baykal
Kirghiz
Merkits
Naimans
Uighurs
White Horde
L. Balkbash
Huang He (Yellow R.)
Yangtze R.
Mekong R.
Brahmaputra R.
Ganges R.
Indus R.
Volga R.
Danube R.
Tigris R.
Euphrates R.
KHANATE OF THE GOLDEN HORDE
KHANATE OF CHAGATAY
GREAT KHAN EMPIRE
ILKHAN EMPIRE
SULTANATE OF DELHI
ANNAM
BURMA
Karakorum
Beijing
Sian
Liangchow
Kashgar
Tashkent
Samarkand
Kabul
Herat
Tabriz
Baghdad
Saray
Bulgar
Vladimir
Ryazan
Moscow
Chernigov
Kiev
Novgorod
Budapest
Cattaro
Constantinople
Damascus
Alexandria
Cairo
Russian principalities invaded by Tatars, 1237–40
Conquests of Tatar successors
Conquests of Genghis Khan, 1206–27
Area of temporary control
Tatar territory, c.1260
Major campaign of Genghis Khan
Major campaign of Tatars
Kirghiz Tatar tribe
0
500 miles
0
500 km
N
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The Delhi Sultanate, 1236–1398
Delhi Sultanate, 1236
Additional area of Delhi Sultanate, 1335
Hindu areas not taken over by Muslims
Boundaries of Hindu states re-established 1399 onwards
Invasion of Timurlane
0 300 miles
0 300 km
Samarkand
Balkh
Kabul
Peshawar
Lahore
Multan
Thansewar
Gangadvara
Uchch
Delhi
Agra
Kalpi
Benares
Ujjain
Ratanpur
Rajpur
Bhubaneswar
Gulbarga (Ahsanabad)
Bidar
Warangal
Golkonda
Sindabur (Goa)
Vijayanagar
Manjarur (Mangalore)
Dvarasamudra (Halebid)
Jurfattan (Calicut)
Indus R.
Ganges R.
Yamuna R.
Brahmaputra R.
Godavari R.
Krishna R.
HIMALAYAS
JAUNPUR
MALWA
BENGAL
GUJARAT
ORISSA
BAHMANI SULTANATE
GONDWANA
TELINGANA
VIJAYANAGAR
SARANDIP
Arabian Sea
Bay of Bengal
INDIAN OCEAN
N
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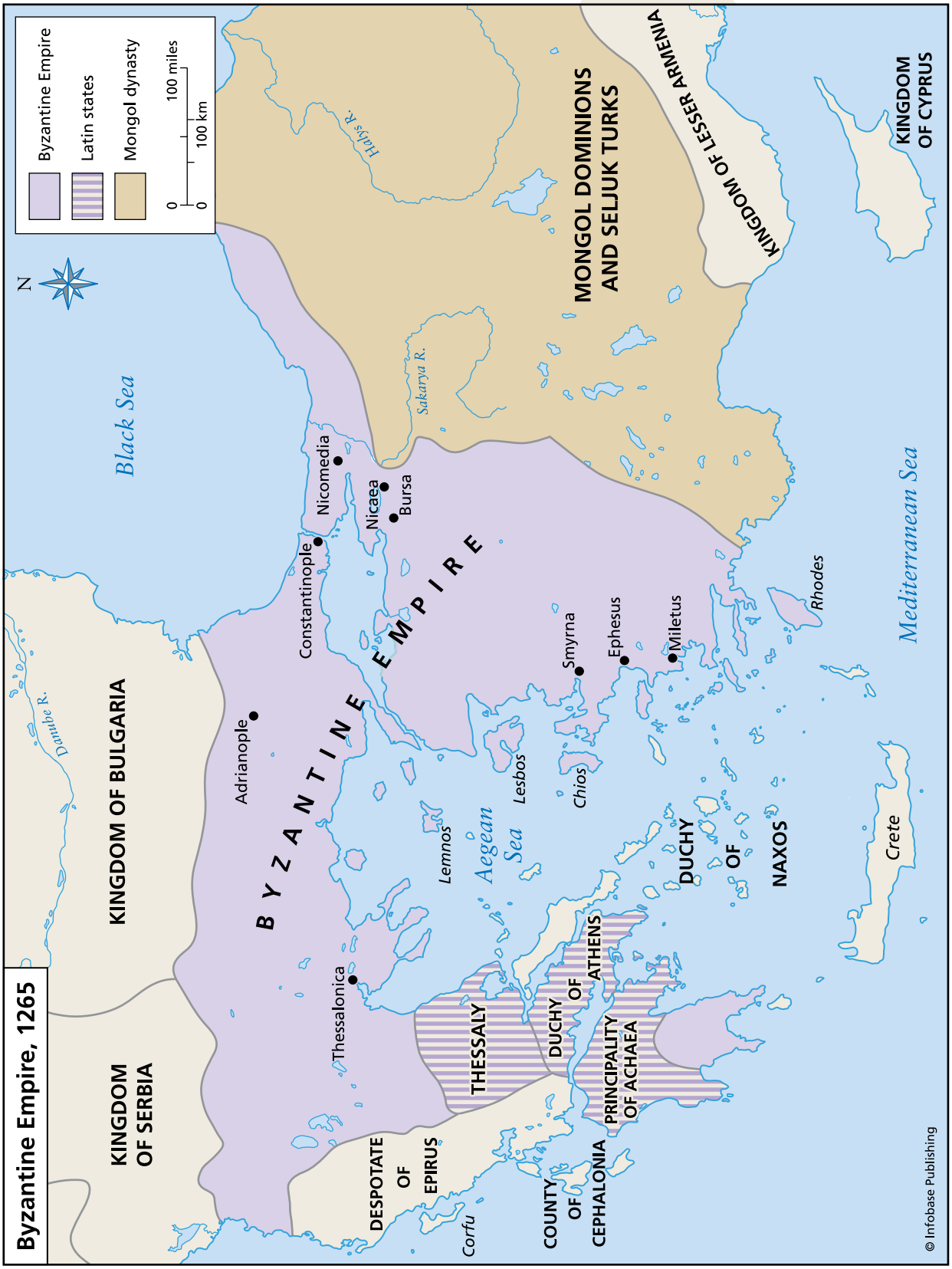
Byzantine Empire, 1265
Byzantine Empire
Latin states
Mongol dynasty
0
100 miles
0
100 km
N
Black Sea
Danube R.
KINGDOM OF BULGARIA
KINGDOM OF SERBIA
BYZANTINE EMPIRE
Adrianople
Constantinople
Nicomedia
Nicaea
Bursa
Thessalonica
Lemnos
Aegean Sea
Lesbos
Chios
Smyrna
Ephesus
Miletus
Rhodes
Halys R.
Sakarya R.
MONGOL DOMINIONS AND SELJUK TURKS
KINGDOM OF LESSER ARMENIA
KINGDOM OF CYPRUS
Mediterranean Sea
Crete
DESPOTATE OF EPIRUS
Corfu
COUNTY OF CEPHALONIA
THESSALY
DUCHY OF ATHENS
PRINCIPALITY OF ACHAEA
DUCHY OF NAXOS
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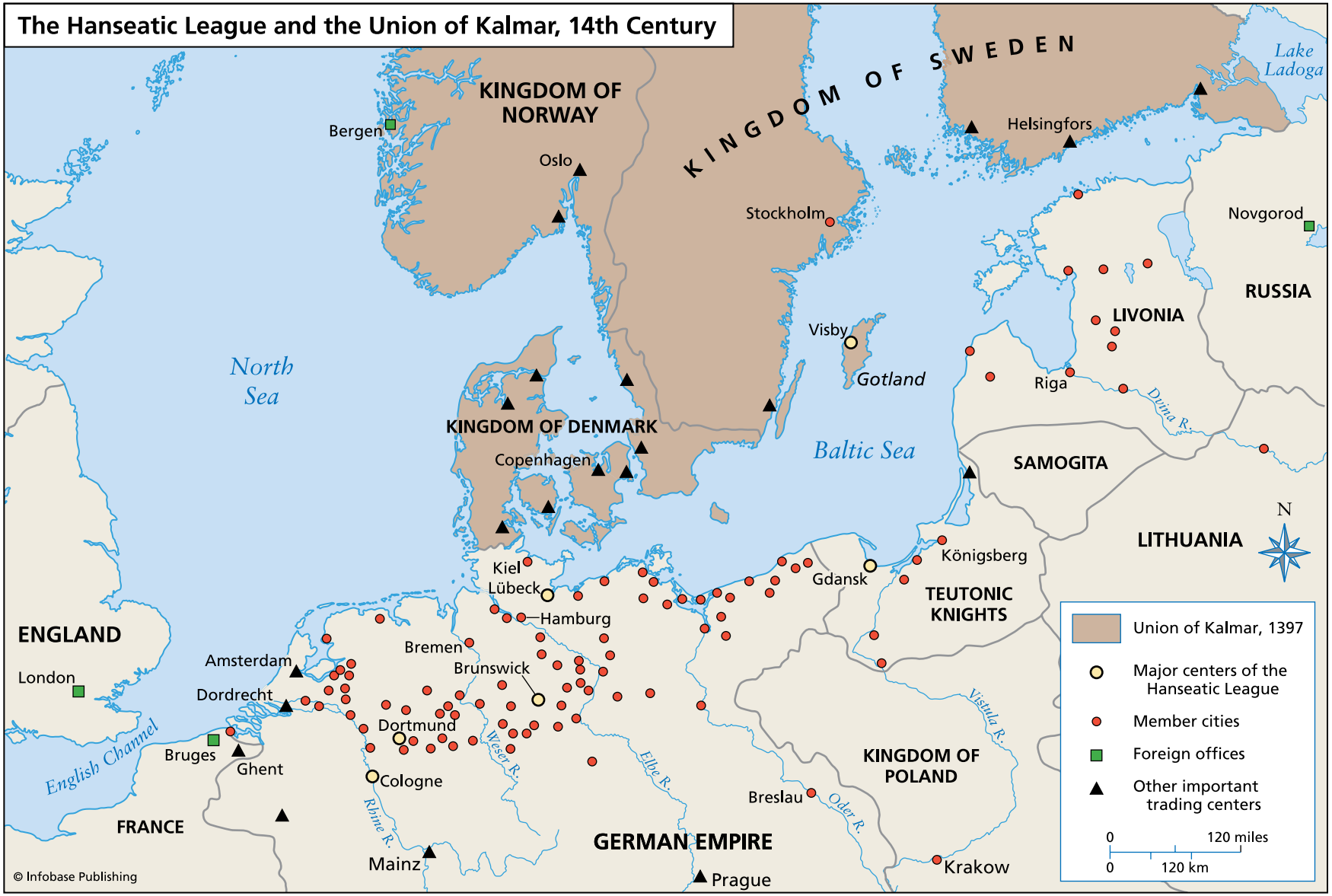
The Hanseatic League and the Union of Kalmar, 14th Century
KINGDOM OF NORWAY
KINGDOM OF SWEDEN
Lake Ladoga
Bergen
Oslo
Helsingfors
Stockholm
Novgorod
RUSSIA
LIVONIA
Visby
Gotland
Riga
Duina R.
North Sea
Baltic Sea
KINGDOM OF DENMARK
Copenhagen
SAMOGITA
LITHUANIA
N
Kiel
Lübeck
Hamburg
Königsberg
Gdansk
TEUTONIC KNIGHTS
ENGLAND
London
Amsterdam
Dordrecht
Bremen
Brunswick
Dortmund
Bruges
Ghent
Cologne
English Channel
Weser R.
Elbe R.
Rhine R.
Vistula R.
KINGDOM OF POLAND
Breslau
Oder R.
FRANCE
GERMAN EMPIRE
Mainz
Prague
Krakow
Union of Kalmar, 1397
Major centers of the Hanseatic League
Member cities
Foreign offices
Other important trading centers
0 120 miles
0 120 km
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Voyages of the Polos in Asia, 1260–1295
EUROPE
ASIA
AFRICA
ARABIA
INDIA
CHINA
BURMA
Venice
Constantinople
Trebizond
Surai
Tabriz
Acre
Hormuz
Kerman
Herat
Balkh
Samarkand
Bukhara
Kashgar
Shachou
Ninghsia (Ninghxia)
Shangdu
Cambaluc (Beijing)
Kinsai (Hangchou)
Yangchou
Pagan
Ceylon
Sumatra
Mediterranean Sea
Black Sea
Caspian Sea
Aral Sea
Lake Balkhash
Oxus R.
PERSIAN DESERT
Arabian Sea
Bay of Begal
Brahmaputra R.
Ganges R.
Indus R.
Irrawaddy R.
Mekong R.
Yellow R.
Yangtse R.
East China Sea
South China Sea
PACIFIC OCEAN
INDIAN OCEAN
Possible route of Polo brothers, 1260–69
Possible route of Marco Polo, 1271–95
0
1,200 miles
0
1,200 km
N
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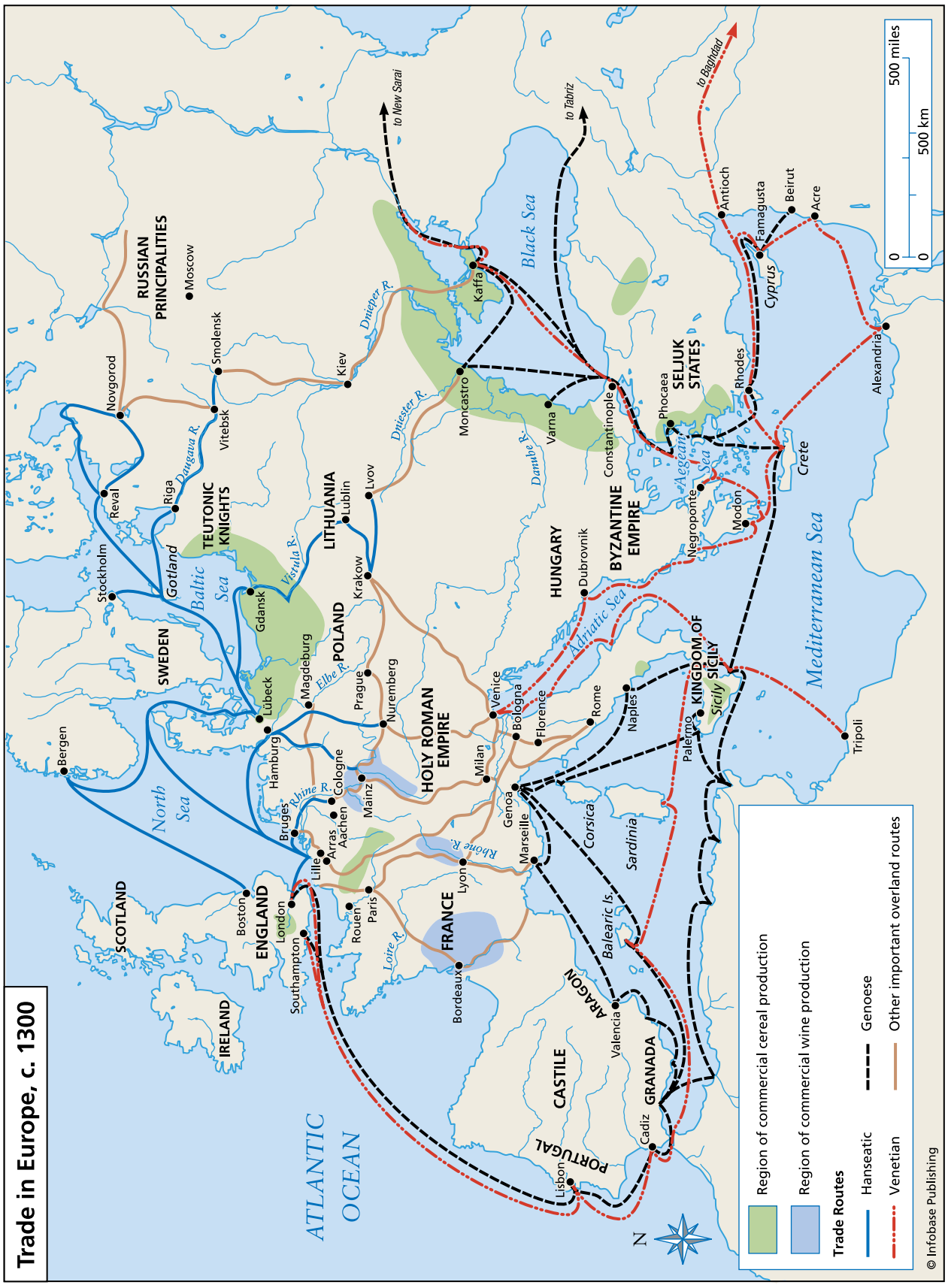
Trade in Europe, c. 1300
ATLANTIC OCEAN
North Sea
Baltic Sea
Gotland
Black Sea
Mediterranean Sea
Adriatic Sea
Aegean Sea
Sicily
Sardinia
Corsica
Crete
Cyprus
Balearic Is.
SCOTLAND
IRELAND
ENGLAND
SWEDEN
RUSSIAN PRINCIPALITIES
TEUTONIC KNIGHTS
LITHUANIA
POLAND
HOLY ROMAN EMPIRE
FRANCE
HUNGARY
BYZANTINE EMPIRE
SELJUK STATES
KINGDOM OF SICILY
ARAGON
CASTILE
PORTUGAL
GRANADA
Bergen
Stockholm
Reval
Novgorod
Riga
Smolensk
Moscow
Vitebsk
Kiev
Gdansk
Lübeck
Hamburg
Bruges
Lille
Arras
Aachen
Cologne
Mainz
Magdeburg
Prague
Nuremberg
Krakow
Lublin
Lvov
Boston
London
Southampton
Rouen
Paris
Bordeaux
Lyon
Marseille
Genoa
Milan
Venice
Bologna
Florence
Rome
Naples
Palermo
Valencia
Cadiz
Lisbon
Kaffa
Moncastro
Varna
Constantinople
Dubrovnik
Negroponte
Modon
Rhodes
Phocaea
Alexandria
Antioch
Famagusta
Beirut
Acre
Tripoli
to New Sarai
to Tabriz
to Baghdad
Dnieper R.
Dniester R.
Danube R.
Dvina R.
Vistula R.
Elbe R.
Rhine R.
Rhone R.
Loire R.
N
0 500 miles
0 500 km
Region of commercial cereal production
Region of commercial wine production
Trade Routes
Hanseatic
Genoese
Venetian
Other important overland routes
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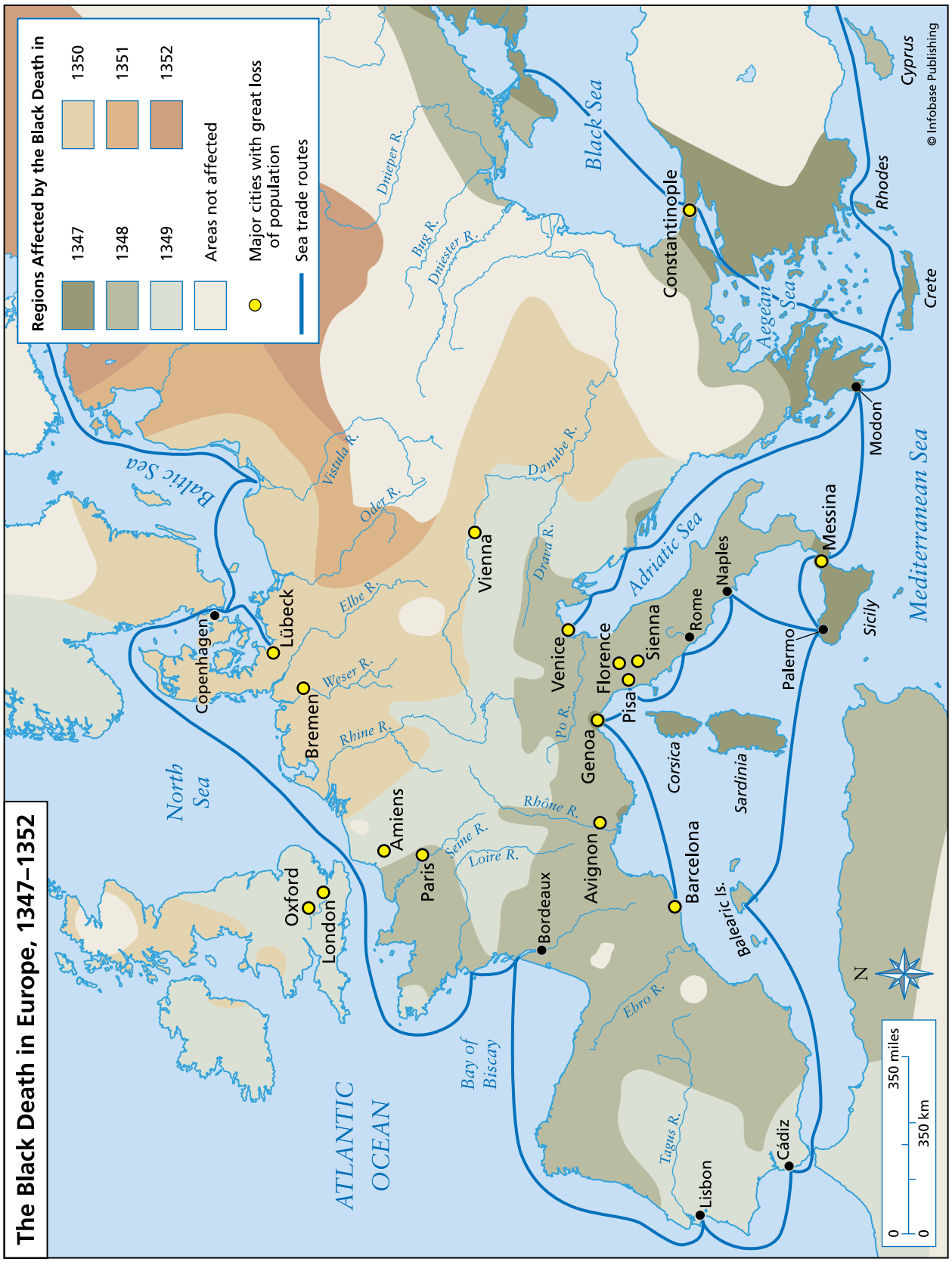
The Black Death in Europe, 1347–1352
Regions Affected by the Black Death in
1347
1348
1349
1350
1351
1352
Areas not affected
Major cities with great loss of population
Sea trade routes
North Sea
Baltic Sea
ATLANTIC OCEAN
Bay of Biscay
Black Sea
Aegean Sea
Mediterranean Sea
Adriatic Sea
Copenhagen
Lübeck
Bremen
Oxford
London
Amiens
Paris
Bordeaux
Avignon
Barcelona
Lisbon
Cádiz
Genoa
Venice
Florence
Pisa
Siena
Rome
Naples
Vienna
Constantinople
Modon
Messina
Palermo
Rhodes
Crete
Cyprus
Sicily
Corsica
Sardinia
Balearic Is.
Vistula R.
Oder R.
Elbe R.
Weser R.
Rhine R.
Seine R.
Loire R.
Rhône R.
Po R.
Danube R.
Drava R.
Dnieper R.
Bug R.
Dniester R.
Ebro R.
Tagus R.
N
0
350 miles
0
350 km
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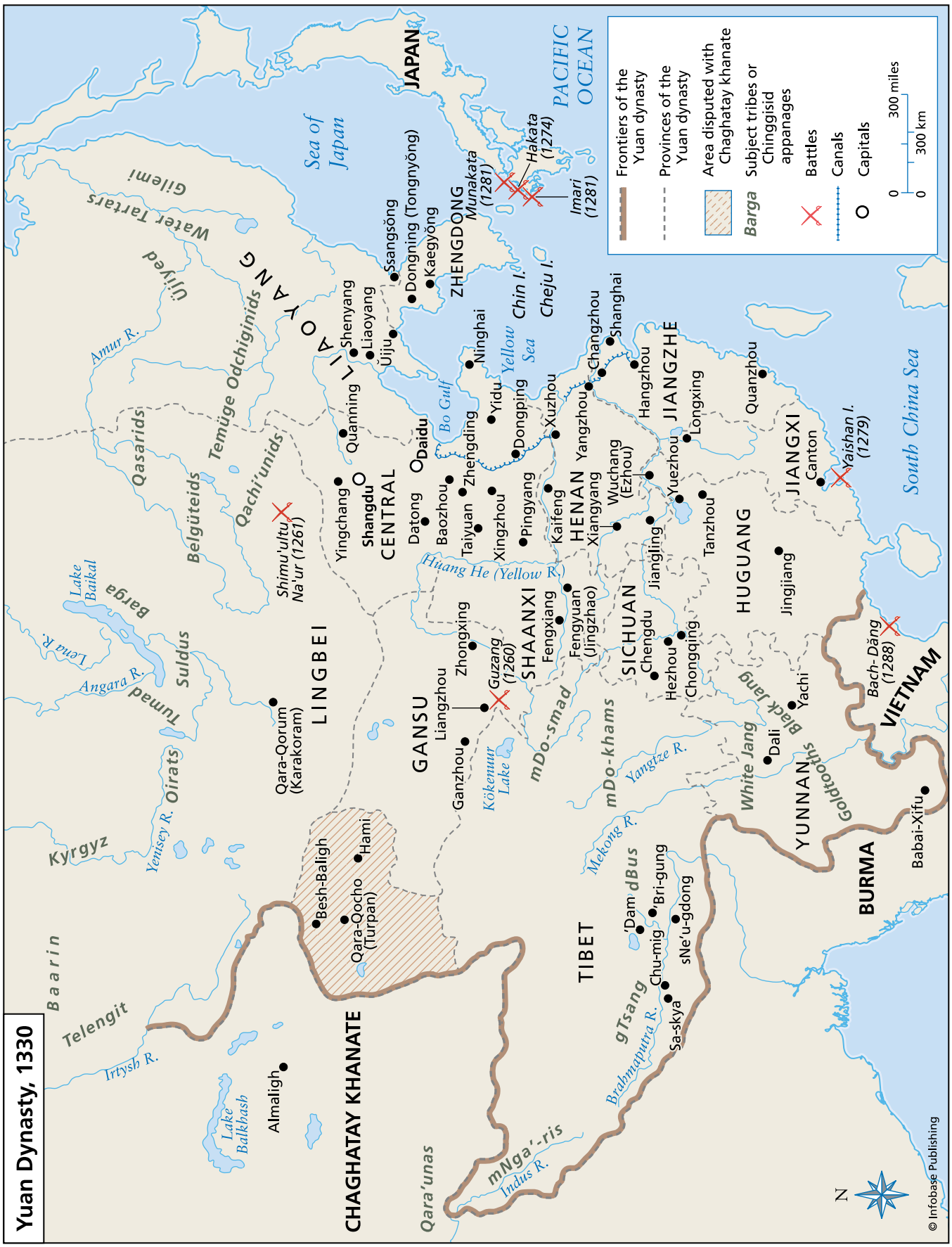
Yuan Dynasty, 1330
Frontiers of the Yuan dynasty
Provinces of the Yuan dynasty
Area disputed with Chaghatay khanate
Barga
Subject tribes or Chinggisid appanages
Battles
Canals
Capitals
0 300 miles
0 300 km
PACIFIC OCEAN
Sea of Japan
JAPAN
Hakata (1274)
Imari (1281)
Munakata (1281)
ZHENGDONG
LIAONING
Shenyang
Liaoyang
Ssangsŏng
Dongning (Tongnyŏng)
Kaegyŏng
Ujiju
Water Tartars
Gilemi
Ujiyed
Amur R.
Temüge Odchiginids
Qasarids
Belgüteids
Qachi'unids
Shimu'ultu Na'ur (1261)
Qara-Qorum (Karakoram)
LINGBEI
Yingchang
Quanning
Shangdu
CENTRAL
Daidu
Bo Gulf
Ninghai
Yellow Sea
Chin I.
Cheju I.
Yidu
Dongping
Xuzhou
Changzhou
Shanghai
Yangzhou
Hangzhou
JIANGZHE
Longxing
Quanzhou
Datong
Baozhou
Taiyuan
Zhengding
Xingzhou
Pingyang
Kaifeng
HENAN
Xiangyang
Wuchang (Ezhou)
Yuezhou
Tanzhou
Huang He (Yellow R.)
Lake Baikal
Barga
Lena R.
Angara R.
Tumed
Suldus
Oirats
Yenisey R.
Kyrgyz
Irtysh R.
Telengit
Baarin
Almaligh
Lake Balkhash
CHAGHATAY KHANATE
Besh-Baligh
Qara-Qocho (Turpan)
Hami
Liangzhou
Zhongxing
Guzang (1260)
Ganzhou
Kökenuur Lake
GANSU
SHAANXI
Fengxiang
Fengyuan (Jingzhao)
SICHUAN
Chengdu
Jiangling
Hezhou
Chongqing
HUGUANG
Jingjiang
JIANGXI
Canton
Yaishan I. (1279)
South China Sea
mDo-smad
mDo-khams
Yangtze R.
Mekong R.
White Jang
Black Jang
Golden Sands
Dali
Yachi
YUNNAN
Bach-Đằng (1288)
VIETNAM
BURMA
Babai-Xifu
TIBET
'Dam dBus
Bri-gung
Chu-mig
sNe'u-gdong
Sa-skya
gTsang
Brahmaputra R.
mNga'-ris
Indus R.
Qara'unas
N
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Major Battles in Medieval and Early Modern Japan
Hokkaido
Tsugaru Strait
Hirosaki
Sea of Japan
Yokote
Hiraizumi 1189
Sendai
Sadogashima
Yonezawa
Wakamatsu
Honshu
Kawanakajima 1561
Nikko
Kanazawa
Shizugatake 1583
Matsumoto
Yorii 1590
Tsumago
Matsue
Kyoto 1338–1573
Hikone
Nagoya
Mount Fuji
Edo 1603–1867 (renamed Tokyo, 1868)
Onin War 1467–77
Okehazama 1560
Korea Strait
Himeji
Nijo
Tsushima
Okayama
Osaka 1615
Hiroshima
Kamakura 1192–1333
Dannoura 1185
Kishiwada
Sekigahara 1600
Takamatsu
Hakata Bay 1247, 1281
Inland Sea
Nagashino 1575
Matsuyama
Kochi
Shikoku
N
Shimabara 1637–38
Kumamoto
Kyushu
PACIFIC OCEAN
Battle
Premodern capital
Castle
0
200 miles
0
200 km
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Voyages of Ibn Battuta, 1325–1354
1325–1327
1328–1330
1330–1346
1349–1354
0
500 miles
0
500 km
N
EUROPE
RUSSIA
SIBERIA
AFRICA
ASIA
CHINA
ARABIA
HIMALAYAS
HINDU KUSH
SAHARA DESERT
Tangier
Grenada
Algiers
Venice
Constantinople
Black Sea
Volga R.
Aral Sea
Caspian Sea
Mediterranean Sea
Alexandria
Cairo
Damascus
Jerusalem
Tigris R.
Euphrates R.
Tabriz
Tehran
Baghdad
Esfahan
Shiraz
Nile R.
Red Sea
Persian Gulf
Jiddah
Mecca
Hormuz
Gulf of Aden
Arabian Sea
Oxus R.
Samarkand
Kabul
Indus R.
Delhi
Ganges R.
Chittagong
Bay of Bengal
Calicut
Maldives
Mogadishu
Mombasa
INDIAN OCEAN
Beijing
Huang He (Yellow R.)
Yangtze R.
Fuchou (Fuzhou)
Ch'üan-chou (Quanzhou)
Canton (Guangzhou)
Mekong R.
South China Sea
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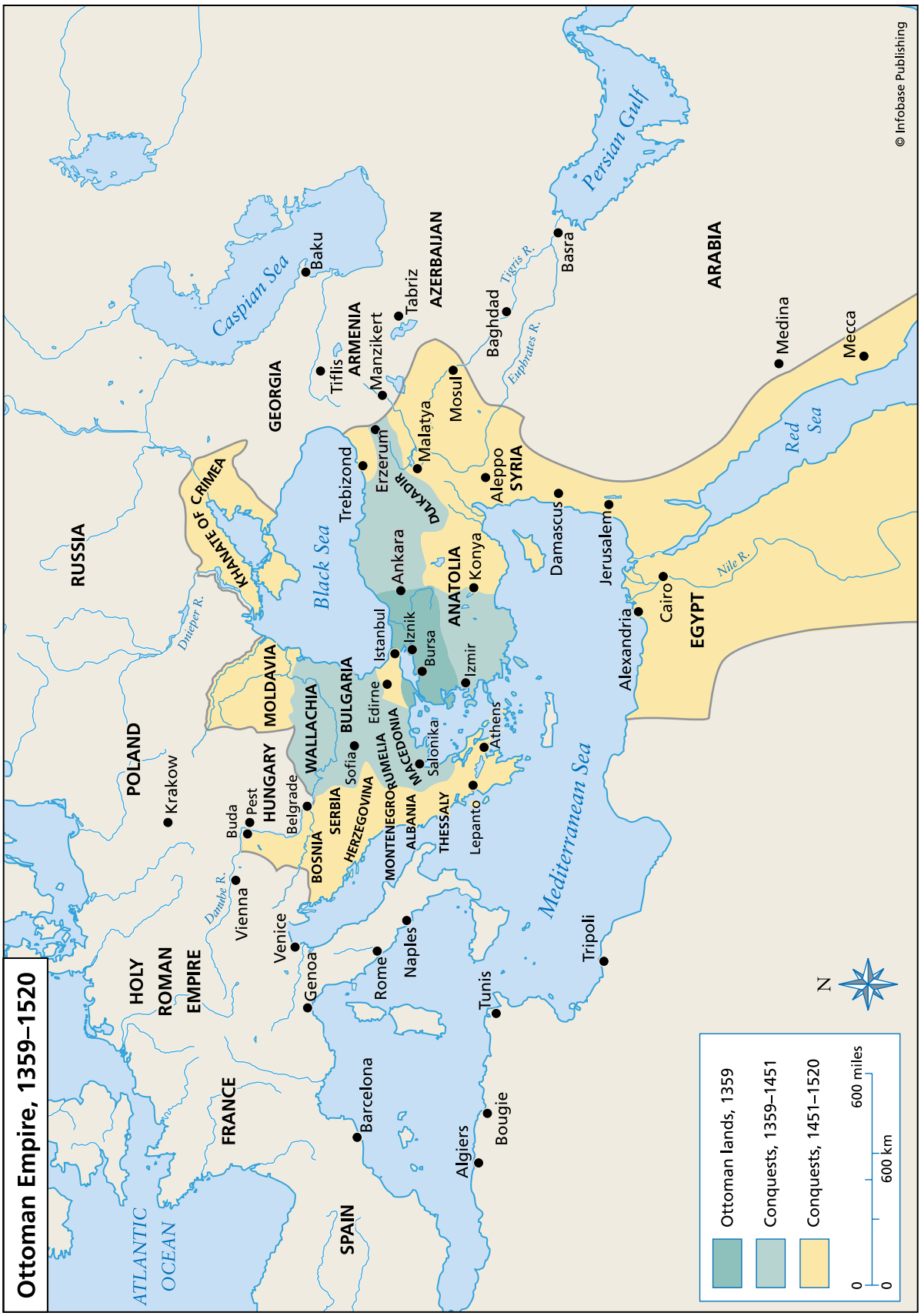
Ottoman Empire, 1359–1520
Ottoman lands, 1359
Conquests, 1359–1451
Conquests, 1451–1520
0
600 miles
0
600 km
N
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Caspian Sea
Black Sea
Mediterranean Sea
Red Sea
Persian Gulf
ATLANTIC OCEAN
Dnieper R.
Danube R.
Tigris R.
Euphrates R.
Nile R.
RUSSIA
KHANATE OF CRIMEA
POLAND
Krakow
HOLY ROMAN EMPIRE
Vienna
Buda
Pest
HUNGARY
MOLDAVIA
WALLACHIA
BULGARIA
Belgrade
SERBIA
BOSNIA
HERZEGOVINA
Sofia
Edirne
RUMELIA
MACEDONIA
Salonika
Athens
MONTENEGRO
ALBANIA
THESSALY
Lepanto
Venice
Genoa
Rome
Naples
Tunis
Tripoli
FRANCE
Barcelona
SPAIN
Algiers
Bougie
GEORGIA
Tiflis
Baku
ARMENIA
Manzikert
Tabriz
AZERBAIJAN
Trebizond
Erzerum
DULKADIR
Malatya
Mosul
Baghdad
Basra
Aleppo
SYRIA
Damascus
Jerusalem
Alexandria
Cairo
EGYPT
ANATOLIA
Konya
Ankara
Istanbul
Iznik
Bursa
Izmir
ARABIA
Medina
Mecca

Battles and Campaigns of the Hundred Years' War, 1337–1453
Plantagenet territory, c. 1300
Plantagenet territory recognized by the Treaty of Bretigny, 1360
Area recognizing Plantagenet kingship, 1420–28
Major battle with date
Boundary of Holy Roman Empire
0 120 miles
0 120 km
North Sea
English Channel
Bay of Biscay
Mediterranean Sea
ENGLAND
FRANCE
HOLY ROMAN EMPIRE
CASTILLE
NAVARRE
ARAGON
London
Bruges
Ghent
Calais 1347
Flanders
Crécy 1346
Agincourt 1415
Ponthieu
Cherbourg
Rouen
Caen
Normandy
Brittany
Paris
Champagne
Rheims
Chartres
Troyes
Orléans
Nantes
Dijon
Loire R.
Seine R.
Meuse R.
Rhine R.
Saône R.
Rhône R.
Garonne R.
Poitou
Poitiers 1356
Aquitaine
Limousin
Bordeaux
Gascony
Armagnac
Toulouse
Auvergne
Burgundy
Franche-Comté
Savoy
Lyon
Dauphiné
Avignon
Montpellier
Languedoc
Provence
Marseille
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The Great Schism, 1378–1417
NORWAY
SWEDEN
SCOTLAND
Livonia
Duina R.
North Sea
IRELAND
DENMARK
Baltic Sea
ENGLAND
TEUTONIC KNIGHTS
ATLANTIC OCEAN
London
Hamburg
LITHUANIA
Rhine R.
Elbe R.
Flanders
HOLY ROMAN EMPIRE
Oder R.
POLAND
Mainz
Paris
Seine R.
Bohemia
Loire R.
Bay of Biscay
Constance
FRANCE
HUNGARY
Rhône R.
Danube R.
NAVARRE
Avignon
Bosnia
ORTHODOX CHURCH
PORTUGAL
Pisa
Adriatic Sea
ARAGON
Provence
Ebro R.
CASTILE
Corsica
Lisbon
Tagus R.
Toledo
Rome
Balearic Is.
PAPAL STATES
KINGDOM OF NAPLES
Sardinia
Granada
Sicily
KINGDOM OF SICILY
Mediterranean Sea
Areas giving allegiance to Pope in Rome
Areas giving allegiance to Pope in Avignon
Areas giving allegiance officially to Rome, but shifting local allegiances
Muslim lands
Papal seat
0
400 miles
0
400 km
N
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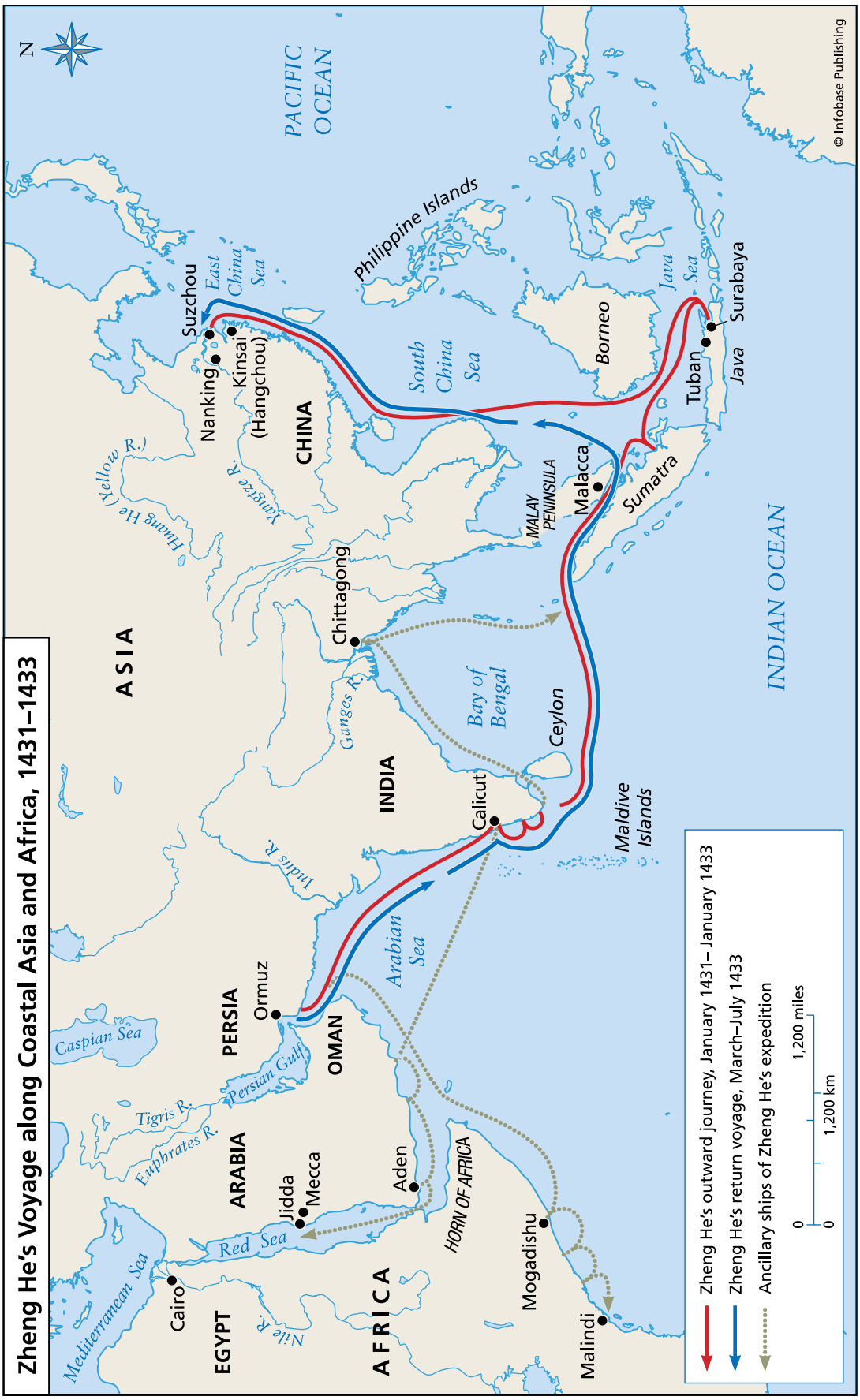
Zheng He's Voyage along Coastal Asia and Africa, 1431–1433
N
PACIFIC OCEAN
INDIAN OCEAN
ASIA
AFRICA
CHINA
INDIA
PERSIA
OMAN
ARABIA
EGYPT
HORN OF AFRICA
Philippine Islands
Suzchou
East China Sea
Nanking
Kinsai (Hangchou)
Yellow R.
Hwang He
Yangtze R.
South China Sea
Borneo
Java Sea
Surabaya
Java
Tuban
Malacca
MALAY PENINSULA
Sumatra
Chittagong
Ganges R.
Bay of Bengal
Ceylon
Calicut
Maldive Islands
Indus R.
Arabian Sea
Ormuz
Caspian Sea
Persian Gulf
Tigris R.
Euphrates R.
Jidda
Mecca
Aden
Red Sea
Mediterranean Sea
Cairo
Nile R.
Mogadishu
Malindi
Zheng He's outward journey, January 1431– January 1433
Zheng He's return voyage, March–July 1433
Ancillary ships of Zheng He's expedition
0
1,200 miles
0
1,200 km
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The Holy Roman Empire and Habsburg Lands, c. 1400
Holy Roman Empire
Burgundy lands
English territory
Habsburg lands
Luxembourg lands
North Sea
ENGLAND
London
Bruges
Utrecht
Hamburg
Elbe R.
Magdeburg
Vistula R.
POLAND
HOLY
ROMAN
EMPIRE
Rhine R.
Rouen
Reims
Brittany
Paris
Seine R.
FRANCE
Nantes
Orléans
Loire R.
Mainz
Prague
Regensburg
Salzburg
Vienna
St. Gall
Bay of Biscay
Aquitane
Bordeaux
Rhône R.
Lyon
Milan
HUNGARY
Danube R.
Venice
Po R.
Toulouse
NAVARRE
Dauphine
Arles
Genoa
Republic of Venice
Sava R.
PAPAL STATES
BOSNIA
ARAGON
CASTILE
Barcelona
Corsica (Genoa)
Adriatic Sea
Rome
NAPLES
Naples
Mediterranean Sea
Balearic Islands (Aragon)
Sardinia (Aragon)
N
0
300 miles
0
300 km
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China during the Ming Dynasty, c. 1415–1624
Greatest extent of empire, c. 1415
Greatest extent of empire, c. 1624
Vassal tributary state
Capital
Major city
Oyrats People
Great Wall
Province boundaries
0 500 miles
0 500 km
N
Oyrats
Manchu
Sea of Japan
Liaodong
KOREA
Taiyuan
Beijing
Restored as capital 1421
Jinan
Huang He (Yellow R.)
Kaifeng
Xi'an
Nanjing
Capital 1356–1421
PACIFIC OCEAN
East China Sea
Wuchang
Hangzhou
Chengdu
Yangtze R.
Nanchang
Brahmaputra R.
Fuzhou
Guiyang
Guilin
Yunnan
Guanzhou
Ganges R.
South China Sea
Bay of Bengal
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Poland and Lithuania, 1386–1470
N
SWEDEN
GOTLAND
ESTONIA
LIVONIA
Novgorod
Volga R.
TEUTONIC KNIGHTS
Pskov
RUSSIAN PRINCIPALITIES
Riga
Baltic Sea
Daugava R.
MUSCOVY
Moscow
Königsberg
Vilna
Danzig
PRUSSIA
POMERANIA
Tannenberg 1410
Smolensk
Oka R.
Minsk
Don R.
GREAT POLAND
Vistula R.
MAZOVIA
BELARUS
Warsaw
POLAND-LITHUANIA
Oder R.
LITTLE POLAND
Kursk
HOLY ROMAN EMPIRE
Kracow
UKRAINE
Kiev
CRIMEAN KHANATE
HUNGARY
Dnieper R.
Donets R.
Dniester R.
Bug R.
Prut R.
MOLDAVIA
Battle
Poland in 1386, at time of union with Lithuania
Lithuania in 1386, at time of union with Poland
Territorial gains by 1470, on the eve of Poland-Lithuania's gradual reduction in the east by an expansionist Principality of Moscow
0
120 miles
0
120 km
OTTOMAN EMPIRE
Black Sea
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Pre–Columbian Civilizations in Central and South America, 1200 BCE–1542 CE
NORTH AMERICA
ATLANTIC OCEAN
PACIFIC OCEAN
Caribbean Sea
AMAZON BASIN
SOUTH AMERICA
ANDES MTS.
PATAGONIA
Toltec & Aztec
Olmec
Maya
Teotihuacan
Zapotec & Mixtec
Chibcha
Mochica & Chimú
Chavín
Tiahuanaco
Inca
Toltec, 900–1200 and Aztec, 1325–1521
Teotihuacan, 100 BCE–750 CE
Olmec, 1200–100 BCE
Maya, 100–1542
Zapotec & Mixtec, 300–1524
Chibcha, 1200–1538
Mochica, 1000 and Chimú, 1000–1471
Chavín, 1000–500 BCE
Tiahuanaco, 600–1000
Inca, 1200–1535
0 700 miles
0 700 km
N
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